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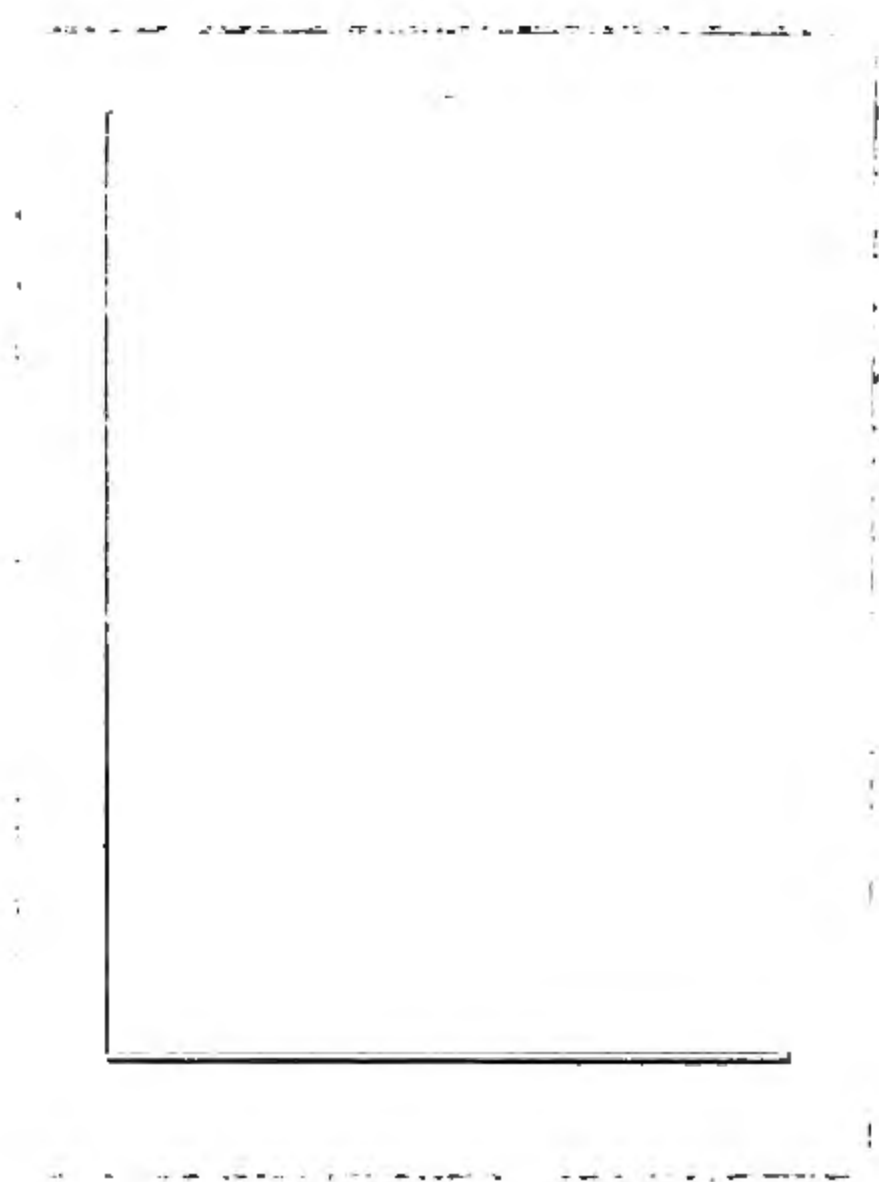
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THE

# BRITISH CRITIC,

*A NEW REVIEW,*

FOR

JANUARY, FEBRUARY, MARCH, APRIL, MAY,  
AND JUNE.

M DCC XCVI.

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Ἄλλ' ὅ' ἀμφ' ἀρεταῖσι πότος δαπάνη  
να τι μαίνεται, πρὸς  
Ἔργον κινδύνῳ κεκαλυμμένον.  
Εὖ δὲ ἔχουσιν, σοφοὶ καὶ πολί-  
ταις ἰδοῦναι ἔμμεν.

PIND.



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VOLUME VII.

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# P R E F A C E.

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**T**HE Historian of the triumphs of Literature incurs no danger, at the present day, of wanting materials for his narrative. Notwithstanding the apparently adverse state of things, the pens of our countrymen are far from idle; and letters, as well as commerce, struggle with success against the unavoidable disadvantages of general war. For several months it has been necessary for us to contract our account of foreign publications, in order to keep pace, in any degree, with those of English growth; and though among the multitude there certainly are many trivial, and many bad performances, which require or deserve no honorary notice, yet the proportion seems to be preserved, and we have full as much to praise, at the termination of each period, as we could in reason expect. Should the return of quiet and security, whenever Providence shall grant those blessings, excite proportionable efforts, we shall indeed behold a golden Age of Science; but this perhaps is more than we can reasonably expect; the great disposer of events exercises us with adversity for our improvement,—“*curis acuit mortalia corda*,” and should we keep our energy unbroken in the halcyon days of ease, it may perhaps be owing, in no small degree, to the struggle which at once afflicts our minds, and rouses their activity. We begin our account, as usual, with that which is the first, in some essential points of dignity and value,

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DIVINITY.

## DIVINITY.

In this branch, two important works which were briefly mentioned in our last Preface, demand also to be noticed here. These are, *Dr. Macknight's Translation of the Apostolic Epistles\**, and the compilation entitled *the Scholar armed†*. Our critical account of these has now been concluded, and of the former, we are enabled to say, that it is a work of theological labour not often paralleled, and an ample store-house of observations to exercise not only the student, but the adept in divinity. If we do not always implicitly coincide with the author in opinion (which, in such various matter, cannot reasonably be expected), we can always praise his diligence, his learning, and his piety; qualities which confer no trifling rank on any scriptural interpreter, or commentator. *The Scholar armed* contains some tracts, which, as long as true Christianity shall subsist, must be held in high esteem, and to which we trust the account we have laid before our readers will attract the public attention. From a Bishop of acknowledged learning and abilities, the hostile attack of Paine upon Christianity, has called forth a most judicious and conclusive *Apology‡*; in the excellence of which we almost lose our regret at the coarse obloquy and ridicule with which the demagogue had endeavoured to overwhelm the object of his fear and hatred. After this, we have no apprehension but for those who are incapable of distinguishing obloquy and ridicule from argument; but these unfortunately compose a very numerous class, always prepared to be the prey of any Paine, or any pretender, in religion or in politics. Among controversial divinity, a conspicuous place is due to the volumes of Dr. Jamieson on the *Deity of Christ§*; in

\* No. I. p. 46.      † No. I. p. 170.      ‡ *Bishop Watson's Apology for the Bible*, No. VI. p. 648.      § No. IV. p. 376.

which

which the author very powerfully combats and exposes the misrepresentations of Dr. Priestley in his *History of Early Opinions*. *Mr. Weston's Conjectures and Comments* on the New and Old Testament\*, are the memorandums of a polite and intelligent scholar, and though they are not all important enough to demand publication, there are few among them that can fairly be said not to deserve it. The *Introduction to the Principles of natural and revealed Religion*†, which Mr. Plumptre has composed chiefly from the learned work of Dr. Jenkin, is, like his former publication on the *History of religious Knowledge*‡, a most instructive and pleasing manual, for such readers as require initiation in theological studies: and we trust that the same zeal and intelligence which have incited and enabled him to make these presents to the Christian world, will give birth to other essays of a like beneficial nature. Such a friend to Christianity, when its enemies are so numerous and active, cannot be too much encouraged or employed. Of a similar kind, but rather too similar to be attributed to the same author, is an *Essay on the Necessity of revealed Religion*§, which, in a still narrower compass, conveys the same species of information as may be found in the books of Jenkin and Plumptre. A particular doctrine, which has been, among others, the object of attack from Dr. Priestley, the doctrine of Atonement, is ably expounded and defended in the volume of *Bampton Lectures*, which Mr. Veyse|| published, in compliance with the rules of that institution. Three volumes of miscellaneous *Sermons*, the posthumous work of Dr. Carr¶, rector of St. Andrew Undershaft, form a valuable accession to that extensive class of theological productions; nor can the single volume, published by the *Warden of Winchester*\*\* , fail to be received in a manner suitable to the well-known talents of the author.

\* No. V. p. 531.    † No. I. p. 9.    ‡ See Brit. Crit. Vol. V. p. 76.    § No. V. p. 492.    || No. IV. p. 394.    ¶ No. II. p. 124.    \*\* Dr. Huntingford, No. III. p. 293.

Of single sermons there are always more than we can conveniently notice or recapitulate, but among these we think it just to point out to observation *Dr. Layard's* preached at St. Paul's\*; *Dean Berkeley's* on Episcopacy†; that of the *Bishop of Chester*, on the eternal Generation‡; *Dr. Croft's* on Methodists§; and *Mr. Jones's* on Imagination||. *Bishop Skinner's* two Discourses¶, on the presence of Christ in places of Christian worship, do honour to a society long lost in unjust obscurity, the Episcopal Church of Scotland: and with this concise enumeration, we shall allow ourselves to conclude this part of our account.

### METAPHYSICS.

So necessary are sound Metaphysics to the accomplishment of the able divine, and so seldom does the metaphysician abstain entirely from the province of the speculative theologian, that we shall subjoin this class to that with which we have commenced our survey. That hardy veteran in this field, *Lord Monboddo*, continues his great work, full of learning, ingenuity, and paradoxes, entitled *Ancient Metaphysics\*\**. The fourth volume fell under our notice, and others are promised, the appearance of which, considering the age and infirmities of the author, may with too much reason be doubted.

In a work entitled *Intellectual Physics*††, we found an able, though anonymous writer, but one professedly retired from an active life to meditation and study, endeavouring to clear up the difficult questions of the nature of Being, the sentient principle, and its connection with material objects, self-activity, locality, &c. on all of which he certainly diffuses some light; evincing a mind possessed at once of acuteness

\* No. II. p. 196.      † No. II. p. 199.      ‡ No. III. p. 317.  
 § No. IV. p. 431.      || No. V. p. 546.      ¶ No. V. p. 553.  
 \*\* No. I p. 11.      †† No. V. p. 511.

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## P R E F A C E

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and strength. The *Posthumous Essays* of the celebrated *Dr. Adam Smith*\*, though imperfect, and having apparent reference to some system not completed by the author, are elegantly written, and, in most respects, worthy of his reputation. The memoirs also by which they are accompanied, though they by no means exhaust the subject, are acceptable, of course, till others more complete can be supplied. We have reason to believe that a person very high in office in this country, could have contributed materially to the perfection of this part of the work.

### HISTORY.

The first volume of *Mr. Maurice's* laborious and very important ancient *History of Hindostan* having lately been delivered to his subscribers, we gave to it, in two numbers †, a full and careful consideration. We see with pleasure that the spirit of the author does not flag under the extraordinary difficulties to which he is exposed by the want of proper funds for carrying on a work of such extent, which demands the illustration of plates; and, though this age, whatever else it may be called, is certainly not the age of patrons, we trust that Providence will in some way bestow the means of completing a design in which religion is so nearly concerned. The great discovery and the proof, that the remote periods of Indian chronology, which infidels have been so eager to oppose to the Mosaic history, are merely fabulous, and a fable which may be traced to its origin and design, cannot, we are willing to hope, even in this age, be suffered to remain imperfect, from want of liberality in those who should be the supporters both of letters and religion. The work is written with elegance and vigour, and the ingenious author draws his proofs from all the stores of oriental learning.

\* No. VI. p. 665.    † No. IV. p. 367. and VI. p. 618.

Of *Mr. Wraxall's History of France*, our account was begun some time ago \*, and would ere now have been completed, in a third article upon the subject, but for the severe illness of the person principally employed in drawing it up. We have found reason to commend it, but shall reserve our final opinion to our next preface. A brief *History of Poland*, the production of an anonymous author, fell under our notice in May last †, and deserved some praise for the execution. Such accounts, drawn up for temporary purposes, whenever a particular country becomes an object of public attention, seldom are so fit to take their place upon the shelves of history. The *Selection from the Sommers Collection of Tracts* ‡, will be found a book of utility and amusement to the student of English history; whose taste will, at least, be gratified by orderly arrangement, if his appetite should be only stimulated by possessing so small a portion of the whole. *M. Feltier* continues to give us the events of *Paris* §, as they arise, well selected from the original publications. Another foreigner has succeeded in arranging the events of ancient history, in chronological order, by a method of his own: and the *Chart* of the *Abbé Bertin* ||, will probably be a constant auxiliary to the studies of the rising generation.

#### BIOGRAPHY.

In this class of more detailed history we have, at present, more articles than usual to enumerate; and, without weighing the comparative importance of the lives, or success of the writers, we shall take them as they occur in the order of our numbers. To the several accounts of our great *Johnson*, *Dr. Anderson* ¶, on the occasion of publishing the English poets col-

\* No. IV. p. 341. No. V. p. 531.  
 † No. III. p. 326. § No. I. p. 95.  
 ¶ No. I. p. 24.

+ No. IV. p. 399.  
 || No. IV. p. 450.

lectively,

tediously, has lately added one which does justice to the subject, and credit to the writer. This was thought by the publishers of sufficient magnitude and importance to appear in a separate form; but it may be observed here, that many more of the lives, supplied by the same author, are also deserving of attention. *Dumouriez's* account of his *own Life*\*, full of the vanity of that lively and once formidable Frenchman, is in general amusing, and contains some scenes which, if the facts can be relied on, are in no small degree curious and interesting. The *Life of Dr. Horne*, by *Mr. Jones*†, is rather a history of the studies and opinions of the bishop, than of the transactions and occurrences in which he was concerned, or the situations to which he was advanced. Even the dates of his several promotions are omitted, and the author refers for such particulars to *Todd's Lives of the Deans of Canterbury*. Yet the book is written with the characteristic spirit of its author, and the appendix contains several valuable proofs of the piety and sagacity of the bishop. But in the class of lives the literary world has not, for a long period, seen any thing of such interest and extent as that of *Lorenzo de' Medici*, by *Mr. Roscoe* of Liverpool‡. The man, and the period in which he lived, are both calculated to excite a liberal curiosity; and in what manner it has been gratified by the present author, we shall express more particularly when our critique shall have been concluded. As a kind of supplement to his general history of music, *Dr. Burney* has given his *Memoirs of the Life and Writings of Metastasio*§; and, as every thing relative to that worthy man and conspicuous ornament of the present century, must be interesting, and the nature of his principal compositions connect him so closely with music, no better vehicle for such supplemental information could have

\* No. II. p. 150.  
 § No. VI. p. 656.

† No. III. p. 257.

‡ No. VI. p. 582



been found. In compiling his work, the partiality of the biographer to his subject has, perhaps, induced him to make his extracts from the letters of Metastasio rather too copious; but, in all other respects, the conduct of the work is such as the occasion required, and the expectation of the intelligent reader would demand. The *Life of Milton*, by Mr. Hayley, is \* a republication of the life prefixed to Boydell's edition of his poems, with a new dedication to Dr. Warton, and some few other additions. Two short sketches of lives in French, deserve also to be mentioned here. These are the *Life of the late Dutchess of Polignac*, by the sister of the duke†; and that of the *Abbé Barthélemy*, written by the Duke of Nivernois‡; the former important, as connected intimately with the history and character of the persecuted and unfortunate Antoinette of France; and the latter, as giving an authentic account of a man of high eminence in literature. In some respects allied to biography is *Lavater's secret Journal of a Self-Observer*§; an eccentric work, but containing many traits illustrative of the history of human nature, and some curious particulars respecting an author, the singularity of whose works has made him an object of much public notice.

#### ANTIQUITIES.

Nothing can more properly take the lead in this department than the volume published by the learned *Society of Antiquaries*||. This volume is the eleventh, which, if it be not so replete with important matter, as some of the former may have been, contains enough to justify its publication and preserve the credit of the work. The fifth number of *Miscellaneous Antiquities*¶ owes its importance to the efforts of Mr. Denne,

\* No. VI. p. 642.    † No. III. p. 325.    ‡ No. IV. p. 453.  
§ No. IV. p. 421.    || No. II. p. 155. III. 231.    ¶ No. IV. p. 389.

who,

who, though he has said some things hastily, has investigated others with success. Of a similar character is *Mr. Newcome's History of the Abbey of St. Alban* \*. The author, on enquiry, we find not to be a young man; and we trust he will pardon a conjecture, which at least will prove to him that no personal motives could lead us either to censure or commend his performance.

### TOPOGRAPHY.

The magnitude of the scale, on which *Mr. Nichols's topographical History and Antiquities of Leicestershire* † is planned, must astonish those who have not considered how many objects such a work may properly embrace. A county history, however, in which so many of these objects are included, so few omitted, and all particulars so diligently elucidated, is a new phænomenon in this branch of literature; and, we doubt not, that when the whole shall be completed, it will be considered as forming an indispensable part of every considerable library. Whether future investigators in the same line will have spirit and perseverance to follow the example thus set, is a problem which time only can resolve. No small share of these necessary qualities has, however, been evinced in the conduct of a contemporary work, the *Description of the Country from thirty to forty Miles round Manchester* ‡. Here we find Mr. Stockdale, the publisher, amassing materials and directing his favourite project, at the enormous expence of between three and four thousand pounds; and Dr. Aikin, giving form and consistency to the whole, and producing from it a well connected and elegant work. It should seem that literature is not neglected by her natural allies, when we consider that of these two great and expensive publications, the one is altogether compiled and

\* No. IV. p. 440. V. 507. † No. II. p. 101. III. 261.  
‡ No. V. p. 461. VI. 592.

written by a printer, the other projected and completed by the spirit of a bookseller. The account of a small town, comprised in a six shilling-octavo, shrinks into nothing by the side of these vast works, yet should *Mr. Price's History of Leominster* \* be mentioned, as possessing merits of a similar kind, though in a humbler form and inferior degree.

### TRAVELS.

Travellers continue to assert their privilege of telling their tales in their own way, "of hair-breadth scapes," &c. and the public seems very indulgently disposed to give them audience. *Captain Taylor* †, however, the first traveller whom we noticed in this volume, instead of attempting to make the countries through which he has passed

Live in description, and look green in *prose*,

contents himself with the humbler office of ascertaining the most convenient routes, and marking stages, and distances. His main object, of facilitating the communication with India over land, is certainly of national importance; and we trust that so much of his plan as may appear conducive to public benefit, will be, or perhaps has been, adopted by authority. The anonymous *Letters from Scandinavia* ‡ proceed from a lively, rather than a profound, traveller; and the *Gleanings* of *Mr. Pratt* §, though entertaining, are marked with all the well-known peculiarities of the gleaner. The *Travels of Mr. Owen* || are written in a more classical style, but, as we observed in speaking of them, are rather ingenious essays composed on the subject of the places he chanced to visit, than either a narrative of events, or an exact description of objects. *Mrs. Wollstonecraft*, with much inflated affectation of fine writing, and much idle pretence to philosophy,

\* No. VI. p. 695. + *On Communication with India*. No. II. p. 136. † No. IV. p. 381. § No. V. p. 487. || No. V. p. 540.

has mixed in her *Letters from Sweden*\*, many particulars that are agreeable and some that are interesting. Had she been fortunate enough to escape the philosophical infection, she might have been a good writer, as well as a more useful member of society; but there is as much bad taste as bad morality, in the philosophy of French Deists, by which her mind has been perverted. The travels of this lady bring us, by a very natural transition, to

### POLITICS.

Here, as usual, we have had no small supply of publications, but more perhaps than ordinary which deserve recapitulation. The political work of the greatest extent and importance, which we have lately seen, is *Mr. Plowden's Church and State*, our remarks on which commenced in a former volume†. This book though, according to our opinions, not entirely unexceptionable, contains the result of much reading, much thought, and considerable sagacity: nor can it fail to be consulted by any persons who shall hereafter undertake to treat the subjects there investigated. An anonymous book, entitled *Philosophical Sketches of the Principles of Society and Government*‡, detained our attention, in the ensuing month, far beyond the proportion of its bulk. Seldom, very seldom, have we seen so much originality of thought united with so much soundness of judgment; and our hope is, that the author, at whom we now guess, though we did not when we reviewed his book, will be encouraged to avow his name, and continue his lucubrations. *M. Mercier's Fragments of Politics and History*§, which some person has thought it worth while to translate, contain a mixture of ingenious, acute, and bold observations, not all of which are sound, but all deli-

\* No. VI. p. 602.    † Vol. VI. p. 595.    Of this Vol. No. II. p. 138.    ‡ No. III. p. 221.    § No. I. p. 55.

vered with the ease and eloquence characteristic of him, and of his countrymen in general. The remaining works in this class, though they do not rise above the dignity of pamphlets, have, many of them, a just claim to distinction. Foremost in this line stand the *Considerations upon the State of public Affairs at the beginning of the Year 1796* \*, a tract which, with an eloquence by no means common, and a perspicacity that is still less so, pierces the gloom which involves the political hemisphere; and reasons on causes and probable effects, in a way which, if it should not prove infallible, must ever be esteemed judicious. Of *Mr. Burke's Pamphlet* †, or the answerers of it, there can be little occasion to speak. The merits and defects of the former must be obvious to every reader; and, though they gave occasion to the others, will not preserve them from a speedy oblivion. *M. Calonne* ‡ and *M. d' Ivernois* §, both writing with great ability on the subject of French finance, have had the topic of their dispute cut from beneath their feet by the sword of conquest, which, by bringing in contributions of a different kind, has baffled all their modes of calculation. *Mr. Macdonald*, writing on the private virtues which conduce to public happiness, or, as he has entitled his pamphlet, *Thoughts on the public Duties of private Life* ||, merited our approbation, and the repetition of it. *The Thoughts on the English Government* ¶, attributed to Mr. Reeves, though very generally deemed exceptionable in one or two passages, contained many sound, and many ingenious and useful remarks. They were defended in two very able tracts; one anonymous, and entitled *A Vindication of the Privilege of the People, &c.* \*\*, and the other by the Rev. J. Brand, *A Defence of the Pamphlet attributed to J. Reeves, Esq.* †† &c. and thus this contest, which political differences blew into a flame, may be

\* No. III. p. 281.

† No. III. p. 299.

‡ No. IV. p. 434.

§ No. IV. p. 435.

|| No. II. p. 204.

¶ No. I. p. 83.

\*\* No. IV. p. 439.

†† No. IV. p. 440.

suffered

suffered to sleep, with the additional sanction of a jury in behalf of the real or supposed author. *Mr. Morgan*\* and *Mr. Vansittart*†, stand in our pages like bane and antidote,

This in a moment brings us to our end,  
But this informs us we shall never die,

at least not by the death which the other predicts: let those who are qualified judge between them. Some good observations were to be found in a tract, entitled *A Warning Voice to the People of England*‡, on the two bills; and another anonymous writer, who styled himself, *A near Observer*§, proved that he was not destitute of talents for observation. The *Suffolk Freeholder* addresses *A second Letter to Mr. Sheridan*¶, with an acuteness which we had commended in the first; but which, perhaps, is counterbalanced by the spirit evinced on the other side, in *A Whig's Apology for his Consistency*||: a tract that, at least, deserves consideration; and, if it should tend at all to moderate the violence of parties, by showing what a Whig *may* mean who opposes the present war, must be deemed useful. Our old acquaintance, *Peter Porcupine*, of Philadelphia, diverted us extremely by his very witty *Bone to Gnaw for the Democrats*\*\* , and we endeavoured to communicate the amusement to our readers; but we are sorry to find that this pamphlet still continues to exist only on American paper, and consequently is not easy to be had at all in England.

### POLITICAL ŒCONOMY,

To those who are studious of that very important point, the comfort and advantage of the industrious poor, we cannot in justice omit to recommend the very able book of *Mr. Davies*, of Barkham, entitled

\* In his *Facts*, No. IV. p. 437.      † Ibid.      ‡ No. I. p. 85.  
§ No. II. p. 203.      ¶ No. IV. p. 442.      || No. III. p. 323.  
\*\* No. III. p. 241.

*The Case of Labourers in Husbandry stated\**. A small tract, *On the Propriety of establishing Schools for Spinning†*, is also connected with another branch of the same subject, and may afford several useful hints. *The Revenues of the Church*, an important part of political œconomy, are discussed with vigour and sagacity, in an *Essay*, to which we gave rather an extended consideration‡: and *The Police of the Metropolis*, forms the subject of a book by a sagacious and active magistrate§, which, if attended to as it appears to deserve, will probably lead the way to some regulations of the utmost advantage to the public.

## LAW.

On this topic we have at present but little to report. Mr. Serj. Runnington's book on *Ejectment*||, and Mr. Anstruther's *Reports*¶, deserve to be well received by the profession. Mr. Christian's edition of *Blackstone's Commentaries\*\**, notwithstanding the incongruity of adorning it with cuts, is well edited and annotated. They who possess either *Burn's*†† or *Williams's Justice*‡‡, will doubtless think it necessary to take the *Appendix* to the one, or the *Continuation* of the other, to render the works complete. Law books are usually in a regular course of progression; as new laws are framed, they must keep pace with the improvements.

## NATURAL PHILOSOPHY.

*The Philosophical Transactions* of the Royal Society of London, always deserve the attention of the public. In our present volume, an account is given of the first part of the publication, for the year 1795§§.

\* No. II. p. 130. † No. VI. p. 694. ‡ No. V. p. 494.  
§ *Mr. Calquhoun*, No. VI. p. 637. || No. I. p. 23. ¶ No. II. p. 202.  
\*\* No. II. p. 201. †† No. VI. p. 678. ‡‡ Ibid.  
§§ No. I. p. 29.



*Bent's Journal of Meteorology*\* may be considered as a companion to that, and other works containing observations. *Dr. Hutton's Dissertation on Light, &c.*† will probably be thought deserving of examination by the studious in these branches of learning, though after the futility we have discovered in his system, we can by no means recommend it as a book of sound philosophy. Of *Botanical* books we have noticed only the *Supplement* to Dr. Woodville's *Medical Botany*‡; but the union of a material branch of that study with chemistry, may be seen most happily illustrated in the *Treatise of Lord Dundonald*§. *The Natural History* of this kingdom receives an agreeable illustration from Mr. Donovan's elegant account of *British Birds*||; which to prints, drawn and coloured with a considerable degree of neatness and accuracy, adds short and characteristic descriptions of each bird. The natural history of the horse, in a part particularly essential to practical use, is very capitally illustrated in a work of uncommon splendor, published by Mr. Freeman, and entitled *Observations on the Mechanism of the Horse's Foot*¶. This is a book which, in point of expence, none but a man of fortune could venture to undertake, and which few men of fortune could have executed with the minuteness and accuracy of knowledge which is there displayed.

### MEDICINE, &c.

In the medical department, if we have few works of great extent to record, there are some which, from their subjects, bear a value very disproportionate to their magnitude. Of this kind is the tract of *Dr. Carmichael Smyth* on the *Fail Distemper*\*\*.

In this a discovery was announced, which has since been fur-

\* No. II. p. 211.

§ No. III. p. 288.

\*\* No. II. p. 121.

† No. IV. p. 351.

|| No. III. p. 279.

‡ No. I. p. 54.

¶ No. IV. p. 348.

ther pursued, and promises to be of great importance : that fumigating with the marine acid is highly efficacious, in destroying the miasmata of putrid infection. In the same number we noticed a medical work, by a clergyman, on a benevolent plan, and so executed as to be likely to answer the end proposed. It is entitled *A Guide to Health*, and is the work of the Rev. Joseph Townsend\*, who published, some time ago, an approved account of a journey in Spain. Of this book the intention is, among other things, to be an aid to clergymen, whose inclination to be useful to their poor parishioners, in time of sickness, has sometimes gone beyond their knowledge ; and to private families, where proper medical assistance cannot easily be procured. A practitioner of the name of Davidson, writing on the *pulmonary System*†, throws out an idea which, at least, deserves attention ; namely, that the diminution of the quantity of liquid taken by patients afflicted with the hæmorrhage in the lungs, or other diseases of that organ, is very essential to their recovery. Dr. George Fordyce has continued his very scientific enquiry into the nature of fever, by a *second Dissertation*‡, in which he particularly treats of the regular tertian intermittent. The persevering attention of a man so well known for acuteness, and extent of practical knowledge, cannot fail to throw great light on the important subject of fever. The *Medical Commentaries* of Dr. Duncan§ have now received their completion at the tenth decade, Vol. II. But from their ashes a new Phoenix is to arise, under the title of *Medical Annals*, in which the Doctor hopes for the assistance of his son. *Surgery.* On the subject of *Strictures*, the *Practical Observations* of Mr. Home|| appear to have thrown a light of great value, by illustrating, confirming, and improving the practice of the late Mr. Hunter, in the treatment of those obstinate complaints.

\* No. II. p. 184.    † No. III. p. 292.    ‡ No. V. p. 521.  
 § No. VI. p. 644.    || No. IV. p. 446.

## POETRY.

We shall not long be detained by the remarks which this division of our preface will demand. We noticed, in our first number, though still somewhat tardily, a volume of *Miscellaneous Poetry, in English and Latin*, by *Mr. Reeve*\*: and we allowed to both parts considerable merit. *Mr. William Ashburnham's Elegiac Sonnets*†, and other poems, may be read with pleasure. In the *Forest Walks*, by *Mr. Gisborne*‡, we found ourselves obliged to commend the moralist rather than the poet. The very respectable author appears to have a taste for poetry; but not a decided genius, nor a very accurate ear. Of *Miss Seward's Poems*§, through indulgence to a female writer, we said at first rather more than they deserved, we may therefore say the less at present: they have some merits, but more faults. The *Political Dramatist*||, the production, in our opinion, of the unknown author of the *Pursuits of Literature*, has the general characteristics of that indefatigable satirist: poetical spirit and classical knowledge, without scrupulous correctness, or the exact discrimination when to quit a topic he has taken. The elegant tribute to royal genius, paid by *Sir J. B. Burges*, in his poem on *the Birth and Progress of Love*¶, has had the usual effect of such exertions, that of drawing the attacks of Envy upon its author: we see no reason, however, to retract a tittle of our praise. In a satire of a very peculiar kind, entitled *the Scaffold Minstrel*\*\* , *Mr. Tresham* has evinced that he can wield the pen of Poetry as well as the pencil of the sister-art: and if he will condescend to profit by the hints which we threw out, we doubt not he will acquire still greater commendation. The *Musæ Etonenses*†† afforded a pleasing proof of the successful attention paid to classical composition in that famous seminary. In the dramatic line we do not recollect any thing that

\* No. I. p. 19.

† No. II. p. 193.

‡ No. III. p. 252.

§ No. IV. p. 404.

|| No. IV. p. 427.

¶ No. V. p. 475.

\*\* No. VI. p. 598.

†† No. VI. p. 625.

deserves recapitulation, except a translation of *Schiller's Cabal and Love*\*, and of that unfortunately the German Muses, not the British, must have the praise. Our own theatre is certainly in the lowest state for original composition that it ever experienced.

#### NOVELS.

A few, and but a few novels, that deserve to be exempted from the general fate, have lately met our eye. Of these, the first that occurs in this volume is *Montalbert*, by Mrs. C. Smith†; a novel which, though it cannot rank with the first in that class of composition, is certainly above mediocrity. A lower praise must not be given to Mrs. Inchbald's *Nature and Art*‡, in which, if that amiable writer had not met with some designing persons, who instilled unjust prejudices into her mind, there would be nothing that could merit censure. A writer who, in one form or another, frequently appears before the public§, has given us a novel, called *Angelina*, which is entertaining, though not faultless; and will be read with pleasure, though it might have been written with more skill. *Herm-  
sprung*|| also has merits and faults sufficient to attract attention, and thereby will probably escape the worst lot that can befall a work of genius, oblivion.

#### REPUBLISHED POETRY.

For persons who have eyes adapted to the use of a very small print, Dr. Anderson's collective edition of *The British Poets*¶, will be found a very cheap and convenient publication. Beginning earlier, and continued later than the edition of Johnson, it comprises a much larger list of writers; and the biographical notices prefixed to each are sufficient for general information, and drawn up with judgment. Of the *Paradise Regained*, a kind of *Variorum* edition has been pub-

\* No. III. p. 314.      † No. II. p. 127.      ‡ No. III. p. 261.  
§ Mrs. Robinson. No. IV. p. 429.      || No. IV. p. 430.  
¶ No. II. p. 172.

lished by the Rev. Mr. Dwyer\*, and whether it produces the effect desired by him or not, that of making the poem more generally read, will always be honourable to him as an editor. Dr. Aikin has given an elegant small edition of *the Spleen*, and other poems by Matthew Green†, and has prefixed a judicious essay. The *Reliques of ancient English Poetry*, by Dr. Percy, Bishop of Dromore‡, that established favourite with all admirers of our native Muses, has attained a fourth edition, under the care of his nephew, the Rev. Thomas Percy; and the dissertations in it have received considerable augmentation.

## EDITIONS OF CLASSICS.

From the Clarendon press at Oxford is issuing, at present, a most important work, an edition of *Plutarch*, with the notes and apparatus of Professor Wyttenbach, of Amsterdam§; a man whose life has been in great measure devoted to the study of this author, and the preparation of his edition. Two volumes in quarto, corresponding with four in octavo issued at the same time, have already appeared, and we have reason to believe that the work is proceeding with due spirit. The editor begins with the moral or miscellaneous works of the author. A neat edition of *Bion and Moschus*, by Mr. G. Wakefield||, is creditable to his editorial talents; and must conclude our present account of classical works.

## MISCELLANIES.

Under this head we must necessarily place the *Transactions of the Royal Irish Academy*¶, as they contain not only Philology, but Belles Lettres Antiquities, Metaphysics, &c. The publication is certainly creditable to the institution. A book, entitled *Varieties of Literature\*\**, with several things that ought to have been omitted, contains also several that deserved to be collected, and may, on the whole, be praised with some exception, and recommended with

\* No. V. p. 504. † No. II. p. 194. ‡ No. III. p. 301. § No. I. p. 59. || Vol. V. p. 469. ¶ No. II. p. 186, and No. IV. p. 385.  
\*\* No. I. p. 41.

some caution. *Mr. Repton's Sketches and Hints on Landscape Gardening*†, would, if any additional commendation were wanting, establish his credit in the profession which he has assumed, and to which he has given a name. The death-blow to a daring, and very ill-conducted imposition, was given by *Mr. Malone*‡, in his *Inquiry into the authenticity of certain Papers*, &c. nor can any thing be objected to his book, except perhaps a few redundancies. A very respectable work on Persian Literature, by *Mr. Ouseley*, under the title of *Persian Miscellanies*§, stood in the front of our volume; though reserved, by its nature, nearly to the close of our recapitulation. The book contains many valuable particulars, and is intended as preparatory to another publication of a kindred nature. *Heraldry* has been obliged to *Mr. Brydson* for a most classical and elegant account of its origin and progress, entitled *a summary View of Heraldry*||, in perusing which, the reader not partial to those studies will frequently be inclined to wonder, that so much liberal amusement can be furnished by such a subject. *Mr. Mason's Letters on Church Music*¶, exhibit a writer of great talents exercising his powers upon a subject which he has carefully studied, and, notwithstanding a few peculiarities, in which he will not perhaps find many followers, his book is such as the circumstances above-stated would lead us to expect. *The Repertory of Arts and Sciences*\*\* , in its second and third volumes, continues to give a very satisfactory report of what is most valuable in the inventions and improvements of the day; and certainly deserves the patronage of all whose curiosity is directed to those objects. Such is the amount of our present recital, which, we trust, will not be found less creditable to British Literature than those by which it has been preceded.

† No. I. p. 64.    ‡ No. VI. p. 630.    § No. I. p. 1.    || No. III. p. 247.    ¶ No. III. p. 271.    \*\* No. I. p. 93.

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T H E

**BRITISH CRITIC,**

For JANUARY, 1796.

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“Animadvertatur quanta illa res sit quam efficere velimus, ut neve major, neve minor cura et opera suscipiatur, quam causa postulat.”  
CICERO.

Observe how difficult the object is which we endeavour to accomplish; that neither more nor less exertion should be made than the cause requires.

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**ART. I.** *Persian Miscellanies; or, an Essay to facilitate the reading of Persian Manuscripts, with engraved Specimens, philological Observations, and Notes, critical and historical. By William Ouseley, Esq. 4to. 1l. 1s. Richard White. 1795.*

**T**HE importance of the work, now presented to the Eastern scholar by Mr. Ouseley, will be evident to our readers, when it is considered that, as he himself remarks, “the great mass of Asiatic literature yet remains in manuscript;” and that no progress can be made towards obtaining the treasures, thus lying dormant on the shelves of our public libraries, till the varied characters in which they are written shall be more generally understood. It is too much to be lamented, that the manuscripts in our public collections containing those treasures, are rather viewed as objects of curiosity, than studied as sources  
B of

BRIT. CRIT. VOL. VII. JAN. 1796.

of information ; the enlightening of the mind is forgotten amid the splendid illuminations that adorn the volume. For this indifference shown by classical scholars to the languages of Asia, the apology generally made is, that little solid or scientific instruction can be gleaned after the immense toil of acquiring them ; that little genuine historical truth is to be obtained even from the great epic poem of Ferdusi, so blended, in every page, is the narration with the romantic fictions of the east ; and that neither religion, nor morality, would be promoted by the mystic rhapsodies, or voluptuous descriptions of Hafez ; that sublime but desultory bard, who mingles the zeal of the devotee with the orgies of the Bacchanal.

Undoubtedly the genius of the East, and the luxurious manners of the Asiatics, attached to delicious gardens, and black-eyed beauties, as well as their superstitious prejudices, will ever be deeply incorporated with all the productions of the Muse of Asia. Still, however, through the glare of allegory, and the flights of romance, fragments of the genuine history of a great and wise nation, for such the ancient Persians were, are every where dispersed ; and were the ruins of Persepolis more fully explored, who can say what monuments of the sublime learning of the venerable magi might not yet be brought to light ? A more general study of the characters used by the Persians, and a diligent comparison of them, with those in use in the most distant æras, may finally lead to the decyphering of those ancient inscriptions which still adorn the walls of the palace of Darius : open to us new and wonderful avenues of knowledge, and render us acquainted with events that happened in the very earliest periods of their empire. In some degree to facilitate the attainment of this desirable end, the author of the publication before us has undertaken what he denominates the *bumble*, but, in fact, the laborious and honourable task of explaining the principles of the Graphic Art, as cultivated among the Persians ; at the same time illustrating his observations by numerous and elegantly engraved specimens, of the varieties in use among the scribes of that ingenious people.

Those varieties are finally reducible, (p. 3.) to three principal modes, viz. the *Niskhi*, a word which signifies a *transcript* ; the *Tâlik*, or *hanging* ; and the *Shekefleh*, or *broken*, character. Of these the first, or *Niskhi* character, is the most common, being that in which the alphabet given in the Arabic and Persian grammars, and Persian books in general, are composed ; while the greater number of hands in less general use, as the *Kirma*, the *Shulsi*, the *Dewani*, and others enumerated by our author, are only variations of the *Niskhi*, and may be easily learned

learned by those acquainted with it. The third, or *Shekefteh* hand, is seldom used but in familiar correspondence ; in rough drafts, or extracts from larger works, copied rapidly, and intended to be re-transcribed in that more elegant and graceful character, the numerous combinations of which, this treatise is in a more particular manner intended to explain. That character is the *Tâlik* in which all the more esteemed and elegant productions of the Persian Muse are written; and not those of Persia only, but also those of India and Turkey. This beautiful character, which Mr. Ouseley, after Jones, calls *hanging*, Richardson, in his Arabic Grammar, more intelligibly, at least to an English reader, denominates *oblique*. It bears the same analogy to the *Niskhi* as our Italic does to the Roman, and the strokes used in this form of writing are extremely fine. The reader who may not chuse to go to the expence of purchasing this volume, may see a specimen of the *Tâlik*, as well as the two other predominant kinds of writing, at the end of Jones's Persian Grammar ; but he who adds to his library the work under consideration, will possess a regular history of the variations in Persian Calligraphy or penmanship, and find here in detail what is there only in miniature. It may be proper to inform the reader on this occasion, from other authority\*, that the instrument used by the Persians for writing, is formed of the Egyptian reed, calculated much better than our pens to make those exquisitely fine strokes and flourishes in which eastern manuscripts so greatly abound ; that the matter of the manuscript itself is a fine silky paper, the ground of which is often powdered with gold or silver dust, with splendid illuminations in the initial pages. They are often also perfumed with essence of roses. One of the finest manuscripts in the world is in the public library at Oxford ; the hand writing is elegant in the highest degree ; the margins throughout are superbly gilt, and adorned with garlands of flowers. The subject is the " Loves of Joseph and Zuleica," and it is marked No. I. in the late learned Mr. Greaves's noble collection of Oriental MSS. Penmanship is, in fact, a distinguishing part of the education of the Persian nobles, and they prefer their own manuscripts to our best printed books. The elegant *Tâlik* character is not calculated for European types, which suit better the broad *Niskhi*, or that in which Dr. White's Institutes of Timour are published. Concerning the laboured decorations of the Persians in this line of

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\* Persian Grammar, page 150.

science, and the high price of the productions thus splendidly adorned, we shall present our readers with an extract from the concluding portion of the first chapter of this work.

“ When employed in transcribing the works of their favourite poets, romances, or narratives of heroick achievements, the Persian scribes exhibit such minute neatness of execution, such taste in the combination of letters, a variety of fancy so splendid in the disposition of the ornamental parts, that a volume containing the productions of any celebrated author, written by a capital artist in his best manner, and furnished with miniatures and illuminations of adequate brilliancy, brings, even in the East, a price which will appear extravagant to an European, acquainted only with the current value of printed books.

“ In a very ingenious work, lately translated from the Persian, we learn that a few manuscripts, written in a beautiful hand, constituted no inconsiderable part of a most magnificent offering from a conquered prince to the triumphant monarch *Nadir Shah*; and a single volume, brought from India by an English gentleman some years ago, was purchased at the exorbitant rate of one thousand rupees. It is not, however, always found, that the most highly ornamented manuscripts are written with the greatest accuracy, or that they present the most authentic readings: yet we can hardly suppose that much pains would be taken to render beautiful, that which is known to be eminently defective. The most ancient manuscripts, I believe, or those written nearest the time of the original authors, will be found in general the most correct; because, from the inattention of the transcribers already mentioned, each succeeding copyist adds errors of his own to those of his predecessors. So that the latest transcript will be an aggregate of all their faults, unless written with peculiar care, and collated with many other copies of the same work.

“ On the subject of those splendid decorations and brilliant paintings, which so much enhance the value of Persian manuscripts, I shall offer in another place some observations; in the present essay my design is merely to assist the learner, by a few remarks on the combinations of letters used in the *Talik* hand, and explanations of its most obvious difficulties and irregularities. And, before I present the reader with any specimens of Persian writing, I shall make some observations, separately, on the letters of the alphabet, in the usual order; marking their principal deviations from the regular *Nisbi* hand, and the different combinations and contractions incidental to them.” P. 8.

It will scarcely be expected by our readers, that in the brief, but fair summary, which it is equally our wish and our duty to give of Mr. Ouseley's expensive, and to the student in Asiatic literature, important undertaking, we should descend to the minutiae of criticism, which would require types not readily obtained, and accuracy of investigation into matters, not immediately within our sphere, for which we have little leisure

sure or opportunity. In passing, however, over the remaining chapters, we shall note such passages as are more generally interesting to the scholar and the historian, and leave to those who are more immediately concerned in Graphic excellence, the grammatical and syllabic disquisitions into which Mr. O. so extensively enters. In the first place, the author having occasion to mention the great intermixture of Chaldaic words with the *Pehlavi*, or ancient language of Persia, page 106, seems inclined to impute it to the conquest of Babylon by Cyrus, but we argue, on the contrary, that conquerors do not, in general, adopt the language of the conquered people, and that this circumstance originates rather in the Persians or Elamites, having at first spoken that language when they, together with the other Noachidæ, tenanted the vast plain of Shinar, whence they emigrated to their place of settlement on the more eastern regions of the great range of Taurus. Bishop Walton in the prolegomena, to his polyglot Bible, and Bochart, throughout his *Phaleg*, forcibly corroborate this opinion. Indeed what is more probable than that mankind, sprung, as all eastern traditions allow, from one grand stock, should once have spoken a language common to all? In the second place, we cannot agree with our author in his assertion, (*ibid.*) that the Persians first learned the rite of magical incantation from the vanquished Babylonians, because, in every age, the Persians were grossly addicted to the Sabian superstition, and the very word *magic* is derived from a Persian radical, signifying *meditation*, which gave name to the sect of the Magi. The fact is, we believe, that the Persian Magi, and the Chaldaic Seers belonged to the same original astronomical school, erected upon the ruins of the true religion, when the powers and influences which proceed only from the fountain of all beings, were attributed by idolatrous man to the host of heaven; and the rising and setting of the constellations gave birth to the midnight spell, and the bloody, mysterious worship offered to dæmons, in the polluted caverns of Media and India. Mr. Ouseley seems fond of the science of antiquities, and has shown himself in various parts of this book an adept in them; but he does not mount high enough in the annals of time, and in the page of history. One glaring proof of our assertion may be found in p. 401, where he seems to contend that Bactria and Bactros, ancient classical names, might be derived from Bokhara, which is the *modern* capital of Sogdiana, but of which the ancients knew not the sound, for the city was not in existence; though that of Balkh, the real Bactria, and residence of Darius Hystaspes, the Archimagus,

gus, and his master Zeratusht, might have been familiar to them\*.

The notes, however, and observations interspersed through this work, evince great proficiency in oriental science, and much acquaintance with eastern sentiments and manners. The remarks of the author, on the four paradisaical rivers of Asia, are pertinent and interesting: the pathetic exclamation of the poet Jami, on the banks of a river watering the valley of Babylon, is judiciously compared with the beginning of the beautiful elegy of the captive Jews in Psalm 137, and we think it very probable that the Mahometan poet had the Hebrew bard in his mind when he wrote it. As this portion of the work is of a more general nature, and exhibits a fair specimen of the author's abilities and depth of research, we shall extract a page or two from it, not, however, troubling the reader with the notes which are mostly occupied by verbal criticism.

“ Among his other titles, the Persian Emperor styled himself, “ Lord of the four Rivers of Paradise, which an ingenious traveller, (Sir Thomas Herbert, p. 225) explains by “ Euphrates, Tigris, Araxes, and Indus;” although in another place, (p. 243) he acknowledges his uncertainty, whether these were the streams that watered that happy garden; that the Euphrates and Tigris, were the principal rivers of the terrestrial Paradise, is allowed by all writers. The Jihoon, or Oxus, as we have just seen, is supposed by some to have its source there, but as to the river Shihoon, as written in the specimen, I must confess my ignorance. I cannot affirm that it means the Araxes, which rises in Armenia, to the west of the Caspian Sea; and I should rather imagine that the points over the first letters were superfluous, and that it signifies the Sihoon, or ancient Jaxartes, between which, and the lower part of the courses of the Jihoon, or Oxus, lies that country called Transoxania formerly, and by the modern Asiatics, Mawer'-ul Neher, “ The Land beyond the River.”

“ But so little has been done on the geography of those countries, and so ignorant are we still of the exact situation of the rivers which we speak of, that a most learned writer takes particular occasion to remark the peculiar obscurity which yet hangs about them; and even the celebrated Orientalist, M. D'Herbelôt, only tells us, that perhaps (“*peut-être*”) the Shihoon, “ is only another name for that river, which the “ Ancients called Jaxartes, and the Arabs write Sihoon.”

“ Of the river Tigris, so celebrated by the Greek and Latin writers, the ancient name is no longer used, and it is now called Dejleh;

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\* See Jones's Short Description of Asia, p. 5, to which may be added, the evidence of Greaves, in the *Epochæ Celebriores*, the Nubian Geographer, D'Anville, and Herbelot's authorities under that article,

the etymology of the former is traced to the Persian word *Terr* an arrow, which the river, from its velocity, was said to resemble. To this word the Greeks (according to their usual custom of adapting to their own idiom, all foreign, or as they styled them barbarous, words) added the common termination of the nominative case *is*, and the interpolation of the Greek gamma may be accounted for by the probable gutturality of pronunciation with which the Persians uttered the letter *R*.

“ The rapidity of this river’s course is alluded to by Sadi, in an elegy which has been published with a Latin translation. “ The fame of my verses,” says the prophetic poet, “ shall spread over the world with greater impetuosity than the current of the Tigris;” and the river Dejeleh is celebrated in a particular chapter of a most excellent geographical poem by Khacani.

“ The ancient Medes as well as Persians (according to Pliny) called an arrow *Tigris*, and a learned commentator on Plutarch contends that this is properly a Medic, not a Persian word; but the two nations are confounded by most authors, on account of their vicinity. Yet, though all ancient writers agree, that the name, whether Medic or Persian, was imposed as expressive of the rapidity of this river’s current, we find one traveller who calls them all in question, and asserts, that its stream is less swift, even than that of the Euphrates.

“ On the banks of the Dejeleh, “ am I fallen,” (says the plaintive poet Jami) “ unfriended, and remote from any habitation, whilst a torrent of tears, like that of the rapid stream, flows from my eyes.” This river, from its conflux with the Euphrates, may be said to water the plains of Babylon, and I could never read the above-mentioned passage, in the original Persian, without recollecting the beautiful beginning of that fine Hebrew psalm or elegy, composed in a similar forlorn situation, and expressive of the same feelings.

“ From the original Chaldaic name *פראר* The Greeks have formed their corrupt *Εὐφράτης*; for it is vain to seek the etymology of this word in a Greek compound. The Persians and Arabians still call the river by its ancient Hebrew name, which they write, as in the engraved specimen *Frât*.

“ The celebrated current of the Euphrates, was divided, according to the Arabian geographer, whom Bochart follows, into five channels or branches, one of which led to Cufa in Chaldea; and on the banks of another, was seated the “ Golden Babylon,” once the proud mistress of the eastern world, being the capital of the Assyrian monarchy, which comprehended Syria, Mesopotamia, Chaldea, Persia; in short, except India, all the great nations of western Asia.

“ On the banks of those celebrated streams, the *נְהַרֵּי בָבֶל* *Nehe-roth Babel*, or “ Rivers of Babylon,” of the royal Psalmist, the persecuted Jews hung up their useless harps, nor would gratify “ those who had led them captive into the strange land with melody, or with a song.” Those banks were so thickly planted with willow trees, as the learned Bochart informs us, that the country of Babylon was thence styled “ The Vale of Willows,” and on those trees were suspended the neglected and unstrung lyres of the captive Hebrews.” P. 101.

What



What our author afterwards observes concerning the compilers of the Septuagint making Pison to be the river Ganges, and Gihon the Nile; and the uncertainty, after all the labours of various commentators to fix them, of the limits of the Terrestrial Paradise, is deserving of notice; for, undoubtedly, both the Ganges and the Nile have ever been considered as sacred rivers, and possibly that circumstance may have arisen not so much from the superstitious veneration of the natives for *water*, the primary element, as from ancient traditions concerning the sanctity of those streams. In the very ancient Sanscrit treatises of geography, the boundaries of that Paradise are extremely enlarged, for Cafi or Benares, on the banks of the Ganges, is included in it; and, in the same treatises, Egypt and the Nile are constantly considered as belonging to Asia rather than to Africa. In truth, it is evident from those writings that the largest and finest countries of the Greater Asia were embraced by the oriental Paradise; and had mankind remained in their primitive innocence, and the human species multiplied in any proportion with their increase after the fall, it was necessary that its limits should be thus extended: at least, there is no absurdity nor impiety in the supposition that they were; for the identity of the Phrath, or Forat and Euphrates, and that of the Hiddekel and Tigris, are alone precisely ascertained. The Pison is, indeed, said to have compassed the whole land of Havilah; but Moses, it should be observed, makes mention of two Havilahs, the one descended from Cush, the other from Jocktan; and the name may as well be applied to the latter, whose posterity were planted *eastward*, as to the more western people who tenanted Arabia Felix. The Gihon, again, of which name no traces remain in those eastern regions where, with any propriety, it can be looked for as a stream of paradise, is said to compass, or *run through* (as some commentators have it) the whole land of Æthiopia, which is generally considered as having reference to Æthiopia in Asia, by which, though certainly with great latitude, is said to be meant Chuzestan, or the province of Cush. The Hebrew appellative, Cush, however, which the Septuagint, in conformity with the notion explained above, have translated Æthiopia, is the very name applied by the Indians to Egypt itself, through the middle of which the Nile runs, that country being denominated, in their dialect, Cusha-dweepa, the continent of Cush. The Septuagint probably followed, in their version of the passage, some ancient Egyptian record of sacred geography in the public library of Alexandria, that magnificent monument of the ardent love of science, cherished by the illustrious race of the Ptolemies.

On

On a survey of this whole work, notwithstanding our objections to particular parts, and rather an affected display of antiquarian knowledge not always in unison with its professed design, which is to instruct the oriental scholar in *the first rudiments of the graphic art*, it would be the extreme of injustice to withhold our approbation of that diligence of research, and the perseverance and zeal, which characterize this laudable effort to extend the limits of Persian literature; a species of science so important to a nation in whom, at present, is almost centred the whole commerce of the east. We have compared the specimens here exhibited of the different hands, with those given at the end of Jones's Persian Grammar, to which the Persian Miscellanies may be considered, in some degree, as introductory: we find them, for the most part, scrupulously correct, and, as we understand that a book of this kind was much wanted, where a living guide (always the *best*) cannot be obtained, we sincerely wish the author that success which great literary industry, employed on a dry and difficult subject, merits from a generous public. Though we could not but object to the inconsistency of loading a page, intended for learners merely, with so many allusions to subjects of antiquity, yet we are willing to confess that the excursions of Mr. O., as an antiquary, geographer, and philologist, often very agreeably enliven the dryness of his subject.

He deserves every thing that can be said to encourage him to the production of the future work, which he announces\*; and still more to stimulate him to persevere in his determination to visit the antiquities of Persepolis†. The efforts of so laborious and ingenious a researcher can not but prepare a costly banquet for the curious in oriental knowledge, ancient and modern.

ART. II. *A plain and easy Introduction to the Principles of natural and revealed Religion; with a comprehensive View of the Reasonableness and Certainty of the Christian Dispensation. Intended for young Students in particular; and exhibiting much of the Substance of Dr. Jenkin's learned Work, long out of print, on the same Subject. By a Clergyman of the Church of England. In 2 Vols. 12mo. 6s. Rivingtons, &c. 1795.*

WE took up with much pleasure another work by the author of "A concise View of the History of religious Knowledge from the Creation of the World to the establish-

\* See Introduction. P. 11.

† Ibid. P. 19.

ment of Christianity\*." The same commendations which we have already given to this author (whom in our Review for October, p. 354, we announced to be Mr. Plumptre) are due to him on this occasion, and even in a higher degree. Sound piety, and solid judgment, are manifest throughout these useful volumes. They "comprise, in a small compass, what at present lies diffused among larger volumes; an advantage which, to a variety of readers, and especially to the younger candidates for holy orders, will probably be found to be not inconsiderable." Preface.

We strongly recommend the whole performance to those persons who wish to possess a compendious account of the principles and proofs of natural and revealed religion; and we shall lay before our readers a passage, which we think may well excite in them a desire to peruse the whole.

"The Apostles who, without learning or philosophy, taught the most sublime and useful truths more plainly than the wisest philosophers had ever done, must undoubtedly derive their knowledge from a higher principle than *they* did.—It is impossible for the wit of man to contrive any thing so admirably fitted to procure the happiness of mankind, as their doctrines are; no precepts can be more righteous and holy, no rewards more excellent, nor punishments more formidable, than those of the GOSPEL; and, which is above all, no religion besides ever afforded, nor could all the reason of mankind ever have found out, such powerful motives to the *love* of GOD, which is the only true principle of obedience.—Christianity contains no dry and empty speculations; but even its *Mysteries* are Mysteries of *love* and *mercy*.—Other persons may *fear* God; and conceive noble sentiments of his greatness, from contemplating his *works*, as the Creator of the universe; but the CHRISTIAN alone *knows*, because to HIM alone it has been *revealed*, to what *extent* his acknowledgments are due to him; not only for the temporal enjoyments of this world, but for a provision of far greater happiness hereafter.—*Natural Religion*, by which we ascend to the Creator, and, by contemplating his attributes, perceive the *probability* of his vouchsafing an immediate revelation of himself to man, is indeed an useful handmaid to *that* Religion which we know to have been accordingly vouchsafed to us, under the infallible direction of the HOLY SPIRIT. But we must ever be careful not to confound this *genuine* description of Natural Religion, with a *phenomenon* of modern times, assuming to itself the title of "Religion," and "natural" too; but such, as in fact has no affinity to, or principle in common with, CHRISTIANITY:—it is inconsistent with it, and even opposite to it.—It sets forth *no Saviour*, for it makes human nature not to stand in *need* of one:—it has *no Sanctifier*, for it supposes man to be himself sufficient for all the purposes of his moral nature:—

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\* See Brit. Crit. Vol. V. p. 76.

*no fall of Man*, for such an event it is still too *proud* to admit ever to have happened;—it requires *no Atonement*, it acknowledges *no Sacrifice*; *no Sacrament*, *no Sabbath*, *no Tempter*, *no Church*, *no Ministration of holy offices*, *no Resurrection*, *no Life everlasting*: it has *no Creed*, for it has nothing to form a Creed upon:—a Religion, in short, which sets at defiance all historic testimony, limits and abridges the exercise of God's attributes, opens a free admission to all the evil propensities, and malignant dispositions, of human nature, and sets up for its God *that REASON, that debased and perturbed REASON*, which was ever perceived even by the heathens to be insufficient for the religious ends and purposes of man;—in opposition to the *authentic evidence and revelation of GOD*,—the FATHER, SAVIOUR, Guide and COMFORTER of mankind." P. 237.

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ART. III. *Ancient Metaphysics, Vol. IV. containing the History of Man. With an Appendix, relating to the Fille Sauvage, whom the Author saw in France.* 4to. 18s. Cadell. 1795.

THE advancement of knowledge since the invention of letters, is a subject of curious and difficult enquiry. The discoveries of science are so imperceptibly progressive, and the steps by which they have been effected so minutely connected, that the points of progress are indistinctly marked; and the mind finds an almost insuperable difficulty, in assigning to the respective ages and countries their just and appropriate merits.

The embarrassment which attended such abstruse enquiries, has deterred by far the greatest portion of mankind from employing the necessary diligence, towards ascertaining the comparative value of ancient and modern literature: disgusted by the obscurity of early records, and captivated by the glare of more recent refinements, they wrapped themselves up in conceptions of modern consequence; and stripped the laurels of every preceding age, to increase the honour of that in which they lived. On the other hand, there have not been wanting those, whom a misplaced enthusiasm has carried to an unqualified admiration of ancient wisdom. To them the hand of Time seems only to bear the falchion of destruction; and the perfection of human science appears buried in the shapeless ruins of ancient empires. The tomes of antiquity are with them the idols of literary worship; their most ordinary maxims are received as oracles, and their very doubts imagined to comprehend discoveries.

To what extent these remarks may apply to the respectable and learned author of the *Ancient Metaphysics*, the three preceding volumes will have enabled the public sufficiently to judge. With a copious fund of ancient literature, and a large exuberance of natural ingenuity, this singular writer has attempted to establish a variety of positions, abhorrent from general opinion, and revolting in many instances from the sense, the systems, and the experience of mankind. Yet, among these eccentricities, much is to be found of solid and instructive import. The history of nations is in a great measure developed with faithful and penetrating accuracy; and the mysteries of language, sentiment, and manners, enlightened by the united energies of genius and industry.

This volume is entitled the History of Man, "by which, (says the author in his preface) I mean, not what is commonly called History, that is, the History of Nations and Empires, but the History of the species Man, a work of very great extent and variety." The work is divided into three books; the first contains the History of Man, the second the Invention of Arts and Sciences, the third the Transmission of Arts and Sciences from Egypt to other Countries, closing with a chapter upon Religion. This arrangement is intended to fill up the distribution of the author's plan, as laid down in his introduction, viz. the History, the Philosophy, and the Theology of Man. In entering upon the first part of his subject, the noble author resorts for his criterion upon the nature of man, to the definition laid down by Aristotle.

"The question then is, What is Man by nature, without any of the arts or sciences which he has invented? Now this question Aristotle, and Aristotle only, has answered; for he has defined man to be ζῷον λογικόν, θνητόν, ἰού καὶ ἐπιστήμης δεκτικόν. What is meant by ζῷον, or *animal*, which Aristotle makes the genus of this definition, is well known to be a being which perceives by senses; but there is more difficulty to know what he means by the specific difference of λογικόν, by which a man not learned in the ancient philosophy, and not able to make the distinction between λόγος and νοῦς, will suppose that he meant what we call *rational*. But it is evident, from what follows, that Aristotle did not understand that Man was by nature a *rational* animal, as we understand the word. To know what λογικόν means, we must know what is meant by λόγος. Now λόγος, in its proper signification, and as it is used by Euclid, who uses no word in a metaphorical sense, denotes a certain relation betwixt things, such as numbers and figures, and which we express in English by the word *ratio*. Now, it is by comparison that we discover the relation of things to one another, and therefore λογικός denotes what has the faculty of making this comparison, according to the ordinary derivation of Greek words.

"Man,

“ Man, therefore, according to Aristotle, is not only sensitive, as all animals are, but he has the faculty of comparing his sensations, and in this way he is distinguished from the lowest class of animals, such as moths, and worms, and other reptiles, and those imperfect animals called Zoophytes, some of which, like vegetables, do not move from one place to another. These do not appear to have that comparative faculty; but man is ranked, by Aristotle, with the higher species of brutes, such as horses and dogs, who certainly have that comparative faculty; for they distinguish one kind of food from another, and of the different objects, which they perceive by their senses, they choose what suits them best. Any man accustomed to ride will observe, that his horse, when left to himself, chooses that part of the road which is smooth and not deep, in preference to that which is stony or deep. Now, he could not give that preference without comparing the two. And the brutes form what we may call a resolution, by which their natural instinct directs them to do one thing rather than another; and we see them very often deliberating, when their natural appetites draw them different ways. Thus I have seen a dog deliberate most anxiously, and debate with himself, when his love for his master prompted him to follow him through a rapid river, while the fear of the water restrained him. Aristotle adds next in the definition, what needs no explanation, that he is *mortal*.

“ Thus far Aristotle has exalted our nature, so as to be ranked with the better kind of brutes; but he has not yet told us what distinguishes man from them even in his natural state. But now he gives us that distinction, and very properly concludes his definition with it: for he says, “ That man is an animal, capable of intellect, (or to translate the Greek word literally), that may receive Intellect, and also of science.” And here the reader will observe, that I translate the Greek word *vous*, not by the English word *reason*, as is commonly done, but by the word *intellect*, by which I mean to denote that faculty of the mind which forms ideas, and sees the *one* in the *many*; whereas Reason, according to the English sense of the word, denotes that faculty by which we compare our ideas, and form the last thing mentioned by Aristotle in this definition, viz. Science, which is formed by the discursive faculty of the human mind, in Greek *διανοια*.

“ The full definition, therefore, of Man, according to Aristotle, is, “ That he is a Comparative Animal, (that is, an animal, who has the faculty of Comparing), who has also the capacity of acquiring Intellect and Science, and who is Mortal.” P. 12.

With this definition the author undertakes to consider this *comparing* faculty of man, first, as he possesses it in common with the brutes, and, secondly, as he exercises it in a manner peculiar to himself. Having dispatched the rational, Lord Monboddo proceeds to the animal qualities of man; and affirms, as he imagines with the perfect consent of Aristotle, and to the confusion of modern philosophy, that man is by nature a *Quadruped*.

“ As



“ As Aristotle thinks the mind is principal in all animals, he has defined man by his mind only, and said nothing of his body in the definition, or any where else, as far as I can recollect, except in his *History of Animals*, where he has told us, that man is more fitted by nature to be a biped than any other animal. But from thence I infer, that he did not think that he was by nature a biped : for if he had thought so, he would not have said that man was fitted by nature to be a biped more than any other animal ; that is, as I understand the words, he could become a biped more easily than any other animal ; but he would have said plainly and shortly, that he was by nature a biped. But if he had said so, he would have been mistaken ; for it now appears to be certain, that man is by nature a quadruped.” P. 20.

The proofs upon which this assertion rests are found in the ensuing chapter, and consist in Peter the wild Boy, the Ourang Outang, and the Fille Sauvage. These approaches to, or deviations from, humanity, the author thinks, are sufficient to evince, that man was once a quadruped. He might perhaps, with equal justice, have argued from the phænomena of the sensitive plant, &c. that animals were originally vegetables. It is impossible not to be diverted with the reflections which the author makes upon his own fictions. He first affirms that man is a quadruped, and then expresses his astonishment at the attainments which this quadruped has made.

“ Now, from a quadruped, and a creature only capable of intellect and science, what a wonderful progress to man in his present state. And first, as to body, what a difference betwixt such an animal, and the noble, erect, stately figures of the heroic age, or even of such men as we are : And as to the mind, what comparison can there be betwixt a mind void of all ideas, and the minds of the Egyptian priests, or the sages of Greece, replete with science and philosophy. Then what a number of arts of necessity, ease, pleasure, and elegance have been invented by this quadruped, more than I believe have yet been numbered. In short he has made a world of art, to which nothing we know can be compared, except the great world of nature, the work of infinite wisdom and power. In forming this world of art, he has used all the materials which the natural world afforded him, and has ransacked the animal, vegetable, and mineral kingdoms ; and, not content with what he found above ground, he has dug into the bowels of the earth, and from thence produced metals. But these could have been of little use to him, if he had not brought down from heaven fire, as it is said, but which he now strikes out of flints, a discovery that the Chinese have not yet made. Of the vegetable he makes food, and fuel for fire, and many other uses ; and as to animals, it is surprising what a dominion he has obtained over them. The fiercest and strongest of them he has been able to resist and conquer ; others he has tamed and subdued, and made useful to him, even some of them of the largest size, such as the elephant ; others of them he has domesticated, and made companions of them, and guardians of his house, and others of them he uses for food.

Now

Nor is his dominion confined to the land ; he reigns over the sea, and makes it subservient to him, not only in furnishing most delicate food, but in wafting him to the most distant countries, and bringing from thence all the good things of those countries which he by that means enjoys. The Leviathan,

—————whom God  
Created hugest that swim the Ocean stream,

he has been able to conquer and kill, in his own element, and make useful for the purposes of life ; and modern art has shewn upon the sea a machine of enormous size, vomiting fire and smoke with the noise of thunder, and sending death and destruction to an amazing distance : And this so prodigious machine is governed by little men such as we, and made to ride triumphant over the waves. In short, such is this wonderful world of art, that not only those stupendous productions of it I have mentioned, but even the meanest domestic utensil, astonishes the philosopher who knows from what source it comes." P. 22.

The author then pursues, in a very ingenious discussion, the supposable progress of this quadruped, to the use of his body, the exercise of his mind, and the improvement of his social condition. The process described by this author, in acquiring the use of the body, is first, by erecting it ; secondly, by learning the use of the hands ; and, lastly, by attaining the faculty of swimming.

The second book treats, as we have already announced, specifically upon the invention of arts and sciences. At the head of those stands *language*. That this is an invention, has already been ably argued by his lordship in his " Origin of Languages," to which the three first chapters of the second book may be considered as supplementary. The author proceeding upon the principle of language being an invention, defines four requisites towards its invention, in the nation to whom that honour may belong ; these requisites he considers as only existing in the *Egyptian* nation. As this explains the leading principles of the author in his second book, we shall lay before our readers the requisites assigned, in his own words.

" As languages, therefore, were not invented in every country, but must have gone from one country to another, the question is, where they were first invented. And, in the first place, as language is the most antient art among men, being the parent art of all other arts and of all science, it is evident, that the nation, which first invented it, must have been a very antient nation, and the first civilised nation of this earth.

" 2<sup>do</sup>, As neither language, nor indeed any art of value, could have been invented, except by men associated together in considerable numbers,



numbers, and living in close intercourse and communication, it is evident that the country where language was first invented, must have been such as could enable men to live upon the natural productions of the earth, without even those arts, which we call the necessary arts of life. For that men must have lived a long time in that way, before these arts were invented, I think, it is evident; and they must have lived, associated, as I have said, and in considerable numbers, otherwise, I think, no art could have been invented.

“ 3<sup>th</sup>, For the invention of a language of art, it was also necessary that men should live not associated only, or even carrying on some common business, but that they should have a regular polity, in which some were to command and direct, while others obeyed, so that all public business might be regularly carried on; for, I say, that men, living as the savages of Paraguay did before the Jesuits came among them, without any regular government, and every man doing what seemed good in his own eyes, never could have invented an art of any value, much less an art of language, such as the Sanscrit or Greek; for the invention of which not only a regular polity was necessary, but I think it was further necessary, that a class or order of the best men among the people should be set apart for the invention and cultivation of arts. For I hold that arts of so difficult invention as that of language, never could have arisen from common use and observation of men engaged in the ordinary business of life.

“ *Lastly*, I require, for the invention of the arts I have mentioned, that the inventors of them should be men of genius, and of very good natural parts: For Nature must lay the foundation of all arts and sciences; and I deny, that such men as the Laplanders and Greenlanders, suppose they had enjoyed all the other advantages I have mentioned, could have invented a language of art.

“ These are the things required for the invention of a language of art, such as, I think, it must be admitted, are not to be found in every nation which has the use of language: And the question now to be considered is, whether we can discover any very antient nation in which all the things I have mentioned concur. And, I think, there is one to be found in which they all concur; and that it is the Egyptian.” P. 129.

This position the learned author justifies in the ensuing part of the work; and then traces, in the close of this and beginning of the third book, the progress of useful arts, rules of government, &c. from the same stock, through all their varieties in contiguous and succeeding nations.

The last chapter of the third book considers distinctly the history of religion. This chapter affords an ingenious and acute illustration of religious evidence, and harmonizes its history with the earliest records of Egyptian tradition. Lord Monboddo contends, that the christian religion was a religion suited to a *learned* age, and that it had also *popular* characters. To establish the *first* he analyses the general principles of the Platonic Creed, respecting a Trinity, &c. showing the analogy that

that subsists between the Trinity of Plato and that of Revelation. The learned author then closes this part of his argument, by a reference to the speech of St. Paul, and some of the received principles of the orthodox faith, the insertion of which will explain to our readers the general tendency of his lordship's reasoning.

“ From the account I have given of the philosophy of the Christian religion, it is evident that it was a religion fitted for a learned age, such as the age of Augustus Cæsar; but could not have been propagated in an unlearned age. Such an age, the apostle Paul, in his speech to the Areopagus, calls the “ times of ignorance.” At these times, he says, that “ God winked;” by which, I understand, he means, that he allowed men to go on in this gross idolatry, as they were then capable of no better religion. “ But now he commandeth all men every where to repent,” that is, to renounce their idolatrous religion, and to receive a better. And, accordingly, in this speech, St. Paul gives the Athenians a system of genuine theism, telling them, “ that there was one God that made the world and all things therein, [who] seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed; and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and man's device.” Of this God it appears, that even the vulgar; and those of the popular religion in Athens, had some idea: for St. Paul informs us, that they had erected an altar, with this inscription, “ TO THE UNKNOWN GOD, who,” St. Paul says, “ was the God that he declared unto them.”

“ Having laid down in this manner the general principles of Theism, he says nothing of the particular doctrines of Christianity except in one verse, where he says, “ that God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” And here St. Paul tells us, that when they heard of the resurrection of the dead, “ some mocked,” and others said, “ we will hear thee again of this matter.” And certainly the resurrection of the body is not a truth of natural religion, nor of philosophy; though I think it is highly probable, that the Egyptians believed in it, as I cannot account for the extraordinary care they took to preserve the bodies of their dead, otherwise than by supposing, that they believed they were to inhabit them again. But, I think, there can be no doubt, that to his converts, particularly Dionysius the Areopagite, Paul explained and inculcated

the fundamental doctrines of Christianity, such as that of the Trinity, with the knowledge of which, as Paul was no philosopher, I must suppose that he was inspired. The "eternal generation of the Son of God," so that the Son is co-eternal with the Father, is another fundamental doctrine of Christianity. It is a necessary consequence of the doctrine of the Trinity, and would be easily explained to men who had the least tincture of philosophy, and could distinguish the production of natural and temporary things, from the productions of things divine and eternal: Of those, the cause producing is always prior to the production; whereas, of these, the cause producing and the production being both eternal, the production must be coeval with the cause. A third fundamental doctrine of the Christian religion is, "the incarnation of the Son of God." But this would be still more easily explained to a man who knew so much of himself as to know that he was compounded of three natures, the vegetable, the animal, and the intellectual. To these three it is not difficult to conceive, that a fourth might be added—the divine. The first three made Jesus Christ a man, and a man only, but the fourth made him more than man, and the Saviour of the world. And this, I think, is sufficient to show, that the Christian religion is a learned and philosophical religion, fit for the age in which it was brought into the world." P. 387.

That the Christian religion is also qualified for popular influence and utility, is consistently argued in a subsequent passage. P. 391. From these statements the author concludes, that the religion of Christ was revealed in the fullness of time, whether considered in relation to the condition of the arts and sciences, or the state of the human species.

Few volumes throw greater difficulties in the way of a general judgment, than that which we have now considered. So numerous and diversified are the subjects upon which it treats, that, though designed by their author in one general title, they cannot be included by criticism under one general sentence. There are parts which we have cited, and others to which we could refer, in which the most ludicrous eccentricities of an enthusiastic mind are delivered, with all the solemnity of learned discovery, and all the dogmatism of magisterial assertion. But justice to the venerable author obliges us to confess, that these are atoned for by a large counterbalance of useful distinctions, in the most recondite subjects of history and philology.

Some additional volumes are yet wanting to accomplish the author's plan; and we may venture to affirm, that should it be completed, it will form a work of great public interest; and contribute, amidst all its incongruities, to the enlargement of human knowledge, and the elucidation of ancient literature.

ART.

ART. IV. *Miscellaneous Poetry, in English and Latin, by the Rev. Joseph Reeve. Second Edition. 12mo. 432 pp. 5s. Robson. 1794.*

**A**MONG the variety of productions which assume the poetical character, a very small proportion are found upon examination to possess a legitimate claim. It should seem, from the general dearth of poetical enthusiasm, as though the lapse of time had induced a languor over the powers of the British Muse, and nearly extinguished that fire which once kindled the poet's genius. Occasionally the spell is broken by some happy exertion, and the feeble measures of modern verse are animated with the glow and energy of better days. Mr. Reeve, whose poem of Ugbrooke-Park is the only English specimen which this volume contains, has perhaps some title to be included in that exception, which we have been careful to make from our general censure of modern poetry. The mind that delights in a chaste selection of images, and a general smoothness of versification, occasionally rising to strength and harmony, will find in this descriptive effusion a considerable share of these qualities.

The following address to the proprietor of Ugbrooke (Lord Clifford) is a specimen, which we by no means select as the best that may be found.

“ Let speculative Sages range the sphere  
Of heav'nly orbs, and trace the changing year,  
Fix motion's laws, explain attraction's force,  
The cause of thunder and the lightning's course ;  
Say, round the lazy poles if oceans flow,  
Or lands lie buried in eternal snow ;  
Tell, why the tides respect their sandy bound,  
And fear to trespass on forbidden ground.  
'Tis yours, my lord, to form the rural seat,  
And add new lustre to your own retreat,  
To model with the Genius of the place  
Each leading feature, each spontaneous grace,  
To shade the hill, to scoop or swell the green,  
And break with wild diversities the scene.  
For as you plan, the Genius still presides,  
Directs each stroke, and each improvement guides.  
Hence thro' the whole, irregularly great,  
Nature and Art the wondrous work complete ;  
In all so true, so unperceiv'd the skill,  
That nature modified is nature still.” P. 23.

The remainder of the volume consists in Latin versions of Addison's Cato, Dryden's and Pope's Odes for St. Cecilia's Day, the pastorals of the latter, and two original Eclogues. The Cato, as the most considerable, is that upon which our attention is most naturally engaged. The measure employed in this version is Iambic, the love-scenes are omitted, and some trifling alterations introduced, which accommodate it more strictly to the genius of Latin tragedy. How far it may be expedient to turn the stream of English poetry into the channel of an ancient language, is a subject upon which we shall give no opinion. Mr. Reeve has certainly executed his task in a manner which in general reflects credit upon his taste and classical acquirements. We have seen, indeed, in the perusal of this version, several particulars, upon which criticism might be inclined to animadvert; but our readers will probably consider us as consulting more essentially their amusement and advantage, by laying before them an extract from the work itself. The soliloquy of Cato, as affording at once the greatest difficulties and the richest scope, will be the fairest specimen of our author's talents and execution.

“ CATO SOLUS.

*Sedet meditati similis, præ manibus habet librum Platonis de Immortalitate Animæ. In mensâ conspicitur ensis vaginâ vacuus.*

Sic esse constat. Tu quidem rectè, Plato.  
 Hæc nempe quorsum blanda spes menti insidet,  
 Hæc avida desideria & exardens amor  
 Æternitatis? Hic unde secretus timor  
 Horrôrque mortis? Quid animus subito pavet,  
 Refugitque trepidus, dum olim in antiquum nihil  
 Metuit relabi? Numen est, quod nos movet.  
 Divina Mens intus agit. Est Deus, Deus,  
 Totos per artus fusus, ipsi animo indicans  
 Æternitatem. Æternitas!—Æternitas!  
 O dulcis!—ô tremenda! quàm terres—places!  
 Per quot meatus, quot per ancipites vias  
 Novasque formas rerum inexpertum rapis?  
 Longè intuenti tractus ille oculis patet  
 Immensus, ingens. Atra sed nox incubat,  
 Spissæque nubes lumen ambiguum premunt.  
 Hic ergo sistam. Si Deus mundum regit,  
 At regere pulcher ordo naturæ docet,  
 Virtute delectatur; & quicquid Deum  
 Delectat, esse non nequit bonum. Ast ubi,  
 Quando fruendum? Totus hic, quantus patet,  
 Succumbit orbis Cæsari. Dubiis labat  
 Mens fessa ouris. Terminum ponet chalybs.

[*Ensis manum admovet.*  
 Mens

Mors atque vita sic mihi est posita in manu.  
 Ad utramlibet paratus utramque intuo.  
 Hic vitam adactâ morte momento rapit, [Primo enseni,  
 Mihi sempiternos ille promittit dies. [deinde librum indicat.  
 Animus suæ immortalitatis conscius  
 Mucronis aciem ridet, & temnit minas.  
 Tenuis vetustas siderum extinguet faces,  
 Ætate sol ipse gravis imminuet diem,  
 Natura tota denique annosam induet  
 Ultima senectam. At animus æternâ nitens  
 Vivet juventâ. Vivet, & discors ubi  
 Elementa bellam fœdere abrupto gerant,  
 Et fracta mundi machina supremum gemet,  
 Illæsus, integer, capite se alto effert  
 Inter ruinas orbiumque fragmina." P. 257.

As we are now discussing the merits of a translation of Cato, we cannot refuse ourselves the pleasure of gratifying our classical readers with the insertion of an elegant version, in Latin Hendecasyllables, of the masterly Prologue to this tragedy, from the pen of Mr. Wrangham, with whose merits the public are already, in some degree, acquainted,

“ Ut sensus Tragicâ excitaret arte,  
 Mores fingeret, ingenique venam  
 Dicaret; foret unde, quod videbat,  
 Humanum genus; atque ritè scenas  
 Virtus conscia permearet omnes;—  
 Primum sustinuit gravi cothurno  
 Suras Melpomene indui, et ciere  
 Cunctorum lachrymas: truce Tyrannus  
 Adspectum posuit, genasque furtim  
 Non suo obstupuit madere fletu.  
 Vulgari refugit Poeta plectro  
 Heroum canere arma (quippe tristis  
 Vices ambitio suas meretur)  
 Imbelli neque plorat usque questu  
 Amores juvenumque virginumque.  
 Hic fons nobilior: Cato ipse quales  
 Fudit pro patria ruente, noster  
 Educit lachrymas; furore prisco  
 Accenditque animos, genamque guttis  
 Romanis docet imbui Britannam.  
 Virtus scilicet hic videnda forma  
 Humana! Hic Plato mente quod creavit,  
 Cato quod fuit! En, quod ipse Divum  
 Rex spectaculum amaverit, procellis  
 Læstantem patriæ virum; cadentemque  
 Hæc cum concideret. Suis Catonem  
 Dantem jura, quis haud amore flagrat

Ut

Ut vidit patriæ? Quis haud agenti  
 Plaudit? Quis simul et mori, gementem  
 Quicumque audiit, haud avet? Triumphat  
 Dum Cæsar spolia inter, atque victos  
 Ostentat populo duces (superbæ  
 Heu! mentis nimium impotensque fastûs)  
 Turba ut forte sui Catonis ire  
 Cernunt effigiem, dies tenebris  
 Visa horrescere publicisque pompa  
 Desleri lachrymis. Canente nulla  
 Io voce triumphæ, victor orbis  
 Solus secum ovat: ultimum suorum  
 Mavult Roma dolere; Cæsarique  
 Minor gloria quam fuit Catoni.  
 Hunc tu foveris: Hic tuos, Britanni  
 Quisquis nomine gaudeas, moveto  
 Plausus. Non potuit Cato ille major  
 Urbem ferre scientia inquinatam  
 Græca; Gallica nos satis theatra,  
 Fractæque Italico ore Cantilenæ  
 Ceperunt; sapiat sibi, atque scena  
 Æstu jam patrio fremit: Britannis  
 Isthæc fabula convenit, severus  
 Quam non ipse Cato audiens ruberet."

To the versions in this collection, of the Odes of Dryden and Pope on St. Cecilia's Day, it is impossible not to object the choice of Hexameter verse. Smart's spirited translation of the latter ode, in mixed measures, would have been a proper object of emulation in rendering Dryden's, and the other might have been performed in some fixed, but lyric, measure. In translating Pope's Messiah, this author stands in competition with Dr. Johnson and Mr. Onely, who have preceded him. The performance of the latter we have not at present by us, but the comparison of Dr. Johnson's version with Mr. Reeve's, leads unavoidably to a preference of the former in point of poetical spirit, though not altogether in cautious latinity. These poems are marked second edition, but, if we mistake not, their former appearance has been in a separate, not a collective form.

In delivering our general opinion upon this writer, we have no difficulty in pronouncing, that he deserves in a considerable degree the public patronage. His translations are frequently correct and elegant, and combine, in many passages, the fidelity of a translator and the spirit of a poet. Yet, with this commendation, we cannot forbear uniting our regret, that so large a portion of the volume should have been occupied with Latin translations from the



pen of an author, whose talents appear, from the specimens here published, to have rendered him very capable of succeeding in original composition.

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**ART. V.** *The History, Principles, and Practice (ancient and modern) of the legal Remedy by Ejectment, and the resulting Action for Mesne Profits; the Evidence (in several) necessary to sustain and defend them. With an Appendix illustrative of the Subject. By Charles Runnington, Serjeant at Law. Royal 8vo. 14s. 1795.*

**O**F the origin of the present work, the author's preface furnishes us with the following account :

“ With the view of illustrating, if any labours of mine could possibly illustrate, its” (i. e. The action of ejectment's) “ utility, I, in the course of the year 1780, obtruded on the public a treatise on the subject. That treatise having been some time out of print, Mr. Justice Gould, cordially and repeatedly, requested me to revise and enlarge it. The request of that venerable character (a character which will not easily be deprived of the esteem of posterity, while learning has any reverence, or integrity any respect among the professors of the law) had the influence of command ; a command which at every interval of leisure I set myself about cheerfully to obey. I am free to confess, that on revising the former treatise, I found great room for amendment, insomuch, that though the disposition of the present work be somewhat similar to the former, yet, enlarged as it is, it may, without the imputation of vanity, be considered altogether as a new one.”

The treatise to which the learned Serjeant thus alludes, as published by him in 1780, was grounded upon a work of the Lord Chief Baron Gilbert, upon the same subject, to which this author had added the more modern cases, and in which he had inserted a system of the modern practice in that action. Perhaps it would not have been amiss to have mentioned this circumstance in his preface to the present work, more especially as that prefixed to the edition of 1780 (or rather, as the title page has it; 1781) declares that “ his ambition” in the publication was “ only to give the name of Gilbert new lustre and great popularity.”

Mr. Serjeant Runnington, however, has now so much enlarged the work, that he has a strong claim to have it considered as a new book, and his labours have improved it into a very valuable present to his profession. It merits the encomium of  
being



being copiously and perspicuously written, well divided into general heads, and the cases, for the most part, properly arranged under each. We must, however, remark, that in many instances the abstracts given of these cases, from the several reporters, are uselessly long, and consequently tedious. We are compelled, also, to observe, that the language of the author is, in some instances, too figurative and redundant for such a treatise; and, in a few places, seems to have hardly any determinate meaning. Some errors also occur, but they are to be regarded rather as slips proceeding from momentary inattention, than from not understanding the subject. Thus, in mentioning the case of *Pendrell v. Pendrell*, p. 372, it is said, that " Lord Raymond would not suffer the wife's declaration, that she should not know her husband by sight, &c. to be given in evidence, till after she had been produced on the other side, *because the fact of marriage was not disputed, but only the legitimacy.*" The reason here given is not the true one, for *the mother being alive*, her declarations would no more have been evidence in chief, if the fact of this marriage had been disputed, than where the legitimacy was contested, as it would not be the best evidence of which the nature of the case was capable. See the last edition of *Strange's Reports*, 915, note 2. This reason is not to be found in the report in *Strange*, and was first inserted in the law of *Nisi Prius*, when attributed to Judge Bathurst, afterwards Lord Chancellor Apsley. Mr. Justice Buller has not, indeed, struck it out in his subsequent editions of that book, but he has there intimated his disapprobation of it, and pointed out the true ground of the decision. Errors, such as these, will sometimes escape the most minute attention, and accurate judgment. But a few blemishes cannot obscure the merit of a production, which, like the present, abounds with proofs of good sense, industry, and learning.

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ART. VI. *The Life of Samuel Johnson, L. L. D. with critical Observations on his Works.* By Robert Anderson, M. D. 8vo. 307 pp. 5s. Bell, &c. Edinburgh; Arch, London. 1795.

IT may certain be said of Dr. Johnson, in the style of Falstaff, that he was not only a biographer himself, but the cause of biography in others. To the names of Tyers, Piozzi, Towers, Hawkins, Boswell, and Murphy, who have already written either lives, sketches, or anecdotes of Johnson, is now added

added that of Dr. Anderson, who, in elegance of language, and acuteness of critical and philosophical judgment, has, perhaps, surpassed his predecessors. This life, it should be understood, is not merely a spontaneous and insulated effort, for the sake of displaying the author's powers, or delivering his opinions; it has been written for that general edition of the poets of Great Britain, the four first volumes of which, (then recently published at Edinburgh) were noticed in our fourth volume, p. 41. Dr. Anderson, as we have since learned, was the conductor of that publication; he collected and arranged the materials, and supplied the biographical accounts by which it is accompanied. The magnitude, importance, and popular subject of this life, have probably been the inducements which determined the editors and author to produce it also in a separate form; and the same considerations influence us to examine it apart from the volumes of the poets, of which we shall soon give a more general account; the whole work having now, as we understand, arrived at its conclusion, in thirteen volumes.

Dr. Anderson, before he enters upon the life of his author, takes occasion to do justice to the merits of the most eminent of his predecessors, Mr. Boswell. Of his book, he says, that it may be referred to the class of complements known by the name of books in *Ana*, but that to compare it with Monnoye's edition of the *Menagiana*, one of the most esteemed of those publications, would not be doing justice to it. "With some venial exceptions on the score of egotism and indiscriminate admiration," he proceeds to say, "his work exhibits the most copious, interesting, and finished picture of the life and opinions of an eminent man, that was ever executed; and is justly esteemed one of the most instructive and entertaining books in the English language." P. 6. To this opinion we are perfectly ready to add our suffrage, which has always been delivered nearly to the same effect.

Of Mr. Boswell himself Dr. A. gives an account, which, as we think it equally just with his sentiments on the book, and as it enables us, by adopting it, to pay a handsome tribute where we wish to pay it, we shall lay before our readers.

"The eccentricities of Mr. Boswell, it is useless to detail. They have already been the subject of ridicule in various different forms and publications, by men of superficial understanding, and ludicrous fancy. Many have supposed him to be a mere relater of the sayings of others; but he possessed considerable intellectual powers, for which he has not had sufficient credit. It is manifest to every reader of any discernment, that he could never have collected such a mass of information, and just observations of human life, as his very valuable work contains, without great strength of mind, and much various knowledge;

knowledge; as he never could have displayed his collections in so lively a manner, had he not possessed a very picturesque imagination, or, in other words, had he not had a very happy turn for poetry, as well as for humour and for wit.

“ This lively and ingenious biographer, is now beyond the reach of praise or censure. He died at London, May 19, 1795, in the 55th year of his age. His death is an irreparable loss to English literature \*. He had many failings; and many virtues and amiable qualities, which predominated over the frailties incident to human nature. He will be long regretted by a wide circle of friends, to whom his good qualities and social talents always made his company a valuable accession.” P. 7.

The circumstances of Johnson's life, which have been so often repeated, it will not be expected of us to detail, or even to abridge. Suffice it to say, that he was born September 7, 1709, and died December 13, 1784. One material error of the press, respecting a date in this life, it may be useful to correct. It is said in page 32, that Johnson left “ the college in autumn 1735, without a degree, having been a member of it little more than three years.” It should be autumn 1731, which might indeed be made out from the subsequent words, since he was admitted there in 1728; but we mention it to save the readers the trouble of comparing and examining. The date of Johnson's death is also erroneously printed, in giving the inscription on his tombstone; it is MDCCLXXXV. instead of MDCCLXXXIV. See page 178.

Dr. Anderson's narrative is clear and regular, his style manly, and his decisions usually judicious. If he is any where too severe, it is on the political writings of his author. But as Johnson was too implicit a Tory, his biographer is, perhaps, too sturdy a Whig, which appears occasionally, though not obtrusively in this book. There are, we believe, few passages in the tracts alluded to which the friends of the writer would not find it practicable to defend, and, consequently, as few which can justly be said to be “ inconsistent with the principles of the British constitution, or repugnant to the common rights of mankind.” Without entering, however, into controversy on these subjects, we shall produce some specimens, in which we think the opinions of Dr. A. and the expressions in which they are delivered, are worthy of attention. On the story of the duck, and the verses reported to be made by Johnson at three years old, he says, elegantly as well as justly, “ this prodigy is scarcely exceeded by the bees on Plato's

\* Perhaps this is rather too strong.

Rev.

lips,

lips, or the doves that covered the infant poet with leaves and flowers; for how should a child of three years old make regular verses, and in alternate rhyme?" Johnson accordingly disclaimed the tale and contradicted it. In the *Life of Johnson* the principal æras are formed by the publication of his various works; and on these occasions the narrative is occasionally enlivened by remarks, which prove that the writer has not unprofitably studied the art of biography under the philosopher whose life he relates. Speaking of the *Rambler*, he says,

"These admirable essays, we are told by Mr. Boswell, were written in haste, just as they were wanted for the press, without even being read over by him before they were printed.

"Making every allowance for powers far exceeding the usual lot of man, still there are bounds which we must set to our belief upon this head. It is not at every season that the mind can concentrate its faculties to a particular subject with equal strength, or that the fancy can create imagery spontaneously, to adorn and enforce its reasonings. That Johnson sometimes selected his subjects, culled his images, and arranged his arguments for these papers, is evident from the notes of his common-place book, preserved by Sir John Hawkins and Mr. Boswell. When he planned some essays with such minute carefulness, it is not likely that he trusted wholly to the sudden effusions of his mind for the remainder. Those which are taken from the notes of his common-place book, do not manifest, by an excellence superior to the rest, peculiar labours of mind in the conception, or pains in the composition; and we cannot suppose a man so happy in his genius, that the new-born offspring of his brain should invariably appear as strong and perfect as those which have been matured, fashioned, and polished by sedulous reflection. This, therefore, appears to be most probable, with respect to the wonderful faculty which he is said to have manifested in this and other of his works; that during his sleepless nights, and frequent abstractions from company, he conceived and sketched much of an impending work; that though he had in some degree pre-conceived his materials, he committed nothing to paper, just as he is known to have done in composing his *Vanity of Human Wishes*. If this supposition strips the account of wonder, it invests it with probability, since a man of his powers of mind and habits of composition, might well write an essay at a sitting, and without a blot, when he had little more to attend to, than to clothe his conceptions in vigorous language, modulated into sonorous periods." P. 85.

On the subject of his pension, Dr. A. speaks with a liberality that does him honour; nor should we be inclined to differ from him, except where he asserts, that the doctrines supported by Johnson in his pamphlets on the American war, were unconstitutional. The fact is thus related:

"In this year (1762) Fortune, who had hitherto left him to struggle with the inconveniences of a precarious subsistence, arising  
entirely

entirely from his own labours, gave him that independence which his talents and virtues long before ought to have obtained for him. In the month of July he was graced with a pension of 300*l. per annum*, by the King, as a recompence for the honour which the excellence of his writings, and the benefit which their moral tendency had been of to these kingdoms. He obtained it by the interference of Lord Bute, then first Lord Commissioner of the Treasury, upon the suggestion of Mr. Wedderburn, now Lord Loughborough, at the instance of Mr. Sheridan and Mr. Murphy. For this independence he paid the usual tax. Envy and resentment soon made him the mark to shoot their arrows at." P. 129.

After observing, not unpleasantly, the penance he thus suffered for his splenetic definition of a *pensioner*, the biographer adds,

"The affair itself was equally honourable to the giver and the receiver. The offer was clogged with no stipulations for party services, and accepted under no implied idea of being recompensed by political writings. It was perfectly understood by all parties, that the pension was merely honorary. It is true that Johnson did afterwards write political pamphlets in favour of administration; but it was at a period long subsequent to the grant of his pension, and in support of a minister to whom he owed no personal obligation." P. 131.

Certain it is, that no pension could be more honourably given, or more properly received; and we find Dr. A. again justifying it in his general character of Johnson.

"Another great feature of his mind, was the love of independence. While he felt the strength of his own powers, he despised, except in one instance, pecuniary aid. His pension has been often mentioned, and subjected him to severe imputations. But let those who, like Johnson, had no patrimony, who were not always willing to labour, and felt the constant recurrence of necessities, reject, without an adequate reason, an independent income, which left his sentiments free, and required neither the servility of adulation, nor the labour of service." P. 189.

In drawing up this general character, the biographer has, with great judgment and impartiality, balanced the foibles and the excellencies of the extraordinary man he describes; and, we may add, with a very correct knowledge of the subject. We have particular pleasure in producing the following passage, which immediately precedes our last citation.

"With these defects there was, however, scarcely a virtue of which he was not in principle possessed. He was humane, charitable, affectionate, and generous. His most intemperate sallies were the effects of an irritable habit; he offended only to repent. To the warm and active benevolence of his heart, all his friends have borne testimony. "He had nothing," says Goldsmith, "of the bear, but his skin."  
Misfortune

Misfortune had only to form her claim, in order to found her right to the use of his purse, or the exercise of his talents. His house was an asylum for the unhappy, beyond what a regard to personal convenience would have allowed; and his income was distributed in the support of his inmates, to an extent greater than general prudence would have permitted. The most honourable testimony to his moral and social character, is the cordial esteem of his friends and acquaintances. He was known by no man by whom his loss was not regretted." P. 188.

After describing the man, Dr. A. proceeds to characterize his works, which task he also performs with a general soundness of judgment, with elegance of taste, and considerable felicity of language. One *hyper-Johnsonic* word, *obtenebration*, comes in rather awkwardly in his estimate of the prose style of his author, which in other respects exhibits a good example of merits similar to those he celebrates. It abounds with proofs of accurate perception and just discrimination. We could with pleasure increase the number of our extracts from this account of a man, of whom our age is justly proud, but that we have already extended the article as far as is convenient. Dr. Anderson concludes the *Life of Johnson* with characters of him, taken from other authors, but none of them in accuracy or merit surpassing his own; and it may perhaps be thought extraordinary, as it certainly is meritorious, that from a North-Briton and a Whig, this great author, who, it must be owned, gave many unreasonable provocations to both, should obtain so just a tribute to his merits, so candid an account of his failings, and, for the most part, so unexceptionable a history of his life and writings.

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ART. VII. *Philosophical Transactions of the Royal Society of London. For the Year 1795. Part I.* 4to. 11s. Elmsly. 1795.

AS man is formed for society, it is in this state only that his faculties are called into action, and his exertions meet with due success and reward. By society his manners become polished, and by competition those powers for invention and improvement are roused and rendered productive, which in solitude would either be dormant, or for want of due nourishment would languish and die away. Such reflections naturally occur upon entering on an examination of the publication now before us, as the articles contained in it afford a strong proof of the utility of combined exertion, and of the propriety of uniting,



ting, at stated periods, the endeavours of philosophers to extend and improve human knowledge. The articles succeed in the following order:

- I. *The Croonian Lecture on muscular Motion. By Everard Home, F. R. S. Read, November 13, 1794. P. 1—23. One Plate.*

Several eminent modern philosophers have endeavoured to ascertain in what part of the eye the power resides, by which it accommodates itself to a distinct view of objects at different distances. The paper before us is the fourth on the subject, which we have had occasion to examine\*; for the whole of its tendency is to determine this curious and important point; and in the prosecution of it, the ingenuity, science, and perseverance of Mr. Home, Mr. Ramsden, and Sir Henry Englefield, were happily united.

While Mr. Home's mind was strongly impressed with Mr. J. Hunter's Experiments on the crystalline lens, and some opinions of Mr. Ramsden, respecting the use of that part, the following opportunity, highly favourable for prosecuting an enquiry into the subject occurred: A young man came into St. George's Hospital with a cataract in the right eye, and as he cheerfully submitted to an operation, he was put under the care of Mr. Home for that purpose.

"In performing the operation," says Mr. H. "the crystalline lens was very readily extracted, and the union of the wound in the cornea took place unattended by inflammation, so that the eye suffered the smallest degree of injury that can attend so severe an operation; these circumstances it is proper to mention, as they contributed to render the patient a more favourable subject of experiment.

"The man's name was Benjamin Clerk; he was a sea-faring man, 21 years of age, and in perfect health. Both his eyes were free from complaint till about the 11th of April, 1793, at which time he was on a voyage home from the East-Indies; a sudden mist or dimness appeared before his right eye; this increased very rapidly, and on the 18th of the same month the sight was entirely obscured. This crystalline humour was extracted on the 25th of November; and 27 days after the operation, the eye was so far recovered, as to admit of observations and experiments being made upon it.

"In this man we had all the circumstances combined, which seemed to be required to determine how far the crystalline lens was the principal agent in adjusting the eye. The man himself was in health, young, intelligent, and his left eye perfect; the other had been an uncommonly short time in a diseased state, and appeared to be free from every other defect but the loss of the crystalline lens."

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\* See Brit. Crit. vol. iv. 250, and vol. v. pp. 3, 6 and 600.

After this account of the man, experiments are related, made by the three gentlemen mentioned above. Objects being presented both to the perfect and imperfect eye, assisted by glasses of different focal lengths, it was found that the imperfect eye not only had the power of adjusting itself to distinct vision at different distances, but that its range of adjustment, when the two eyes were made to see at nearly the same focal distance, exceeded that of the perfect eye. The facts and arguments adduced in Mr. Hunter's letter on this subject, published in the volume of the *Philosophical Transactions* for 1794, also convinced them, that the power of the eye, by which it is adjusted to see at different distances, does not arise from a change in the general form of the globe of the eye. The power was therefore to be sought for in another part of the eye, and the cornea next became the object of examination.

A portion of the cornea being removed from the eye of a person of 40 years of age, two days after death, Mr. Home found by experiment, that it was elastic; and proceeding in the anatomical investigation, he found that the cornea is composed of two portions; the external, a continuation of the tendons of the four straight muscles of the eye; the other a continuation of the sclerotic coat, and the uniting medium between them, not unlike very fine cellular membrane. He also ascertained, that the cornea grows thicker towards the centre; that this increase of thickness is principally in the external lamina; and that in stretching the cornea, the central part yields most readily to the powers applied.

The cornea was now examined, while the eye was adapting itself to different distances. This was done by means of an apparatus, contrived by Mr. Ramsden, in which the head was kept as steadily as possible, and the lateral part of the front of the cornea, was viewed through a fixed microscope, furnished with a micrometer wire in the focus of the eye glass, so placed as accurately to oppose the anterior edge of the cornea. The gentlemen already mentioned thus made experiments on each other's eyes; and from the whole Mr. Home concludes,

“That in changing the focus of the eye from seeing with parallel rays to a near distance, there is a visible alteration produced in the figure of the cornea, rendering it more convex: and when the eye is again adapted to parallel rays, the alteration by which the cornea is brought back to its former state, is equally visible.”

Having established these facts, Mr. Home proceeds to make some observations upon the muscular and elastic power, by which so very curious an effect as the adjustment of the eye is produced. The state of the eye fitted for parallel rays, he considers



siders as the effect of elasticity in the cornea; but that for nearer distances, which is less frequently wanted, as the effect of muscular action. These opinions he supports by a series of judicious observations upon the eye itself, and upon elastic and muscular action in general. A detail of these, however, cannot be expected in this place. In our number for April last, we announced the discovery, which to us appeared important; and we trust we have now afforded to our readers that satisfaction which we gave them reason to expect.

II. *The Bakerian Lecture. Observations on the Theory of the Motion and Resistance of Fluids; with a Description of the Construction of Experiments, in order to obtain some fundamental Principles. By the Rev. Samuel Vince, A. M. F. R. S. Read, November 27, 1794. P. 24—45. Three Plates.*

We deem it unnecessary to state the difficulties attending an inquiry into the nature of the motion and resistance of fluids. They are well known to those who have made any considerable advancement in mathematical philosophy, and, as the title of the paper before us implies, a theory is still wanting, which will bear the test of experiment. In this subject the keen penetration and perseverance even of Sir Isaac Newton, D. Bernouilli, D'Alembert, Buat, and others, have not succeeded; and this failure of success is to be attributed to a want of knowledge of the constitution of fluids, which perhaps the most strenuous endeavours of man will not be able entirely to supply.

The beginning of the paper before us consists of clear and judicious reasoning on the nature of fluids, but it tends only to enforce a conviction that fundamental principles are not to be obtained, except from experiments; a conviction under which Sir Isaac Newton and others have considered the subject. Mr. Vince next confines his attention to the time of emptying a vessel through an orifice at the bottom, and the determination of the velocity of the effluent fluid, under various circumstances, by theory and by experiment. These determinations lead him to conclude, "either that the common principles of motion cannot be applied to fluids, and that the agreement is accidental; or, that under certain circumstances, and restrictions the application is just. Which of these is the case, is not perhaps easy for the mind to satisfy itself about."

Having examined the circumstances which he proposed, respecting the emptying of vessels, Mr. V. proceeds to a consideration of the doctrine of the resistance of bodies moving in fluids. This doctrine, as it has hitherto been admitted for

want of a better, is evidently defective. For it is founded upon this supposition, that when a body moves in a fluid, each particle acts upon it undisturbed by the rest, or the fluid is conceived to act as if each particle, after the stroke, were annihilated. Between this theory and experiment there is consequently very little agreement, and therefore Mr. V. constructed a machine, of which he has here given a description and a figure; and by this machine, he says, "the absolute quantity of resistance in all cases may be very accurately determined, and the law of its variation under different degrees of velocity."

We defer offering any remark on this machine, as Mr. V. concludes the paper with a promise of laying before the Royal Society, at a future opportunity, an account of all the experiments which can be made by it, some of which he believes have never yet been attempted.

III. *On the Nature and Construction of the Sun and fixed Stars.*

*By William Herschel, L. L. D. F. R. S. Read, December 18, 1794. P. 46—72.*

Every lover of rational inquiry will doubtless consider the opinions stated in this paper, as a valuable addition to the acknowledged properties of the great luminary of our system. As the most eminent philosophers have attended to the subject, various discoveries have been made in it, the principal of which Dr. H. concisely enumerates in the following words:

"Sir Isaac Newton has shown that the Sun, by its attractive power, retains the planets of our system in their orbits. He has also pointed out the method whereby the quantity of matter it contains may be accurately determined. Dr. Bradley has assigned the velocity of the solar light, with a degree of precision exceeding our utmost expectation. Galileo, Scheiner, Hevelius, Cassini, and others, have ascertained the rotation of the Sun upon its axis, and determined the position of its equator. By means of the transit of Venus over the disc of the sun, our mathematicians have calculated its distance from the earth; its real diameter and magnitude; the density of the matter of which it is composed; and the fall of heavy bodies on its surface." P. 46.

The truth of these discoveries rests on foundations as firm as any to which we can recur for certainty in our inquiries. Mathematical investigations, grounded on such principles of motion as reason must ever acknowledge, lead to conclusions which claim our belief; and these conclusions being confirmed by observation enable us to affirm, without hesitation, that the laws derived from theory are really such as regulate the motions of the heavenly bodies. But concerning the internal

ternal construction of the Sun, astronomers have only ventured to conjecture.

“ The dark spots in the Sun, for instance, have been supposed to be solid bodies revolving very near its surface. They have been conjectured to be the smoke of volcanoes, or the scum floating upon an ocean of fluid matter. They have also been taken for clouds. They were explained to be opaque masses swimming in the fluid matter of the Sun ; dipping down occasionally. It has been supposed, that a fiery liquid surrounds the Sun, and that, by its ebbing and flowing, the highest parts of it were occasionally uncovered, and appeared under the shape of dark spots ; and that, by the return of this fiery liquid, they were again covered, and in that manner successively assumed different phases.” P. 47.

Dr. Herschel's opinions differ considerably from some of these suppositions, and easily account for the appearances on which the rest are founded. He thinks that the sun itself is an opaque body, having its surface diversified with mountains and vallies, proportionable in height and extent to its magnitude ; that it is surrounded with a transparent atmosphere ; that the lucid substance which we behold, is neither a liquid nor an elastic fluid, but that it exists in the manner of lucid clouds swimming in the transparent atmosphere, or rather of luminous decompositions taking place within that atmosphere. To consider some large spots, which have been seen on the sun, as the effects of volcanic explosion, is recurring, he observes, to too violent and pernicious a cause. An atmosphere, with its natural changes, accounts for the appearance of a dark belt near the equator of Jupiter ; thick vapours, in our atmosphere, must prevent an inhabitant of the moon from seeing the earth, and from analogy we may reasonably suppose, that a similar cause may exclude us, at most times, from a view of the surface of the sun.

If this hypothesis be admitted, we may conclude with Dr. Herschel, that the spots of the sun, as they are commonly called, are occasioned by openings or separations of the lucid decompositions in its atmosphere, as then, and in such parts only, the opaque body of the sun is presented to our view. And if, in conjunction with this hypothesis, it be supposed that the surface of the sun is elevated into mountains and depressed into vallies, the apparent contradictions of former observers may be easily reconciled : for when the lucid matter in the atmosphere opens over an high mountain, the spot may seem more prominent than the shining decompositions ; but if it separate over a valley, the spot may appear to be considerably depressed.

Dr.

Dr. H. thinks, from analogy, that the same general conclusions may be extended to the fixed stars; and he judges, from appearances, that the regions in which the luminous solar clouds are formed, adding thereto the elevation of the faculæ, or spots of superior lustre, cannot be less than 1843, nor much more than 2765 miles in depth.

IV. *An Account of the late Eruption of Mount Vesuvius. In a Letter from the Right Honourable Sir William Hamilton, K. B. F. R. S. to Sir Joseph Banks, Bart. P. R. S. Read, January 15, 1795. P. 73—116. Seven Plates.*

The great operations and phænomena of nature powerfully attract our attention, however similar they may be to others of the same kind which we have beheld, or of which we have formed an idea from description. With renewed pleasure we behold her smiling in the luxuriant landscape, or serene expanded ocean, and with renewed awe and veneration we feel ourselves interested when she frowns in the storm, or threatens devastation by her convulsions. A conviction that descriptions of such phænomena must ever afford satisfaction, and not any circumstances remarkable for their novelty, induced Sir William Hamilton to draw up the paper before us for the Royal Society; and, from the same persuasion, we think it our duty to present to our readers as full an account of this tremendous eruption as our limits will permit.

The mountain had been remarkably quiet for seven months before its late eruption, but for some days immediately preceding it, prognosticks of a great one were observed by several persons. Father Antonio Di Petrizzi, and others, remarked that a thick vapour surrounded the mountain, about a quarter of a mile beneath its crater. The water of the great fountain at Torre del Greco began to decrease some days before the eruption, so that the wheels of a corn-mill, worked by that water, moved very slowly; it was necessary in all the other wells of the town, and its neighbourhood, to lengthen the ropes daily, in order to reach at the water; and some of the wells became quite dry. Eight days before the eruption, a man and two boys, being in a vineyard beyond Torre del Greco (and precisely on the spot where one of the new mouths opened, from which the principal current of lava that destroyed the town issued) were much alarmed by a sudden puff of smoke that came out of the earth close to them, and was attended with a slight explosion.

On the 12th of June, 1794, in the morning, there was a violent fall of rain, and soon after the inhabitants of Refina,

situated directly over the ancient town of Herculaneum, were sensible of a rumbling subterraneous noise, which was not heard at Naples. But about eleven o'clock at night of the same day, a violent shock of an earthquake was felt at Naples; the undulatory motion was evident from east to west, and appeared to Sir W. H. to have lasted near half a minute.

“ The sky,” continues he, “ which had been quite clear, was soon after covered with black clouds. The inhabitants of the towns and villages, which are very numerous at the foot of Vesuvius, felt this earthquake still more sensibly, and say, that the shock at first was from the bottom upwards, after which followed the undulation from east to west. This earthquake extended all over the Campagna Felice; and their Sicilian Majesties were pleased to tell me, that the royal palace at Caserta, which is fifteen miles from this city (Naples) and one of the most magnificent and solid buildings in Europe (the walls being eighteen feet thick), was shaken in such a manner as to cause great alarm, and that all the chamber bells rang. It was likewise much felt at Beneventum, about thirty miles from Naples; and at Ariano in Puglia, which is at a much greater distance; both these towns have been often afflicted with earthquakes.”

“ On Sunday the 15th of June, soon after ten o'clock at night, another shock of an earthquake was felt at Naples, but did not appear to be quite so violent as that of the 12th, nor did it last so long; at the same moment a fountain of bright fire, attended with a very black smoke and a loud report, was seen to issue, and rise to a great height, from about the middle of the cone of Vesuvius; soon after, another of the same kind broke out at some little distance lower down; then, as I suppose, by the blowing up of a covered channel full of red-hot lava, it had the appearance as if the lava had taken its course directly up the steep cone of the volcano. Fresh fountains succeeded one another hastily, and all in a direct line, tending, for about a mile and a half down, towards the towns of Resina and Torre del Greco. I could count fifteen of them, but I believe there were others obscured by the smoke. It seems probable that all these fountains of fire, from their being in such an exact line, proceeded from one and the same long fissure down the flanks of the mountain, and that the lava and other volcanic matter forced its way out of the widest parts of the crack, and formed there the little mountains and craters that will be described in their proper place. It is impossible that any description can give an idea of this fiery scene, or of the horrid noises that attended this great operation of nature. It was a mixture of the loudest thunder, with incessant reports, like those from a numerous heavy artillery, accompanied with a continued hollow murmur, like that of the roaring of the ocean during a violent storm; and added to these was another blowing noise, like that of the going up of a large flight of sky-rockets, and which brought to my mind also that noise which is produced by the action of the enormous bellows on the furnace of the Carron iron foundery in Scotland, and which it perfectly resembled. The frequent falling of the huge stones and scorix, which were thrown up to an incredible height from some of the new mouths,

mouths, and one of which having been since measured by the Abbé Tara (who has published an account of this eruption) was ten feet high, and thirty-five in circumference, contributed undoubtedly to the concussion of the earth and air, which kept all the houses at Naples for several hours in a constant tremor, every door and window shaking and rattling incessantly, and the bells ringing. This was an awful moment! The sky, from a bright full moon and star light, began to be obscured; the moon had presently the appearance of being in an eclipse, and soon after was totally lost in obscurity. The murmur of the prayers and lamentations of a numerous populace, forming various processions, and parading in the streets, added likewise to the horror." P. 77.

Throughout this eruption, which continued in force about ten days, the fever of the mountain, as has been remarked in former eruptions, showed itself to be in some measure periodical, and generally was most violent at the break of day, at noon, and at midnight. About four o'clock in the morning of the 16th, the crater of Vesuvius began to show signs of being open, by some black smoke issuing out of it; but the crater, and all the conical part, was soon involved in clouds and darkness, and remained so for several days. Above these clouds, although of a great height, fresh columns of smoke were perceived often to issue from the crater, rising furiously still higher, until the whole mass remained in the usual form of a pine tree; and in that gigantic mass of heavy clouds the *ferilli*, or volcanic lightning, was frequently visible, even in the day time.

The course of the lava first threatened Resina, but being joined by fresh lava that issued from one of the new mouths, in a vineyard about a mile from the town, it ran like a torrent over the town of Torre del Greco, allowing the unfortunate inhabitants scarcely time to save their lives. Their goods and effects were totally abandoned; and of eighteen thousand inhabitants, every one (except about fifteen, who, from either age or infirmity could not be moved, and were overwhelmed by the lava in their houses) escaped either to Castel-a-mare, which was the ancient Stabia, or to Naples. Some, whose houses had been surrounded with lava whilst they remained in them, escaped from them and saved their lives the following day, by coming out of the tops of their houses, and walking over the scorix on the surface of the red-hot lava,

The town of Torre del Greco was totally destroyed in 1631: in 1737 a dreadful lava ran within a few yards of one of the gates; and in the eruption now described, the lava ran over the middle of it. Such, however, is the attachment of the inhabitants to their native spot, that of eighteen thousand not one gave his vote to abandon it. Although his Sicilian majesty offered



offered them a more secure spot to rebuild their town on, they are obstinately employed in rebuilding it on the late and still smoking lava that covers their former habitations.

Towards the end of this very interesting paper, Sir William Hamilton says, "having read every account of the former eruptions of Mount Vesuvius, I am well convinced that this eruption was by far the most violent that has been recorded after the two great eruptions of 79 and 1631, which were undoubtedly still more violent and destructive. The same phenomena attended the last eruption as the two former above-mentioned, but on a less scale, and without the circumstance of the sea having retired from the coast."

The plates annexed to this paper are highly finished, and afford an impressive idea of the phenomena described.

*V. New Observations in further Proof of the mountainous Inequalities, Rotation, Atmosphere, and Twilight, of the Planet Venus. By John Jerome Schroeter, Esq. Communicated by George Best, Esq. F. R. S. (Translated from the German.) Read, February 19, 1795. P. 117—176. Four Plates.*

To the observations here detailed, Mr. S. has prefixed a preface of nine pages, in which he examines several passages of Dr. Herschel's paper on the planet Venus, published in the *Philosophical Transactions* for 1793. Of this paper we gave an account in our fourth volume, and there noticed the passages to which Mr. S. now objects. He says, that

"Evident misunderstanding and error appear to have chiefly occasioned those assertions; which most probably would not have been thus made, if the author had then known of my very circumstantial memoir, which was read at the jubilee of the university of Erfurt, in a meeting of the Electoral Academy of Sciences, and which they ordered to be printed; and could have compared the many careful observations, full of matter, contained in it."

Mr. S. then states the passages in question, and replies to each separately. Immediately after the preface, Mr. S. gives a very full account of his observations, made about the time of the greatest eastern elongation, in the year 1793; and continued three months to the inferior conjunction. From these and his former observations he concludes, that the planet Venus has very considerable mountains and elevated ridges; that the most and the highest are in her southern hemisphere; and that her period of rotation is nearly 23h. 21'. He also calculates that the arch of a great circle, over which the twilight of Venus's atmosphere extends, is equal to  $4^{\circ} 36' 28''$  or  $4^{\circ} 35' 34''$ , a result which confirms

confirms the opinion that the atmosphere of this planet is very dense, like that of the earth. The whole of the paper, in our opinion, deserves much commendation. The observations recorded in it are numerous, appear to have been made with great care, and are stated with precision. Several parts are controversial, but these are conducted by Mr. S. with the coolness and deliberation becoming a man of science, and with the candour and moderation of a gentleman.

VI. *Experiments on the Nerves, particularly on their Reproduction; and on the Spinal Marrow of living Animals.* By William Cruikshank, Esq. Communicated by the late John Hunter, Esq. F. R. S. Read, June 13, 1776. P. 177—189. One Plate.

VII. *An experimental Inquiry concerning the Reproduction of the Nerves.* By John Haighton, M. D. Communicated by Maxwell Gartsshore, M. D. F. R. S. Read, February 26, 1795. P. 190—201. One Plate.

These two articles treat of the same subject, and we were for some time at a loss to account for their appearance, next to each other, in the present volume, though they are stated to have been read to the society at the distance of nineteen years. This circumstance, however, we find explained in a note upon a work on insensible perspiration, since published by Mr. Cruikshank; which, therefore, we insert.

“ These experiments were made for another purpose, by which I discovered the independence of the heart’s motion on its nerves, as well as the re-union after division, and the regeneration after loss of substance in the nerves themselves. I wrote a paper on this subject a long time since, which the late Mr. John Hunter, to whose memory and talents I am always proud to pay my tribute, presented to the Royal Society, but it was not then printed; I think Mr. Hunter gave me for a reason, that it controverted some of Haller’s opinions, who was a particular friend of Sir John Pringle, then President of the Royal Society. Another gentleman has lately made experiments on the same subject, and has also presented them to the Royal Society. Upon hearing these read at the Society, Mr. Home, with that intelligence of anatomical subjects that distinguishes his character, and the school he was bred in, remembered my experiments, though made near twenty years ago. The President of the Royal Society, who, fortunately for mankind, prefers the promulgation of science to Haller or any other man, on being made acquainted with this circumstance, has caused the paper on these experiments to be printed in the *Philosophical Transactions for 1795.* ”

Mr. Cruikshank’s experiments were made with a view to ascertain what is the real influence of particular nerves upon the



the action of involuntary parts ; and in the course of them it was discovered, that when nerves are divided, or a portion of them is removed, they are regenerated. As this was a new fact, further experiments were then made to confirm it, and a plate exhibiting the regenerated nerve is here annexed. Besides this important discovery, which was thus brought out by accident, a very curious fact is also ascertained. That the action of the heart can, for a certain time, be kept up by artificial breathing, after the connection between the brain and the body is entirely destroyed.

Dr. Haighton's paper is written expressly to prove that nerves are capable of being regenerated ; and that the new substance does actually perform the office of a nerve. His experiments entirely confirm those of the preceding paper ; and by keeping the animal nineteen months, the new substance was allowed a fuller time to render it capable of performing its functions than in any of Mr. Cruikshank's experiments.

VIII. *The Croonian Lecture on Muscular Motion. By Everard Home, Esq. Read, November 11, 1790. P. 202—220.*

In this lecture Mr. Home takes a comprehensive view of the different structures of muscles. He shows that the membranous bag of the hydatid worm possesses a muscular power, no less than the muscles of a fasciated structure with which the larger animals are supplied. He concludes, therefore, that a complex mechanism is not necessary to endow a part with muscular power, but that the common structure is useful for secondary purposes ; such as increasing the strength of action, affording a ready supply of blood, and producing the effect required with the smallest extent of contractions. This opinion he endeavours to establish by observations on the structure of muscles intended for different purposes, and shows that a constant and short contraction is more frequently employed in the human body than one that is extensive. He shows also that every complication of muscular structure, does actually make the contraction of each fibre produce an increased effect. The straight muscle is employed where the use of it is not intended to be frequent. The half penniform, complete, and complex penniform muscles, are subservient to more common and necessary actions. For respiration, which is a very constant action, the structure of the intercostals is cruciform, and in them the effect exceeds the absolute contraction more than in any of those hitherto mentioned. But in the heart, the most incessant in its motion, as well as the most important muscle in the body, the structure is a double spiral, of a conical form,

form, in which the effect exceeds the absolute contraction still more than in the cruciform muscles. These observations are certainly curious in a high degree.

The volume concludes with the meteorological Journal of the Society for the year 1794, on which we shall make no remarks.

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ART. VIII. *Varieties of Literature; from Foreign Literary Journals, and original MSS. now first published. 2 Vol. 8vo. 15s. Debrett. 1795.*

THIS is, in many respects, a very agreeable miscellany. The undertaking is also a novel one, and will probably be repeated, as the German language is becoming every day more an object of attention in this country, and, as it is well known that the German journals abound in interesting and important matter. This collection is completely a miscellany, as the compiler and translator appears to have had, in general, no object in view, except that of placing before his readers an entertaining variety. It would, perhaps, have been as well, if to each paper a specification had been prefixed to mark it as original or translated. But this is done only partially. A great part is avowedly taken from Wieland, the most popular living author on the continent, whose works amount to twenty-five quarto volumes. We need not go far into these volumes for the opportunity of meeting with an extract equally creditable to the editor's taste, and amusing to every reader. We accordingly, and with much pleasure, insert the following Mezzoranian Tale:

“ THE TWIN-BROTHERS OF MEZZORANIA.

“ A MEZZORANIAN TALE.

“ Amidst the extensive wilds of Africa lies a territory, the inhabitants whereof are as numerous and even as civilized as the Chinese. They are called the Mezzoranians.

“ Two twin-brothers of this country, which is still so little known to our geographers, were both enamoured of a young lady, who equally favoured them both. The two lovers and the fair-one chanced to meet together at the festival instituted in honour of the sun. This festival was solemnized twice in the year, because, as the kingdom lay between the two tropics, yet somewhat more on this side the line, it had two springs and two summers. At the commencement of every spring season this adoration was paid to the great luminary throughout all the nomes or districts of the land. It was celebrated in the open air, to denote that the sun was the immediate cause of all the productions

tions of nature. They made an offering to it of five small pyramids of frankincense in golden dishes. Five youths and an equal number of virgins are named by the magistrate to place them on the altar, where they remain till the fire had consumed them. Each of these young persons is dressed in the colour of their name, and wears a diadem on the head.

“ One of the two brothers, with the damsel of whom we are speaking, composed the first couple who were to place the incense on the altar. This done, they saluted one another. It was customary for them now to change their places, the youth going over to the side of the virgin, and she coming to his. When the five pair have done in this manner, then follow all the standers by in the same order, by which means they have an opportunity of seeing each other completely.

“ It is here that commonly such as have not hitherto made their choice, determine upon one; and as it depends solely on the determination of the damsel, the young man takes all *imaginary* pains to win the love of her whom he has selected from the rest. For avoiding every species of misunderstanding and jealousy, the maiden, when the young man pleases her, takes from him a flower not yet fully blown, which he offers to her acceptance, and sticks it in her bosom. But, she has already entered into some engagement, she gives him to understand as much, by shewing him a flower; and, if this be only a bud, then it is a sign that he will make her the first proposal; if it be half-blown, it implies that her love has already made some progress; but if it be fully blown, the virgin thereby betokens that her choice is made, and that she cannot now retract it. So long, however, as she does not publicly wear this token, it is always free for her to do as she pleases.

“ If she be free, and the man that offers her the flower is not agreeable to her, she makes him a profound reverence, and shuts her eyes till he is retired. Indeed, at times, it happens here, as well as in other places, though but rarely, that she disguises herself to her lover. If a man be already contracted, he likewise bears a token. Such maidens as have yet met with no lover, have it in their choice either to remain virgins, or to inscribe themselves among the widows, which if they do, they can only be married to a widower. But let us return to our twin-brothers.

“ The brother, who stood at the altar with the young damsel, felt as violent a passion for her as she did for him. They were so very intent upon the ceremony, that they forgot to give each other the accustomed signs. On her leaving the altar, the other brother saw her, became enamoured of her, and found opportunity, when the ceremony was over, for presenting her with a flower. She accepted it at his hands, as being fully persuaded that it was the person who had just before been with her at the altar. But, as she took herself away in some haste with her companions, she imperceptibly dropped the token she had received. The elder brother accosted her once more, and offered her a flower. Ah, said she to herself, in an amiable confusion, it is the very same! and took it likewise. The young man, who heard this, imagined for certain that it meant him; but as the law  
allowed

allowed them to remain no longer together, they departed their several ways.

“ He that at first presented the flower found an opportunity, some days afterwards, of seeing his charmer by night at a lattice. This sort of conversation, though strictly prohibited by the laws, was yet connived at. The damsel appeared so kind, that he ventured to offer her the token of a half-blown flower. This she accepted, and in return presented him with a scarf embroidered with hearts interwoven with thorns, giving him to understand thereby, that there were still some obstacles to be surmounted: she allowed him at the same time to declare himself her lover, without, however, giving him her name, and without even acquainting him with the reason of her silence on that head.

“ Not long afterwards the elder brother met her at the very same window; but the night was so dark, that he could not distinguish the second flower which she wore in her bosom. The extreme satisfaction she discovered at his coming, seemed to him indeed somewhat extraordinary; but he ascribed it to a sympathy which between lovers banishes all restraint. He began to excuse himself for not having seen her so long, and assured her, that if he could have his will, no night should pass but he would come to assure her of the ardour of his inclination. She admired the vehemence of his passion. The lover received such clear indications of her favourable disposition towards him, that he thought he might easily waive the ceremony of the second token, and accordingly gave her the third, a nearly full-blown flower. She accepted it of him, telling him, however, that she would not immediately wear it; that he must first go through certain forms, and that she must still see some more proofs of the fidelity of his attachment. At the same time, to assure him of the sincerity of her love, she gave him her hand through the lattice, which he kissed in the greatest transports. Upon this she made him a present of a fillet, on which were wrought two hearts in her own hair, over which was a wreath of pomegranates, seemingly almost ripe; a joyful token, which gave him to understand that the time of gathering was at hand.

“ Thus all three were happy in their error. On all public occasions the two brothers appeared with the signs of their inclinations, and felicitated each other on their success: but, as mysteriousness was not destitute of charms for them, they cautiously avoided every opportunity of explaining themselves to each other. The return of the grand festival was now at no great distance, when the youngest brother thought it the proper occasion for venturing to give his beloved the third token of his affection. He told her, that he hoped she would now willingly wear the full-blown flower as a testimony of her consent; at the same time presenting her with an artificial carnation, interspersed with little flames and hearts. She stuck the carnation in her bosom, unable to conceal her joy as she received it; at which her lover was so transported, that he determined to demand her of her parents.

“ His elder brother, who had given her the full-blown flower at the same time, thought that nothing more was wanting to his happiness

ness than the approbation and consent of her relations. Chance brought them both on the very same day to the parents of their beloved. But how great was their astonishment on their meeting each other! As soon as the father appeared, each addressed him for his daughter. He assured them that he had but one child, of whose virtue he was fully convinced, that she never, in opposition to the laws of the land, could favour two lovers at once. He, however, concluded, from the perfect likeness that subsisted between the two brothers, that some mistake had happened, and sent for his daughter to clear up the matter. She immediately appeared, decorated with the four flowers she had received, in the complete conviction, that the two full-blown had been presented her by one and the same hand.

“Venus herself, attended by the graces, could not have shone more lovely than Berilla—for thus was the damsel called. Her form was noble and majestic; and her complexion surpassed the blooming rose. No sooner did she perceive the great resemblance between her lovers, and the tokens they wore of her inclination, than she exclaimed, “I am deceived! Thou knowest my innocence, O almighty Sun!” She was unable to utter more, but fell motionless on the earth. Her beautiful cheeks were covered with the veil of death. The father, frantic with agony, held her in his arms, and pressed her to his heart. My dear, my only daughter, live, or I must die with thee; I know that thou art innocent. Her mother and the servants were fetched to her relief, and with much difficulty restored her to herself.

“She lifted up her eyes, raised a deep sigh, closed them again, and said: “Unhappy Berilla, thou art now dishonoured! Thou wert the comfort of thy parents, who loved thee in their hearts; and, as the reward of their tenderness, thou art become the cause of their distress!” On uttering these words, she burst into a flood of tears. Her father, himself oppressed with sorrow, strove to calm her tortured mind by every endearing expression, and by giving her repeated assurances that he was convinced of her innocence, “O my father, (said she) am I still worthy of thee?” “That thou art (he replied); thy sorrow indicates, which at once is thy justification, and the triumph of thy sensibility. Compose thy spirit (added he with sighs) I know thy innocence.” The two brothers stood speechless at this mournful scene; they alternately cast on each other looks of distrust, of anger, and then of compassion.

“In the mean time the amiable maiden completely revived; at least so far as to be able to reply to some questions that were made to her. She declared that the first, who led her to the altar, was the person that made impression on her heart; that she, presently after, as she believed, accepted from him the first token of his inclination, and at length consented to become his; that thereupon she wore the full-blown flower: but she was totally ignorant which of the two brothers it was by whom it was given her. She concluded by saying, that she was ready to abide by the judgment of the elders, and to submit to any punishment they should think fit to inflict.

“As the marriage engagement is among the weightiest concerns of the empire, and as there was no law already provided in regard to so peculiar a case, it was necessarily left to the decision of the pophar,

or prince of the country. The cause was propounded in presence of him and the elders. The likeness of the two brothers was in reality so great, that they were scarcely to be distinguished asunder. The prince asked, which of the two it was that led her to the altar? The eldest replied, that it was he. Berilla confessed, that indeed he pleased her at first; but the impression he made on her was but slight. Upon this it was asked, who gave the first flower? and it proved to be the youngest. Berilla said she lost that; but, shortly after, her lover returned it to her, though at this moment he appeared less amiable to her than before; however, she constantly thought it had been the same. The point which most perplexed the judge, was, that the maiden had received the full-blown flower from both the lovers. They looked steadfastly on each other, without daring to utter a word. The pophar interrogated the young lady, whether, at the time she gave her consent, she did not believe she was giving it to him who had led her to the altar? She affirmed, that she did; but likewise declared, that her greatest inclination had fallen on him from whom she received the first flower. Both the brothers were now set before her, and the question was put to her, which of the two she would chuse if the election were now freely left to herself? She blushed; and, after a few moments of consideration, replied: "The youngest seems to have the greatest inclination for me;" at the same time darting him a look, that betrayed the secret wishes of her soul.

All men now waited with impatience for the decree of the prince, and eagerly strove to read in his eyes the judgment he was going to pronounce; but particularly the two lovers, who seemed expecting the sentence of life and death. At length the prince addressed himself to Berilla with a stern and gloomy countenance: "Thy misfortune, or rather thy imprudence, prevents thee for ever from possessing either of the brothers. Thou hast given to each of them an incontestible right to thy person. One hope alone remains for thee; and that is, if one of them will forego his pretensions. And now, my sons, (continued he) what have you to say? Which of you is disposed to sacrifice his own satisfaction to the happiness of his brother?" They both made answer, that they would sooner lose their lives. The prince turned again to the damsel, who seemed on the point of sinking to the earth, and said: "Thy case excites my compassion; but, as neither of the two will yield, I am obliged to condemn thee to a single state, till one of thy lovers shall change his opinion or die."

"The lot was cruel; for in Mezzorania the state of celibacy was a heavy disgrace. The whole assembly was about to separate, when the younger brother threw himself on his knees before the judge: "I implore your patience for a moment (said he); I will rather sacrifice my right, than see Berilla so severely doomed. Take her, O my brother; and may ye live long and happily together! And thou, the delight of my life, forgive the trouble my innocent love has caused thee! This is the sole request I have to make thee." The assembly rose up, and the magnanimous lover was about to depart, when the prince commanded him to stay. "Son, remain where thou art (said he); thy magnanimity deserves to be rewarded. The damsel is thine; for, by this sacrifice,



sacrifice, thou hast merited her love. -Give her thy hand, and live happily with her!"

They were married shortly after, and the prince acquired great renown by this decree." P. 6.

We note some inaccuracies of expression, evidently the consequence of a carelessness, from which the most practised writers are not always exempt. Such as *imaginary* for *imaginable*, &c. The lovers of simplicity and nature will be delighted with some of the specimens of Esthonian Poetry; and they whose imagination glows with the fictions of romance, will be amply gratified with the tale of Grimaldi. It must indeed be a fastidious taste which may not, in its progress through these volumes, find some of the viands it approves. Wieland's dialogues have been partially translated by another hand, of whose performance an account will be found in our monthly Catalogue. We should with pleasure recommend this Miscellany, were it not injudiciously, and very unnecessarily, made a vehicle for the most pernicious opinions. What call there is for reasonings against miracles, or sarcastic dialogues against the Trinity, or even for Wieland's political dialogues, in a publication generally calculated to supply a liberal amusement, it is not easy to say. But so it is; and considerable pains are taken to disjoin the evidence of miracles from Christianity, and to give new force and currency to the sophistry of Hume, Rousseau, and T. Paine, on that subject. Such is the misfortune of the age, that this infection pervades where it might be least expected.

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ART. IX. *Dr. Macknight's Translation of the Apostolic Epistles.*

(Concluded from our last, p. 614.)

THE extent and importance of this work would require, for doing justice to the writer or the subject, a considerable volume of remarks, the result of a long, patient, and learned examination. Unable to devote ourselves to a task of that nature, we have attempted rather to excite others to weigh and to examine than to undertake it ourselves; rather to point out the work to the attention of the learned, by specimens of passages wherein we concur with Dr. Macknight in opinion, or dissent from him, than to pronounce any general decision upon the toil of so many years, the produce of so much learning, and

and so much piety. Dr. M. published his specimens of this work, in the Translation of the two Epistles to the Thessalonians, about the year 1786. On the additional labour of near 20 years we should be sorry to give a hasty judgment.

Romans ii. 14. Dr. Macknight passes over, without noticing them, the controversies with respect to the punctuation of this very remarkable verse; and he retains the comma after ἔχοντα. We do not mean here to enter into an elaborate discussion of the subject: but we are much inclined to connect εἶπον with ἔχοντα, and then add the comma. See Mr. Willats's Sermon on this celebrated text, in the collection of tracts recently published, and entitled "The Scholar armed against the Errors of the Time," vol. i. p. 197\*.

Romans iii. 2. τὰ λόγια. This word, as Leigh remarks, (Critica Sacra, p. 248) is used by profane writers to signify those responses of the deity which are strictly and properly called Oracles: but in the Scriptures it denotes every word of God delivered mediately to man. Conf. Est. in loc. *Oraculum* is so called, not according to Tostatus, because *ibi orabatur*, because prayer was there used, but *ab oratione*, because of the divine speech there uttered by audible voice: as the speech of man is called an oration, because delivered *ore*, with the mouth. Ἡ λόγια, the feminine substantive, is a word which the learned critic, above quoted, says was new to the language when St. Paul wrote, and which probably originated with him. It is borrowed figuratively from gathering in the fruits of the earth, and from thence is applied to charitable contributions. Thus legumen is derived from lego.

Dr. Macknight, on the authority of Beza, draws a line of distinction between λόγια, the prose oracles, and χρησμοὶ, those in verse. The derivation of χρησμοὶδὲς very strongly favours this opinion. Conf. Strabo. l. 9. p. 419.

On the feminine λογία, 1 Cor. xvi. 1. the learned writer makes no remarks.

Romans vii. 9. Thus paraphrased by Dr. M. "Accordingly I was, in my own imagination, entitled to life, while without the knowledge of the law formerly; but when the commandment, with its curse, came to my knowledge in their full extent, sin, which I fancied had no existence in me, lived again, and I died by the curse." This is ingenious: but we would venture to propose a commentary, which strikes us as coming nearer to the sense and meaning of the apostle. "I

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\* In our review of this work in the British Critic for November, 1795, p. 490, the text is misquoted. It stands there Rom. xi. 14-



was alive without the law once: I, as a Jew, being circumcised the 8th day; and by virtue of that rite brought immediately under the law, and, through the covenant, being in a state of favour during my infancy, was all that time alive, and yet, (though I was under the law) not being arrived at an age to discern good from evil, I was, properly speaking, without the law, [χωρὶς νόμου] and consequently the condemning power of the law had no force over me. But when I grew up to an age to understand, and to obey or disobey, [ἐλθέσης τῆς ἐρατῆς] sin, which before lay dormant, taking occasion by the commandment, began its attack; and grew on to such rebellious strength, as to bring me again to a state of condemnation and death." Compare v. 11 and v. 13.

Romans vii. 25. Ἄρα ἔν αὐτὸς ἐγὼ κ. τ. λ. The new translation of this verse by Dr. M. seems one of the boldest; and, at the same time, least necessary, of any of the alterations he has introduced. And, the violence done to the text by the insertion of the supplemental words, *by no means*; surely requires some more strong and cogent reasons for its adoption. The drift of St. Paul's argument is clear; and the verse in question, which concludes the seventh chapter, is neither more nor less than a corollary, drawn from the facts stated in the preceding verses; a summary of the evidence they contain, to prove, that the Apostle could say of himself (without the assistance of divine grace) See ch. viii. 1.

———— Video meliora, proboque;  
Deteriora sequor.

While he was convinced of the necessity for sinless obedience; the weakness of human nature occasioned him to fall short of that absolute perfection, which rigid justice, untempered by mercy, requires. Hence he bemoans his own infirmity (Ταλαίπωρος ἐγὼ ἀνθρώπου, not "O ego infelix," but "Vir infelix ego," "I am a poor, weak, miserable man—who shall deliver me?" and seems ready to sink under the sense of it, till he is revived by faith in the Redeemer, and exclaims in triumph, εὐχαριστῶ τῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

The ἄρα which follows, see Hoogeveen, ch. v. § 1. is certainly illative, and has not in this instance the most remote affinity to the negating interrogation. It deviates not in the smallest degree from the sense in which we meet with it in the very next verse. Οὐδὲν ἄρα νῦν καλᾶν κριμα τοῖς ἐν Χριστῷ Ἰησοῦ. Ch. viii. 1. To Dr. M. who does not print with the accents, it is perhaps not a satisfactory argument to urge, that the interrogative ἄρα has always a circumflex; the illative, as in the present instance, an acute on the penultimate; in this case, "hoc  
sibi

sibi peculiare habet, ut magis sit συλλογιστική, legitimam consequentiam ex præmissis apte positis deducens." Hoogeveen ut suprà.

Romans viii. 20, 21. Dr. Macknight's division of these two verses varies from the general usage. To the interpretation which he gives, in consequence of this alteration, we implicitly subscribe; and have no doubt that he has rightly stated the Apostle's argument, and furnished a most valuable improvement to the difficulty, we might indeed say the obscurity, of our present translation. But the same effect is produced, and the same interpretation is fairly deducible, without any violence to the accustomed division of the verse, by throwing into a parenthesis ἔχ' ἑαυτὰ, ἀλλὰ διὰ τὸν ὑποτάξαντα, and by translating the verse thus, "*For the creation* [all mankind, as his note explains it] *was subjected to vanity or sin (not willingly, but by him who hath subjected it) WITH A MIXTURE OF HOPE, that even the creation itself shall be delivered, &c. &c. &c.* Dr. M. refers τὸν ὑποτάξαντα to God, who, in punishment for man's disobedience, made him subject to these evils. We rather imagine, that the Almighty is for the first time referred to, where he is introduced as our final deliverer, and the assertor of our freedom: and by τὸν ὑποτάξαντα would understand that being, whom the author of the Epistle to the Hebrews describes as τὸν τὸ κατὰ ἔχοντα τῷ θανάτῳ, (Ch. ii. 14) who, by divine permission, was for a while suffered to prevail over the infirmity of the first created pair, here, together with their descendants, emphatically called ἡ κτίσις.

That ἐπὶ has the sense of association here affixed to it, when joined with a dative case, in many passages of the sacred and prophane writers, is so obvious, that we wonder Dr. M. did not insert that formula in his elaborate preface. Thus,

ἦλθε δ' ἐπὶ Κρηῆσσι—

Il. 4.

Even σκηνώσει ἐπ' αὐτὰς with the accusative, is properly rendered, not super illos, but una cum illis, nam sic ὅγ, super, pro ὅγ, cum apud Hebræos usurpatur, ut notat Druf. in Præter. ad loc. Be this as it may, Dr. M.'s interpretation is truly sublime, and conveys the noblest instruction and comfort.

Romans ix. 2. Ἡ ἐλπίς ἐγὼ ἀνάθεμα εἶναι. Dr. Macknight, with the most perfect propriety, renders the word ἀνάθεμα separated from the visible church by death (See Dr. Bandinel's excellent discourse on this text, subjoined to his Bampton Lectures) and supports the reading by irrefragable argument. But we would translate ἐπεὶ τῶν ἀδελφῶν μου, *for the sake of my brethren;*

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thren ; for whom the Apostle's zeal led him to wish to offer up his life.

1 Corinthians, iv. 8. Καὶ ὄφελόν γε ἐβασίλευσατε. Dr. Macknight makes no material alteration from the common reading, and suffers ὄφελον to pass without remark. Mr. Parkhurst (See his Greek Lexicon, p. 508 in v. ὄφελον) says very rightly, that though it is the second Aorist, Ionicè, of ἐρίλω, and should be declined with persons singular or plural, and joined with an infinitive verb (See Homer Il. 24. 253.) the later Greek writers, probably in conformity with common language, frequently apply it in the first person singular, and as it were adverbially for *I wish*, and make the following verb agree with the noun or pronoun spoken of in number and person, Comp. 2. Cor. xi. 1. Ὅφελον καὶ ἀποκόψονται. Gal. v. 12. is probably sneered at by Lucian in his Solœcista 2. 978. In this passage some would place a point after ὄφελον, and read, with Bengelius, “ Is then the scandal of the cross taken away? I wish it was, (Ὅφελον) and they shall be cut off who trouble you.” After all, may not ὄφελον agree with some substantive *understood*, and be not the first person singular, but the third person plural?

1 Corinthians v. 2. Τὸν ὅτι τὺτο κατεργαζόμενος; him that hath so done this deed; him who hath so *wrought out* this work. On this passage Dr. M. observes, that the apostle speaks of the incestuous person's working out the work, because it was a practice *continued in*, and because the offender, perhaps, had taken great pains to screen himself from censure. We agree entirely with the learned translator; and we agree with him the more readily from the grammatical formula of the word κατεργασάμενον.

A very distinguished modern scholar, whose philological researches will hereafter, as we trust, meet the public eye, is of opinion that *all* Greek words ending in -αζω and -αζομαι imply *continual action*, and do not refer to one distinct and soon terminated event. The same, under certain limitations, we are inclined to think, may be in general affirmed of the Latin verbs, commonly, but absurdly, called deponents; which verbs, if the distinction into voices be at all admissible, may be considered as forming a third voice, sui generis, as clearly to be defined, and as perfectly discriminated from the active or passive voice, as the vox media of the Greeks. The subject is too copious to dilate upon in this place; and we shall not follow the example of a learned fellow labourer, who wrote a volume of no inconsiderable size, on the proper signification of the single word ἀπηγγέλω. But we are persuaded, that the more closely the subject is investigated, the more fully it will ap-  
pear

pear that most of the Latin deponents, as well as the Greek verbs in *-αζω* and *-αζομαι*, do denote continuity of action. *Sequor*, I am in the act of following. *Glorior*, I am in the habit of boasting. *Veneror*, I have the sentiment of respect constantly on my mind. *Orior*, (applied to the sun) I rise every morning. [The definitive act is expressed by the word *surgo*.] *Operor*, I continue to work. *Lætor*, I am habitually cheerful. *Patior*, I accustom myself to suffering. *Fruor*, *psior*, I am enjoying. *Fungor*, I am doing my duty; and the like. Almost all these words have their correspondent middle Greek verbs, as *ἵπομαι*, *ἰσγάζομαι*, *σίβομαι*, *εὐφραίνομαι*, &c. &c. &c.

For a confirmation of our remarks on this subject, which may hereafter be more fully elucidated, we refer our learned readers to the peculiar construction of the words *ἄζομαι*, *βάζω*, *δοκιμάζω*\*, *φράζω*, *σπυδάζω*, *ἰσγάζομαι*, *κολάζω*, *ἐγκωμιάζω*, *ἐπηρεάζω*, *κλαίζω*, &c. &c.

The learned and accurate Parkhurst seems to be impressed with an idea of the general signification of these words, when, under the article *ιορτάζω*, he says, that it signifies to keep or celebrate a feast; the word indeed does not seem to have any particular relation to the celebration of the Lord's Supper, but to refer to the *general behaviour and conduct* of christians, as celebrating their redemption by Christ's sacrifice and death. "Let the whole of our lives be like the Jewish feast of passover and unleavened bread." Clark's Note.

1 Corinthians xi. 1. There can be no doubt, that, if the division of chapters be considered as of any moment, this verse should be subjoined, as Dr. Macknight on very high authority has subjoined it, to the tenth chapter. It is the short practical inference so common in the writings of St. Paul, with which, in many instances, he closes his abstract theoretical reasoning. See Romans iii. 31. 1 Corinthians xv. 58. et al. freq. [There is an erratum here of Chap. ix. for Chap. xi. which should be corrected in any future edition.]

1 Corinthians xi. 10. *Διὰ τὰς ἀγγέλους* can surely never mean, "on account of the seduction of the first woman by evil angels." Although *ἄγγελοι*, as we are well convinced, may sometimes have a reference to apostate and fallen spirits (see Romans viii. 38. 1 Corinthians vi. 3.) we know of no rules of construction, or analogy, or fair argument, by which the words *οἱ ἄγγελοι* can in any way have a reference here "to

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\*A proper construction of this word in the famous passage 1 Cor. xi. 28, would, as we are well persuaded, obviate many of the scruples at present entertained with respect to one of the most sublime mysteries of our religion.

the weakness of our mother Eve, who was deceived by an evil angel." P. 544. We are ready to admit that the verse in question, *crux ipsissima criticorum*, has never yet been satisfactorily translated. We are not so vain as to imagine, that, in a case where Locke himself has given up the point in despair, our efforts would have the smallest probability of success; but without deeming ourselves obliged to point out what may be right, we still think it our duty to state, that, as far as we are able to judge, Dr. Macknight has not been fortunate enough to explain the *δύσλυτον αἰνίγμα* contained in this obscure and difficult passage. The most probable solution hitherto suggested (but that still liable to many objections) refers the text to the ministers of the church. See Revelations ii. iii. *passim*\*.

1 Corinthians xiv. 26. Ἐκαστὸς ὑμῶν ψαλμὸν ἔχει. Dr. Macknight in his note on this passage remarks, that these are not *metrical* compositions, but yet compositions which were distinguished from prose, by the sublimity of the sentiments, and the strength, beauty, and aptness of the expressions: *quæ scilicet a vulgari sermonis usu maxime abhorreant, verborumque, non solum delectu, sed et constructione, proprium quoddam et exquisitius dicendi genus affectent*. The Rev. Mr. Harmer, in his ingenious *Observations on the East*, Vol. I. p. 136, is of a contrary opinion, and thinks they were certainly metrical, the use of which was, as he urges, extremely common among the eastern people on all occasions of solemnity, whether devotional, eucharistical, or valedictory. See Genesis xxxi. 27, where there is a peculiar energy in the words of Laban, "Why didst thou not tell me, that I might take leave of my daughters, according to the custom of my country, with music and songs, with tabret and harp?"

1 Corinthians xv. 33. That the line *φθίγεισαν ἡμῶν χεῖρ' ὁμιλίαι κακῆς* is to be found in the fragments of Menander, is a fact which no scholar will dispute. But we concur in Dr. M.'s opinion, that the sentiment is of more ancient date; in fact, that it was one of the adages commonly received among the Greeks, the author of which will be sought in vain. Milton, in one of his prolegomena expressly assigns it to Euripides. Mr. Glasse, in the preface to his *Greek Version of the Samson Agonistes*, is of opinion that it belongs exclusively to the Thais of Menander, and asserts that Milton referred it to Euripides from defect of memory, or inconsideration; but we much doubt the propriety of this sentence. On the credit of Clemens Alexandrinus and Socrates the historian, who both refer it to Euripides, it is still retained among the fragments

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\* Perhaps the advice might originate from the well known manners of the Corinthian women, and the rites of their Heathenish worship. See *Alacr. Od.* 32. *Aristoph. Thest.* *Stroph.* in *Koenig.*

of that poet in the best editions, and between the testimony on both sides Milton certainly might make his own decision. We think it very probable that the line was extant in the works of Euripides as well as those of Menander. The verse was become proverbial, and was public property. The sentiment Gataker shows to have been long current.

We shall now put a period to our remarks on the translation here presented to the public, well aware that they could not be brought to any regular termination in several successive articles. Whenever a corrected Version of the New Testament, or of the Scripture altogether, shall be undertaken by authority, the learned persons employed in that momentous task will certainly give full discussion to the opinions of Dr. Macknight, and will adopt, we doubt not, very many of his emendations. The hope we should most warmly feel respecting such an undertaking would be, that it should be carried on with great deliberation, and with one consistent spirit, of admitting every requisite improvement with the least possible alteration of the present established version, which, besides its intrinsic excellence, is so familiarized to pious ears, that every unnecessary deviation from it must give an offence for which no compensation could be made.

The larger edition of this work concludes with the Life of St. Paul, composed, as the author informs us, from the materials furnished by the Apostle himself in the Epistles, and by the Evangelist Luke, in the Book of Acts. The minute and very curious coincidences of these materials with each other, in matters for which no previous acuteness could have made provision, and the strong argument deducible from them in favour of both, have been handled admirably by Mr. Paley in his *Horæ Paulinæ*. We could have wished to see some of these instances pointed out and adopted by the present author, which, however, we do not discover. The life is, nevertheless, compiled with that diligence and care by which the productions of Dr. M. are so very honourably distinguished. It is divided into twelve chapters, eleven of which contain as many periods of the Apostle's history, and the twelfth his general character and eulogy. These chapters are subdivided into sections, each of which is preceded by a short argument: and at the end are subjoined proofs and illustrations occasionally referred to in the life. The whole was composed under the very just persuasion, that the better we are acquainted with the character and actions of St. Paul, the more shall we be disposed to acknowledge his authority as an apostle, and to respect his writings as the oracles of God. Certainly such an example cannot be too closely examined, nor too frequently contemplated ;

templated ; and we doubt not that the present account of it will contribute to establish the faith of many, and afford considerable assistance towards understanding so material a part of the canonical Scriptures. We do not perceive that any material advantage could be gained by laying a detached part of this life before our readers, and therefore conclude, by recommending the whole to their perusal and meditation. Such works in divinity as these volumes contain, cannot often be produced ; when they do appear, they should command the attention of the theological student, and give new animation and direction to the pious labours of multitudes.

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**ART. X.** *A Supplement to Medical Botany: or Part the Second, containing Plates with Descriptions of most of the principal medicinal Plants, not included in the Materia Medica of the Collegiate Pharmacopœias of London and Edinburgh: accompanied with a circumstantial Detail of their medicinal Effects, and of the Diseases in which they have been successfully employed. By William Woodville, M. D. F. R. S. Physician to the Small Pox and Inoculation Hospitals. 4to. Price, coloured, in Boards, 1l. 13s. 6d, Plain ditto 14s. Philips. 1794.*

**T**HE favour with which the three former volumes of this work have been received by the public, renders it unnecessary to notice it further than to make a few general observations on the execution. In doing this we feel a pleasure in saying, that the part before us, which completes the author's plan, is finished with the same care, and the plates engraved in the same neat and elegant manner, as those in the former volumes. The plates, two hundred and seventy-two in number, include the whole of the vegetable Materia Medica of the London and Edinburgh Pharmacopœias, as far as the subjects are known. Of the few articles not delineated, the author has given as just accounts as could be obtained.

Among the plates, some represent plants of which no engraving had been before given. Others, of which engravings were only to be found in large and expensive works. The whole, with very few exceptions, we are informed, are taken either from fresh plants, or from dried specimens. In giving an account of the medical properties of the several articles, the author has followed the most recent and approved authorities, and he has particularly availed himself of the works of the



the latest and most intelligent travellers, in correcting many vague and erroneous opinions relative to the mode of procuring and preparing many curious foreign drugs.

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ART. XI. *Fragments of Politics and History.* By M. Mercier... Translated from the French. 2 Vols. 8vo. 14s. Murray. 1795.

THE science of government is one of the profoundest subjects upon which the talents and ingenuity of man can be exercised. It embraces so large a variety of expedients, and delivers its dictates for such great and momentous ends, that its principles can only be justly interpreted by a mind which unites the discoveries of industrious research, with the comparisons of discreet reflection. This rule of judging must, however, be considered as limited to writers of political systems. Inferior pretensions will indisputably demand a milder criterion; and he who seeks to instruct society by sketches and fragments, may reasonably expect to be more indulgently judged, than he who professes to enlighten the world by schemes of general policy, and plans of perfect legislation.

The volumes before us are of that humble class, which appeals to the candor, rather than the justice of the public: they combine a variety of distinct speculations on some of the most interesting topics of politics and history. These are delivered with an energy and soundness which discover a mind exercised in thought, and intent upon observation. As a specimen of the author's manner, we shall cite his reflections upon

“ IRON IN THE HAND OF MAN.

“ I love to figure to myself the first operation of the arts upon the earth. Behold! the hatchet enters the forests, and the wild beasts, struck with alarm, abandon their dens to men, who, with iron and fire, open spacious alleys in woods, where the earth, by the exuberance of her useless productions, becomes a burden to herself.

“ The rays of the sun have purified the poisoned soil, where the uprooted pines and old trunks, exhausted by thick garlands of parasitical plants, gave to vegetation a hideous aspect: the marshes, concealed beneath heaps of rotten leaves, bred hideous insects; a vent is given to these stagnant waters. The air corrects the excessive humidity—a temperature the most pernicious to our species. Habitations arise in the same spots from whence ferocious animals, lurking under the clustering boughs, darted out upon their prey.

“ Instead



“ Instead of the poisonous plants on which the quadruped and man languished alike, too near the green carpet of the fens, we now see the treasures of a wholesome and smiling husbandry spring up! and sportive flocks now gambol where the hideous serpent was wont to shed his venom.

“ Such in our own times were the operations of the American colonists, when they entered those silent retreats that required the action of a free air and the quickening influence of the sun, to purge the water and the earth.

“ The intention of the Creator, in bestowing the arts, seems particularly to have provided the permanent means of associating men. Human society enters into the plan of God, not only as a certain effect, but as a principal object to which most other effects are meant to concur.

“ Without society there is no affinity, no virtue; no knowledge of the Great Being, of our own duties, of our capability of improvement, of the happy developement of our intellectual faculties. What indeed is the human race, dispersed, without morality, without notions of religion or virtue, knowing neither to admire nor to contemplate the wonders of the creation? Society gives the necessary instruction to man; and to the prosperity which it affords in this world, it joins the hope of a future felicity in a new order of things. For the great and sublime idea of final causes disclosed itself only in improved society, in which we perceive the concurrence of the rays of eternal wisdom.

“ To endeavour to prove that the condition of the people of Europe is less desirable than that of the Caribs or Hottentots; or that the man who exercises the arts is less happy merely by reason of his employment; than if all his knowledge were confined to run, to leap, to wrestle, to throw a stone, to climb a tree, and all his occupation to satisfy the cravings of nature, and then, void of thought, to slumber at the foot of a tree;—this, I say, is to play on the surface of things for the sake of displaying a brilliant eloquence.

“ The arts and sciences have doubtless their inconveniencies; but are these inconveniencies to be put in competition with the advantages which result from them? Can they be compared with the evils which follow the neglect of them? When men were without the arts, they were obliged, like famished wolves, to sally forth from their retreats in pursuit of prey. They were continually engaged in destroying each other, that they might not be destroyed by famine. Hence the inundation of those barbarous hordes, which fear could no longer confine on the shores of the ocean, or behind the mountains of the north. They migrated perpetually from their barren abodes to the regions of the south, and there destroyed every thing, till they were destroyed themselves.

“ Notwithstanding all the blessings which nature has lavished on man, he would have remained poor and miserable, without the benefit of political laws, which increase the force and enjoyment of a people, which banish famine, which break the yoke of slavery, and lastly, which instruct individuals concerning their respective rights.

“ Wise political laws collect into a focus abundance and liberty, and prevent men from becoming the slaves of their fellows! Political laws

laws also, by confining nations within prudent limits, hinder them from rushing against each other. Small tribes are subject to this accident, as well as mighty states, when the means of subsistence are not founded on the social laws.

“ Let us conclude, therefore, that men are only unhappy, because they are not sufficiently industrious.” P. 13.

Though these fragments have no professed connection with each other, there is a species of progression in the subjects on which they turn; and however abrupt the transition may, at the first view, appear, a revival will show, that arrangement has not been wholly neglected. The nobles and clergy of his own country are treated by this author with a considerable portion of republican asperity; and his principles of liberty are not uniformly such as are safely compatible with principles of government. We cannot, however, refuse ourselves the pleasure of making a further extract, in which the ingenuity of the author is happily displayed.

#### “ GEOGRAPHY CONSIDERED IN A POLITICAL POINT OF VIEW.

“ Whoever admits an original plan in the universe, whoever rejects the words fatality and chance, and surveys with an attentive eye the empires of ancient and modern times, will perceive an order of demarcation upon the surface of our globe, and will not fail to recognize the hand that traced the limits and erected the ramparts. He will behold nations mutually contending till they are confined within the geographical circle drawn by nature; in that enclosure they enjoy the repose which was denied them when they overleaped the bounds.

“ When in the height of metaphysics, we feel something that resists, that repels us forcibly, that defeats us in spite of our efforts, it is a decisive mark that we go beyond our limits, and strain to surpass our natural capacity: it is a secret admonition which reminds us of our frailty, and corrects a presumptuous weakness. But, in the material world, when an evident principle enlightens reason at the commencement of its researches, it is a certain token that the mind possesses a fund of resources which will enable it to draw infallible conclusions. Let us first be natural philosophers: I have thought I could discern on the globe a decided intention of nature to separate states without too much disjoining them, to delineate geometrically the form of empires, and to domiciliate kingdoms; I have thought I could perceive that the globe was so configured, as that navigation would one day be the tie to bind together the human race. These ideas will no doubt please those who, struck with the harmonious imminity, believe, that the government of the universe presides majestically and necessarily over all other governments. We need only use our eyes, perhaps, to be convinced of these new truths: an attentive survey of geographical charts, determines, in some measure, the positive extent of states; for the mountains, the rivers, and the lakes, are the unquestionable boundaries

daries and guardians which kind nature has placed for the preservation and tranquillity of human associations.

“ But if the order of nature have visibly separated empires, it has on another hand decreed, that they shall have a mutual commerce of knowledge; its design in this respect is not concealed. When I hold in my hand a fragment of loadstone, and reflect that this stone, which appears in no way remarkable, informs us constantly of the direction of the north, and renders possible and easy the navigation of the most unknown seas, I have about me a convincing proof that nature intended a social life for man. All these indications of design seem, therefore, to evince that her views tend simply to unite men, and make them share in common the good things disseminated over the globe. Whenever, for the preservation of the whole, a great crisis of nature occasions the disruption of a small portion of the globe, you suddenly perceive seas arise where islands were swallowed up. Never has a gulf, never has a large gap, invincibly separated the different parts of the globe; on the contrary, the soft girdle of the waters every where invites man, every where presents to him roads more dangerous than difficult, and which his courage and genius have surmounted. The celebrated English navigator, who discovered the inhabited islands in the Pacific Ocean, sailed from the Thames, passed the Antipodes of London, and performed the circuit of the earth. Lastly, since it has latterly been discovered, by a never-erring experience, that winds which blow constantly during a certain season of the year, waft our ships to India, and that contrary winds, prevailing during another season, convey them back again to our ports—it is impossible not to recognize certain admirable guides, calculated to approximate and unite the most remote nations. If man has learned to construct a vessel, a bridge upon the ocean, if this frail machine nevertheless braves the angry elements; it is because the primary intention of nature was that men of all climates should not be strangers to each other. A dark cloud conceals from us the nations which inhabit the northern extremity of America; but a slight convulsion of the globe may suddenly form a sea, to conduct our vessels among these new nations; and, in a similar way, although the interior parts of Africa be nearly as much unknown as the centre of the earth, it requires only a happy occurrence to open for us the route. The great views of nature will sooner or later be accomplished.

“ For the same reason that she gives mountains a gentle slope, to allow a free access to them, and facilitate the entrance into the vallies, she has distributed in all directions a profusion of rivers and seas; every thing announces a circulation similar to that in the human body. She therefore wills, that all the people of the earth should be knit by the bonds of union, but without clashing suddenly, and being too readily blended. Thus, by extending and connecting our various branches of knowledge, we shall find that they all tend to the improvement of the human species; and in this view art is nature.” P. 173.

As M. Mercier is already so well known to the public, by his *Tableau de Paris*, and other works, we shall decline entering further into the discussion of his genius, his principles, or

his political character. The volumes before us attest the justice of his literary reputation, and prove him to possess a luminous mind, enriched with much political science, and considerable acquaintance with history. The circumstances of his country will account for certain irregularities of opinion; and, with these exceptions, we may fairly pronounce, that this work will be read with satisfaction by persons of every persuasion; and that those who except against the political attachments of its author, will yet find in him an elegant, an amusing, and even an instructive writer.

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ART. XII. ΠΛΟΥΤΑΡΧΟΥ ΤΟΥ ΧΑΙΡΩΝΕΩΣ ΤΑ ΗΘΙΚΑ. *Plutarchi Chaeronensis Moralia, id est opera, exceptis Vitis, reliqua. Græca emendavit, notationem emendationum et Latinam Xylandri interpretationem castigatam, subjunxit, animadversiones explicandis rebus ac verbis, item indices copiosos adjecit. Daniel Wytttenbach, Hist. Eloq. Litt. Gr. et Lat. in illustri Athen. Amstelod. Professor. Oxonii è Typographeo Clarendoniano. 1795. Ed. in 4to. Tom. I. 2l. 7s. Tom. II. 2l. 4s. Ed. in 8vo. Tom. I. pars. 1ma. et 2da. 14s. Tom. II. totidem partibus, 14s. Chart. maj. 8vo. 1l. 7s. 1795.*

THE specimen of talents, diligence, and learning, displayed by Professor Wytttenbach in his edition of Plutarch *de serâ Numinis Vindictâ* published two and twenty years ago, had clearly pointed him out to the learned world as a person eminently qualified to prepare a complete edition of that author's works. In the mean time, he was understood to be labouring assiduously towards the accomplishment of this object; and, at length, the delegates of the Oxford press, animated by that ardour for sound literature by which they are distinguished, undertook to become the publishers of the part which was most required, and was brought the nearest to a conclusion, namely, the moral or miscellaneous works. The task is performed, as far as it has yet proceeded, in the most admirable manner. The papers of the learned editor arrived just time enough to escape all danger from the unsettled state of Holland, and two volumes are already published, corresponding exactly, in the order and number of the tracts contained, with the sixth and seventh volumes of Reiske's edition; which, preserving the same proportion, will allot exactly five volumes to the whole text. To these are to succeed the animadversions of the editor with very copious indexes, comprised, as he assures us, certainly

certainly in a smaller number of volumes, but we cannot suppose less than four. The beauty and splendour of these volumes in the quarto edition, is such as will not often be exceeded, even amidst the highest ardour for elegant typography. They greatly surpass Bryan's lives, with which they were, perhaps, originally intended to class. The octavo edition is handsome of its kind, particularly in the large paper.

The annotations and observations being reserved for the latter volumes, the present of course contain only the text, with such concise notices of various readings as can be with convenience subjoined. The Latin version is that of Xylander, corrected by the present editor. The first volume contains the editor's preface, with other matters of general use to the reader, such as an index of marks and abbreviations, by which MS., editions, and works illustrative of Plutarch, are referred to; and an index of all the materials employed by the learned professor, not only in the general conduct of his edition, but in every single tract; by which it is exactly explained on how much authority every part of the text is supported. P. Wytttenbach has in his index briefly intimated his opinion of the genuineness of the several tracts, by which it appears, that out of eighty-six, the whole number enumerated, sixteen must be deducted as either doubtful, or manifestly spurious. Among those considered as falsely ascribed to Plutarch is the very first, *Περὶ παιδων ἀγωγῆς*.

Of the preface, which is full of interesting matter, and amply proves in how complete a manner the editor has conducted his undertaking, we think it necessary to give some account. Three things, says Wytttenbach, are previously to be considered in undertaking an edition of an ancient author. 1. Whether the writer deserve to be edited? 2. Whether there be already an edition worthy of him? 3. Whether the editor be equal to the task? Concerning these points he answers briefly, that of the first no doubt can be entertained respecting Plutarch; of the second, that it is affirmed by the common consent of the learned; of the third, he leaves the reader to form his own judgement. The fuller discussion of the peculiar merits of Plutarch he reserves to his animadversions; on what has been performed by others, and what by himself, he treats at large in this preface. In early youth, says he, the Greek author who most attracted my attention was Plato; and having been taught, by the animadversions of Ruhnkenius on the *Timæus*, how much learning and elegance had been drawn by later authors from the Platonic source, and how much illustration and correction they might receive from the works of that philosopher, I took up first Julian and Synesius, afterwards,

afterwards, as a more perfect object of contemplation, Plutarch. Repelled at first by the obscurity of this writer, but, by degrees, understanding him better, and becoming fond of his works, and amusing himself from time to time with emendations of his text, he determined at length upon undertaking an edition upon him, in which the morals, as the most difficult part of the task, were to be completed first; the lives reserved as a kind of repose after his labour. This resolution was taken twenty-four years ago, and in two years after he published his edition of the tract *de serâ Numinis Vindictâ*, and then announced his design. He estimated, however, that on the whole he had employed four years upon the preparation of that tract, and conceived that he could finish the rest in ten years. But here, says he, I was grievously mistaken in the proportion: that tract consisted of twenty pages, the whole of more than two thousand. Besides this, the want of equal leisure, and many other causes, conspired to retard his progress. That he was not deficient in application, will be allowed from the ensuing statement, which we render from his own account:

“Two thick volumes of the largest size, of an author eminently learned, and scattering his learning, in every part of his writings, may be expected to afford no little matter for the attention of an interpreter. In reading these volumes repeatedly, I by no means could attain that ready recollection of passages, which I could in the former little tract. Even in the *seventh* perusal, before I had reached half way, the beginning was receding from my memory. I began, therefore, to extract what seemed remarkable; but almost every thing was to be extracted, for there was but little that appeared not worthy of notice. —To these difficulties I applied the only remedy; I threw the whole words and matter of Plutarch into indexes, to which I referred in order all the materials collected from other authors. For such purposes I made several indexes, all copious, but four more important than the rest. An index of Greek words and names; a second of grammatical forms of construction; a third of authors, and passages from them which are noticed by Plutarch; a fourth of persons and things. My indexes, once made, greatly abridged my labour; but the formation of them occupied the greatest part of the time employed on the work, and was beyond all description tedious and fatiguing.”

The professor's account of his mode of proceeding in correcting the text is more pleasing:

“I had,” says he, “a little volume of Stephens's edition, convenient and portable. With this in my hands, enjoying the shade of trees in the summer, and the uninterrupted retirement of the morning, or the tranquillity of the night in winter, I employed myself in reading Plutarch; I insinuated myself completely into the nature of his style and opinions, and tracked his latent meanings like a hound upon



upon the scent. Every perusal of this kind afforded me the delight of discovery, one of the greatest that the human mind can know. Sometimes I restored a corrupt passage, sometimes I illustrated one that was obscure, not unfrequently I detected some former error of my own, when, not yet understanding places that had no corruption, I had applied too violent a remedy to their obscurities."

P. Wyttenbach then proceeds to describe the MSS. and other aids that he employed; and the severe labours of collation, which at one time almost determined him to relinquish the whole undertaking. In the third chapter of his preface he gives what are usually styled the *testimonia* of authors, in the form of a connected history of the writers who have spoken of Plutarch, from his own time to the invention of printing; after which is presented a history of the editions, and of the corrections and collations, of Plutarch's text. To Xylander he justly assigns the palm, as the interpreter to whom the original author is most indebted.

"If I in some places," he says, "have seen what had escaped Xylander, it is to him chiefly that I owe it, who first prepared the way for subsequent readers to understand the works of Plutarch. Partly also I was indebted to my circumstances in life, which exempted me from the necessity of that haste which he was compelled to use. Xylander, with his fund of knowledge, had he been in similar circumstances, would probably have left nothing for my moderate talents to perform. Other editors and interpreters of Plutarch I regard, from the participation of the same studies; but Xylander I love, for that candour of mind, that probity, that sincerity, which were manifested, not only in his writings, but throughout his life. To these feelings, pity, which, as they say, conciliates love, is superadded. I lament that a man so learned and so good, should have been perpetually so oppressed by poverty, as in his writings to publish his necessities to all the world."

Of the services rendered to Plutarch's works by Stephens, the professor speaks less honourably. The principal source of his edition was that of Aldus, with that of Jannotius: he corrected many places well, changed many for the worse, and by omitting his authorities, and the exact specification of the passages, he threw a doubt over the whole text of Plutarch. Yet, says W. with an equitable spirit, the instances in which he did amiss, must not deprive him of the praise he truly deserved. It is common, he observes, for many who profit by the labours of Stephens, to make him the subject of their censure; so that it has become a kind of common place in prefaces to accuse him of ostentation, ill faith, and fraud.

"Nothing of this kind," he continues, "have I observed in his labours upon Plutarch. If he erred, he should be forgiven for his various  
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rious merits, and these errors were occasioned partly by the practice of his age, less scrupulous than ours, in distinguishing conjectures and various readings, and partly by his eager desire to render his services to literature as extensive as he could. He was a man above all others most excessively and efficaciously laborious, and of the most extensive learning. He had studied, and even published, more ancient authors than those censurers have read; he had written more than they have even heard of; he possessed more learning than they can conceive to be possible. Such a man must not be deprived of his praise by me who follow him."

These characters of former editors add a great interest to the preface of Wyttenbach; and are such as we could not persuade ourselves to pass altogether unnoticed. The last to which we shall advert is that of Reiske. This editor lived only to complete the publication of the *Lives*, the *Morals* were added afterwards by the bookseller, with nothing from Reiske, but the remarks which he had published before, in his *Animadversions* on Greek authors. These the present editor states to be of little value: the greater part of the emendations superfluous, as applied equally to passages corrupt and uncorrupt, and in most, even of the former instances, evidently false: a fault arising from an entire ignorance of the manner and style of Plutarch. The probable emendations are not in the proportion of more than sixteen to an hundred of the remarks; and, out of these, one half had been pre-occupied by former editors, which Reiske had taken, not as an act of plagiarism, of which he was incapable, but sometimes meaning to repeat them, and sometimes falling upon them unconsciously: many are from the Latin version of Xylander.

"Yet", adds the professor, "though the nature of my undertaking obliged me to declare this, the learned will acquit me from all desire of depreciating the man. There was in Reiske a variety of learning, and a quickness in genius, in which I confess him greatly my superior. From the innumerable conjectures for the emendation of Greek authors, which he hastily poured out, had he selected the best, and explained them rationally and elegantly, he might have filled an admirable volume; an exemplary work, which would have secured his fame more lastingly than all his hasty editions and other writings. I never saw him. But, besides the union to which a similarity of literary pursuits might lead, there subsisted between us, in his latter years, the intercourse of correspondence. He was a favourer of my early fame. His virtues also conciliated affection; and, among them, candour and the love of truth were eminently conspicuous. I loved him living, and respect his memory: but since it was necessary here to speak of him, I determined so to do it as not to disguise my own opinion; neither to withhold from him real, or bestow upon him false, commendation."

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These passages we should have cited with more pleasure in the original words of the author; but that we were desirous to give more circulation to the judicious conduct and opinions of Wyttenbach, by presenting them in a form which would attract a greater number of readers.

To specify the various readings which appear to be of the greatest value in this edition, would lead us into too ample a field. Suffice it to say, that the editor employs conjecture very sparingly, and not without strong reasons for supporting his opinion: and carefully specifies the authorities for every variation admitted into the text. One instance of conjectural emendation, to which he himself refers, is certainly well calculated to afford a specimen both of his exactness and his modesty. In the tract *de liberis educandis*, all the editions, &c. have πολλάκις ὁ Κρατῆς ἐκείνος ὁ παλαιὸς ἔλεγεν. This he corrects πολλάκις ὁ Σωκράτης, and refers for authority to the Clitophon of Plato. On turning to that Dialogue, we find the words cited in the tract, with very little variation, attributed to Socrates. Ἰμεῖς ποῖ φέρεσθε, ἄνθρωποι; καὶ ἀγνοεῖτε, ἐδὲν τῶν δεινῶν πράττοντες; οἵτινες χρημάτων μὲν περὶ τὴν πᾶσαν σπουδὴν ἔχετε, ὅπως ὑμῖν ἔσται τῶν δ' οὐκ οὐκ, &c. where the expressions are changed; but, in the former part, the citation of the tract runs Ὁ ἄνθρωποι, ποῖ φέρεσθε, οἵτινες χρημάτων μὲν κήσειας περὶ πᾶσαν ποιῆσθε σπουδὴν, τῶν δ' οὐκ οὐκ, &c. Nothing, therefore, can be more certain than the emendation; yet, because the tract is of uncertain authority, and its unknown author might have quoted falsely, he leaves the old reading unchanged in the text, and only notices the new one in the margin and the version. Such an editor will be exempt from all suspicion of changing wantonly, and attacking the text of his author right or wrong, as we see practised by some modern critics, wherever a passage may not meet his ideas, or pervade his understanding. The learned world will of course expect with eagerness the completion of this edition.

ART. XIII. *Sketches and Hints on Landscape Gardening, collected from Designs and Observations now in the Possession of the different Noblemen and Gentlemen, for whose Use they were originally made; the whole tending to establish fixed Principles in the Art of laying out Ground. By H. Repton, Esq. Printed by Bulmer, for Boydell and Nicol. 3l. 3s. 1795.*

FROM the endless diversities of the human mind it arises, that few subjects employ its contemplations which do not also become the occasion of controversy. Ornamental gardening,

dening, the peculiar honour, if not absolutely the invention, of our own country, is by no means excepted from this remark; and the opinions avowed by the author of this elegant publication, have been strongly contested by men of considerable taste and ability. Without, however, returning to the dispute which we have noticed in some former articles, we shall suffer Mr. Repton, in the present instance, to deliver his sentiments without any remarks, except such as may originate in our own minds, from the careful examination of this book.

The name of Brown, whose genius has left many striking monuments of its excellence, is seldom mentioned without acknowledgment of his original merit in this pleasing art. In his steps, but in a far more comprehensive field, in a field which combines all that is lovely in nature, with all the chaste ornaments of science and of art, Mr. Repton professes to tread. The very principles of his profession imply no moderate degree of enthusiasm, and making allowance for his going occasionally beyond the limits which a more cool and temperate admirer of the art would require, there are few who will not thank him for what he has already done; or who, from the specimens here exhibited of his taste, will not allow a great part of what he claims, and will not exult, that there exist among us individuals who have the sensibility to admire, and the munificence to reward talents so improved and so exercised.

The title of Mr. Repton's book, in some measure explains his purpose; lest, however, it should not be thought to do it sufficiently, we shall lay before our readers a further explanation in his own words.

"To improve the scenery of a country, and to display its native beauties with advantage, is an art which originated in England, and has therefore been called *English Gardening*; yet as this expression is not sufficiently appropriate, especially since gardening, in its more confined sense of *Horticulture*, has been likewise brought to the greatest perfection in this country\*, I have adopted the term *Landscape-Gardening* as most proper, because the art can only be advanced and perfected by the united powers of the *Landscape-Painter* and the *Practical Gardener*. The former must conceive a plan, which the latter may be able to execute; for though a painter may represent a beautiful

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\* This appears from the many valuable works on that subject; particularly the well-known labours of the ingenious Mr. Speechly, gardener to the Duke of Portland, and from many other useful books produced by English kitchen-gardeners.

landscape on his canvas, and even surpass nature by the combination of her choicest materials, yet the luxuriant imagination of the *Painter* must be objected to the *Gardener's* practical knowledge in planting, digging, and moving earth; that the simplest and readiest means of accomplishing each design may be digested; since it is not by vast labour, or great expence, that nature is generally to be improved; on the contrary,

“ Ce noble emploi demande un artiste qui pense,  
Prodigue de genie, mais non pas de depense.”

“ If the knowledge of painting be insufficient without that of gardening, on the other hand the mere gardener, without some skill in painting, will seldom be able to *form a just idea of effects, before they are carried into execution.* This faculty of *foreknowing effects* constitutes the *master* in every branch of the polite arts; and can only be the result of a correct eye, a ready conception, and a fertility of invention, to which the professor adds practical experience.

But of this art, painting and gardening are not the only foundations; the artist must possess a competent knowledge of *surveying, mechanics, hydraulics, agriculture, botany*, and the general principles of *architecture*. It can hardly be expected, that a man bred, and constantly living, in the kitchen-garden, should possess all these requisites; yet, because the immortal Brown was originally a kitchen-gardener, it is too common to find every man, who can handle a rake or spade, pretending to give his opinion on the most difficult points of improvement. It may perhaps be asked from whence Mr. Brown derived his knowledge? The answer is obvious: that being at first patronized by a few persons of rank and acknowledged taste, he acquired by degrees the faculty of *prejudging effects*; partly from repeated trials, and partly from the experience of those to whose conversation and intimacy his genius had introduced him: although he could not design himself, there exist many pictures of scenery, made under his instruction, which his imagination alone had painted\*.

“ Since the art of Landscape-Gardening requires the combination of certain portions of knowledge in so many different arts, it is no wonder that the profession of each should respectively suggest what is most obvious to their own experience; and thus the painter, the kitchen-gardener, the engineer, the land-agent, and the architect, will frequently propose expedients different from those which the landscape-gardener may think proper to adopt. The difficulties which I have occasionally experienced from these contending interests, induced me to make a complete digest of each subject proposed to my consideration, affixing the reasons on which my opinion was founded, and

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\* I must not in this place omit to acknowledge my obligations to Launcelot Brown, Esq. late member for Huntingdonshire, the son of my predecessor, for having presented me with the maps of the greatest works in which his late father had been consulted, both in their original and improved states.

stating the comparative advantages to the *whole*, of adopting or rejecting certain *parts* of any plan. To make my designs intelligible, I found that a mere *map* was insufficient, as being no more capable of conveying an idea of the *landscape*, than the *ground-plan* of a house does of its *elevation*. To remedy this deficiency, I delivered my opinions in writing, that they might not be misconceived or misrepresented, and I invented the peculiar kind of slides to my sketches, which are here imitated by the engraver. Such drawings, to show the proposed effects, can be useful but in a very few instances; yet I have often remarked, with some mortification, that it is the only part of my labours which the common observer has time or leisure to examine; although it is the least part of that perfection in the art to which these *Hints* and *Sketches* will, I hope, contribute.

“ I confess, that the great object of my ambition is, not merely to produce *a book of pictures*, but to furnish some hints for establishing the fact, that *true taste in Landscape-Gardening*, as well as in all the other polite arts, is not an accidental effect operating on the outward senses; but an appeal to the understanding, which is able to compare, to separate, and to combine the various sources of pleasure derived from external objects, and to trace them to some pre-existing causes in the structure of the human mind.\*”

Mr. Repton proceeds, in the accomplishment of his purpose, to divide his work into seven chapters, in which he severally discusses the situations of places, their influence on improvement, architecture, water, park-sconery, and such other subjects as necessarily present themselves. Great ingenuity is apparent through the whole of his book; but it will sometimes be thought, that his devotion to his original hypothesis carries him too far. It will not easily be allowed, that the art of landscape-gardening can be reduced to a complete system, classed under general rules, to which it shall be as much subject as architecture, music, or any of the polite arts. True it is, that some axioms may be allowed to the art, which may be considered as incontrovertible; but it is no less so, that the *genius of a place* may imperiously set all rules at defiance; and, after all art can only be the hand-maid of nature, whose beauties present an endless and inexhaustible variety, disdainful alike of confinement and controul. The following remarks on Grecian and Gothic architecture are perfectly in unison with our sentiments.

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\* Where disposition, where decorum, where congruity, are concerned; in short, wherever the best taste differs from the worst, I am convinced that the understanding operates, and nothing else.”

Burke's Preface to the Sublime and Beautiful.

“ The characters of Grecian and Gothic architecture are better distinguished by an attention to their general effects, than to the minute parts peculiar to each. It is in architecture as in painting, beauty depends on light and shade, and these are caused by the openings or projections in the surface. If these tend to produce horizontal lines, the building must be deemed Grecian, however whimsically the doors and windows may be constructed. If, on the contrary, the shadows give a prevalence of perpendicular lines, the general character of the building will be Gothic; and this is evident from the large houses built in Queen Elizabeth's reign, where Grecian columns are introduced; nevertheless, we always consider them as Gothic buildings.

“ In Grecian architecture we expect large cornices, windows ranged perfectly on the same line, and that line often more strongly marked by a horizontal fascia; but there are few breaks of any great depth; and if there be a portico, the shadow made by the column is very trifling, compared with that broad horizontal shadow proceeding from the soffit; and the only ornament its roof will admit, is either a flat pediment, departing very little from the horizontal tendency, or a dome still rising from a horizontal base. With such buildings it may often be observed, that trees of a pointed or conic shape, have a beautiful effect; I believe chiefly from the circumstance of contrast, though an association with the idea of Italian paintings, where we often see Grecian edifices blended with firs and cypresses, may also have some influence on the mind.

“ Trees of a conic shape, mixed with Gothic buildings, displease, from their affinity with the prevalent lines of the architecture; since the play of light and shadow in Gothic structures must proceed from the bold projections either of towers or buttresses, which cause strong shadows in a perpendicular direction: at the same time the horizontal line of roof is broken into an irregular surface by the pinnacles, turrets, and battlements, that form the principal enrichment of Gothic architecture, which becomes, therefore, peculiarly adapted to those situations where the shape of the ground occasionally hides the lower part of the building, while its roof is relieved by trees, whose forms contrast with those of the Gothic outline.”

Mr. Repton illustrates his observations by a plate, where the contrast of Grecian and Gothic buildings, with conic and round-headed trees, is represented to the eye.

The concluding portion of this elegant volume is employed in the refutation of the argument introduced against our author and his art, by Mr. Knight and Mr. Price; in which, if he has not succeeded to the conviction of his opponents, he has very successfully explained his own opinion, that the object of his profession is not to confine nature within the trammels of art, but to disclose her beauties which are concealed, to heighten those which are already apparent, by easy and obvious embellishments; by preventing her simplicity from degenerating into rude and barren nakedness, or her more rich and

and fertile scenes giving offence to the chaste eye of taste, by a wild and confused luxuriance. In reply to Mr. Knight, Mr. R. thus expresses himself :

“ It would have been far more grateful to my feelings and inclination, to have pointed out those passages in which I concur with the author of the Landscape ; but I am compelled, by the duties of my profession, to notice those parts only which tend to vitiate the taste of the nation, by introducing false principles ; by recommending negligence for ease, and slovenly weeds for native beauty. Extremes are equally to be avoided, and I trust that the taste of this country will neither insipidly slide into the trammels of that smooth-shaven, “ genius of the bare and bald,” which he so justly ridicules, nor enlist under the banners of that shaggy and hard-featured spirit, which knows no delight but in the scenes of Salvator Rosa, scenes of horror well calculated for the residence of banditti,

Breathing blood, calamity, and strife.

In sculpture we ought to admire the graces of the Venus de Medicis, as well as the majestic Apollo, the brawny Hercules, or the agonizing Laocoon. In architecture there is not less beauty in the Grecian columns than the Gothic spires, pinnacles, and turrets. In music it is not only the bravura, the march, or allegro furioso, that ought to be permitted ; we must sometimes be charmed by the soft plaintive movement of the siciliano, or the tender graces of the amoroso. In like manner gardening must include the two opposite characters of native wildness and artificial comfort, each adapted to the genius and character of the place, yet ever mindful that near the residence of man, convenience, and not picturesque effect, must have the preference, wherever they are placed in competition with each other.”

This is very sensible, very pertinent, and very true, and the only answer that can be made to Mr. Repton's remarks, as they apply to sculpture, architecture, and music is, that their different perfections impress individuals very differently. Each mind, from habit, study, and reflection, or, indeed, from natural constitution, has its standard of decided excellence in every branch of the arts. Compared with this, every other degree of perfection, however good or admirable in itself, is considered as inferior and subordinate. Thus it happens, that with some, Salvator Rosa stands on a pre-eminence where he can admit of no competitor ; and, from a similar spirit, the eye, delighted with the wild and unfettered luxuriance of nature, reposes with languor and fastidiousness, where art, in the opinion of many, has been most successfully exerted.

The appendix is by no means the least important division of the present performance, nor that in which least ingenuity, on the part of the author, is evinced. The letter to Mr. Price, which is printed in the form of a note, is conceived with a manly spirit,  
and

and expressed both with energy and elegance. We think this part of the work very highly honourable to Mr. Repton's feelings as a man, and his talents as a writer. Mr. R.'s idea of representing to his employers the view of the present circumstances of their ground, and its intended improvements, is novel and ingenious, and we understand has given the most entire satisfaction. The author, in the work before us, seems a little to have yielded to a temptation not very easy to be resisted, namely, that of working up the improved condition of the landscape with more animated features, and greater allurements of scenery and colouring. If this be a fault, it is one which may easily be avoided, and as easily forgiven. Be this as it may, the Hints on Landscape Gardening form undoubtedly an interesting as well as beautiful work, and will excite an eager curiosity to see other specimens of a talent from which so much elegant gratification has already been experienced.

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ART. XIV. *The Scholar armed against the Errors of the Time, &c.*

(Concluded from our last, p. 646.)

**I**N our investigation of the various subjects treated in this excellent collection, we are happy to find, that we have still to acknowledge the great instruction imparted by Mr. Jones upon subjects of the highest importance in theological research.

From a view of the true nature and constitution of the Christian church, so distinctly exhibited in his last essay, the student is, in an orderly course, led to discern the genuine nature, motives, and grounds of a separation from it. These are considered and stated, by Mr. Jones, in a tract, entitled "A short View of the present State of the Argument between the Church of England and the Dissenters."

We freely profess, that separation from a national church, temperate and charitable in its spirit, orderly and primitive in its constitution, and scriptural, though decided, in its doctrines, has always appeared to us detrimental to the influence and effect of genuine Christianity. Without asserting the absolute perfection of the Church of England, it clearly appears to approach nearer to it than any other Christian community, of which we hear or read, in these important instances.



To determine the nature and consequences of schism, we are almost tempted to bring it to the same test which the ancient philosopher applied to Democracy, when interrogated concerning its qualities and effects. "Try it at home—". We hardly ever knew a family where the master of the house was of one religion, his wife and children of another, and the servants of a third, but that in time it degenerated into total irreligion. Now we know not how a nation, in this respect, differs from a more extended family. We would gladly be informed how, without that unity which is by many so contemptuously exploded, even a single insulated congregation could exist: or if that communication between distinct branches of the Christian church, practised uniformly in the most apostolical times, is to be preserved; how it can be done upon any other principle than that by which a single congregation is united and cemented? We fairly own, we cannot deny *unity* in religion to be a good. We cannot but remember this broad, distinct, scriptural, proposition—"There is one Faith, one Lord, one Baptism." But here we wish to be rightly understood. We too well know the nature of that which the Papists miscall unity, to be the advocates of any opinions which discriminate so anti-christian a system. It is from our entire and earnest conviction of the mischief and misery with which Popery has deluged the world (for to that we think may be traced all that Europe now feels and fears) that we acknowledge the beneficial tendency of any attempt to produce and extend a union and subordination in the internal government of Protestant national churches. This, we are persuaded, can alone present a firm barrier against the revival of that relentless and superstitious system, which, from the aversion it excited in the minds of men against all religion, has produced an atheistical, scornful, and licentious philosophy, that has equalled in atrocity, and far surpassed in extent, the cruelty of the inquisition itself. Whatever hopes the circumstances of the times may hold forth to the Papists, and whatever designs that sanguine and active sect may form, we are assured, that the principles supported in this short and excellent tract, are considered as their most powerful obstacle. If a defection from the Church is widely extended, and a surrender of its orthodox principles called for, even by its own sons—we speak from knowledge when we say,

*Hoc Ithacus velit, et magno mercentur Africæ —*

We have not said so much on this head without very mature reflection, upon various events which have taken place, and are producing the most awful and alarming consequences at the  
present



moment in which we write : and we therefore, upon the best grounds, recommend a tract, which recalls all serious Protestants to the true centre of union, the *principles and communion of the established Church*.

The different pleas of schism Mr. Jones examines, and combats, with his usual mixture of shrewdness and seriousness. He is most peculiarly successful in marking the coincidence of the arguments which are used by the Papists and Dissenters, in representing the English Church merely as a civil and political establishment.

“ They plead next, that their schism, with respect to the church of England, is no more than a separation from an human establishment ; for that the church of England has no foundation but upon the king and the parliament ; whereas the church of Christ is founded upon the doctrines taught by the Apostles.

“ If our church has no foundation but upon the king and parliament, then certainly it is not founded upon the authority of Christ, and consequently it is no church of Christ. But will any man say, that a national church, being a member of the catholic church of Christ, ceases to be such, when adopted as a part of the constitution, and established by the civil power ? Suppose it were persecuted by the civil power, and its ministers and worship were proscribed ; would it therefore cease to be a church of Christ ? Certainly not : for the church of the Hebrews in Egypt was still the church of God, though the people were under a cruel edict not to serve him ; and God owned it as such, and delivered it at last. Do the powers of this world unmake the church by their reception of it, when they do not by their persecution of it ? Do its bishops and priests cease to be bishops and priests ? Do its sacraments cease to be sacraments ? Doth its discipline cease to be Christian discipline, and lose its authority, because the state admits of it, and establishes it ? I say, suppose they were to declare against all these things, as the Heathens and Jews did in the first ages of the Gospel, their declaration would signify nothing : because the church, in its priesthood and sacraments, derives its authority only from Jesus Christ, which the persecution of the civil powers cannot reach ; much less can their allowance turn it into an human authority, and render it of none effect.” P. 57.

But however we may agree with Mr. Jones in the principles he has advanced, we cannot approve of the asperity with which mention is made of the great Calvin in the following terms : “ Neither did any one, either at home or abroad, (the envy, ill-nature, and heterodoxy of Calvin only excepted) charge us with any remains of Popish leaven.” (Vide page 75.) Little as we are inclined to Calvin’s regimen in church government, and firmly as we are convinced, that the specific and appropriate doctrines of his sect do not enter into the creed of the English church, any more than they accord with our own private

vate sentiments, yet we cannot but think that his character, labours, and writings, entitle his memory to the highest regard and veneration. When we consider the zeal, the intrepidity, the extended and laborious exertions with which he seconded the blow struck by Luther, at the root of that inveterate superstition and imposture, which had for so many ages overshadowed Europe; when we reflect upon the severity and austerity of his life; and the honourable and apostolical poverty in which he died, we are inclined to make some allowance for that impetuosity of temperament, without which such mighty obstacles, as were opposed to the reformation, could not have been overcome. We are inclined to regard with candour that residuum of human infirmity, of which even an inspired apostle, as the sacred history informs us, was not entirely devoid. When, on the other hand, we reflect upon the acuteness of his argumentative powers, the exuberance of his eloquence, and, whenever occasion called for it, even the \*cultivated elegance of his genius, we cannot but make honourable mention of such talents, enlisted and exerted in such a cause. Nor are we prepared to go the length of charging even his theology itself, however we may dissent from its leading positions, with heterodoxy. The foundations upon which it rests, however faulty the superstructure, are right and scriptural. The views it presents are—the majesty of the creator, and the humiliation of the creature; the depth of the wisdom of God, and the vanity of the wisdom of man; the impotence of the human will, and the energy of divine grace. All these grand principles are as distinguishing features of the “*Institutions of Calvin*,” as of any of Mr. Jones’s most excellent writings, or of the articles of the English church. Wherever the tenets of Calvin are erroneous, it is upon subjects where the most orthodox have admitted a latitude, where a Basil and an Augustine would probably have dissented from each other; where the weakness of the human intellect, and the finite nature of the human capacity, renders every conclusion concerning God’s decrees unsafe and precarious, except this, “That clouds and darkness are round about him; righteousness and judgment are the habitation of his throne.”

From the discipline of the Christian church, the student is naturally carried to an investigation of its doctrines. It is in the preservation and diffusion of the latter we trace the final cause of the former. If, therefore, in compliance with the depraved habits of thinking, the indolence, the foppery, and superficial

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\* See Calvin’s Letter to Sadolet, and his Address to Francis the First.  
information

information of an age of infidelity, these doctrines are to be either treacherously compromised, openly surrendered, or secretly disavowed; if, to the specious names of liberality of sentiment, the right of private judgment, and freedom of enquiry, the faith of Christ is to be sacrificed, it little imports whether the Episcopal, the Presbyterian, or the Independent regimen be the medium of such a surrender. We hesitate not to assert, that the Church, from the moment it shrinks from a distinct, unequivocal avowal of the doctrine of the eternal Deity of the Redeemer, and the assertion of the Godhead of the three persons in the Holy Trinity, whatever may be its form of external polity, becomes a cumbrous and lifeless trunk. A union in discipline, without a union in fundamental doctrines, would be an agreement in the means, without consent or conspiracy in the ends of Christianity. For we cannot but be convinced, that the primary injunction of our Lord, to "teach all the nations, baptizing them in the name of the Father, Son, and Holy Ghost," founds the doctrine of the Trinity on a bold and prominent rock, at the feet of which the waves of heresy must for ever foam and beat in vain. Every attempt, therefore, to prescribe formularies, or confessions of faith, unconnected with this grand truth, is demonstrably to place Christianity on other foundations than Jesus Christ himself has left it. We mean not here, however, any defence of the doctrine of the Trinity; we merely point out, in our review of the present collection of tracts, and as a seasonable hint to other collectors, the duty of rendering an investigation of this doctrine, not only an important, but an indispensable part of a course of theological study.

But, notwithstanding this, we should not, if we know ourselves, suffer any coincidence of opinion to hurry us into indiscriminate or precipitate praise of any work which came under our consideration. But we think we exercise our coolest judgment, in declaring that so scriptural, so able, and so decisive a tract upon the subject we have never seen, as Mr. Jones's "Catholic Doctrine of the Trinity." If, in his "Essay on the Church," he is inferior to Hooker, he, on this subject, at least equals Bull or Waterland. In our opinion he has left it more strongly intrenched than either of them. His juxtaposition of texts of Scripture is most apt and skillful; and in comparing spiritual things with spiritual, which, after all, is the only solid and satisfactory mode of managing the argument, he stands unrivalled. Nor is his acuteness in detecting the prevarication and evasion of Dr. Clarke's "Scripture Doc-  
trine"

trine" less conspicuous ; nor do we know any where so strong a preservative against that subtle and indirect effort to insinuate the doctrines of Arius into the young and unwary mind. We own it to be matter of curious speculation with us, what answer the calm self-possession and prolific resources even of Dr. Clarke himself, could have enabled him to return to it, had it been published in his times. We can only wish that the attention of the younger students in theology were invariably directed by those who superintend their studies, to this masterly tract ; and if, after a diligent perusal of it, they should be unable to give a reason of the faith that is in them, it will be a melancholy proof that there is no truth so secure in its own natural strength, or so fortified by the skill and ability of its defender, as to be impregnable to human sophistry and perverseness.

The necessity of Christians confining their worship of a God under the appropriated and scriptural designation of him, is marked in the following striking censure of " Pope's universal Prayer."

" For there is a fashionable notion propagated by most of our moral writers, and readily subscribed to by those who say their prayers but seldom, and can never find time to read their Bible, that all who worship any God, worship the same God ; as if we worshipped the three letters of the word God, instead of the Being meant and understood by it. The Universal Prayer of Mr. Alexander Pope was composed upon this plan ; wherein the Supreme Being is addressed as a common Father of all, under the names, Jehovah, Jove, and Lord. And this humour of confounding things, which ought to be distinguished at the peril of our souls, and of comprehending believers and idolaters under one and the same religion, is called a catholic spirit, that shews the very exaltation of Christian charity. But God, it is to be feared, will require an account of it under another name ; and though the poet could see no difference, but has mistaken Jove or Jupiter for the same Father of all with the Lord Jehovah ; yet the Apostle has instructed us better ; who, when the Priest of Jupiter came to offer sacrifice, exhorted him very passionately to " turn from those vanities unto the living God ;" well knowing that he whom the Priest adored under the name of Jupiter, was not the living God, but a creature, a nothing, a vanity. Yet the catholic spirit of a moralist can discern no difference ; and while it pretends some zeal for a sort of universal religion, common to believers and infidels, betrays a sad indifference for the Christian religion in particular." P. 138.

As the shortest specimen we can give of Mr. Jones's method of proving and illustrating his position, we fix upon Articles II. and III. with the notes attached to them.

## II.

" *Isa.* vi. 5. Mine eyes have seen the King, the LORD OF HOSTS.

" *John*

“ *John* xii. 41. These things said Esaias, when he saw HIS (CHRIST'S) GLORY, and spake of HIM.

“ Jesus is the person here spoke of by St. John; whose Glory Esaias is declared to have seen upon that occasion, where the prophet affirms of himself, that his eyes had seen the Lord of Hosts; Therefore

“ Jesus is the LORD OF HOSTS.

### III.

“ *Isa.* xliv. 6. Thus saith the Lord, the King of Israel and his Redeemer, the LORD OF HOSTS, I am THE FIRST, I am THE LAST, and BESIDES ME there is NO GOD.

“ *Rev.* xxii. 13. I (Jesus) am Alpha and Omega, the Beginning and the End, THE FIRST and THE LAST.

“ These titles of the first and the last are confined to him alone, besides whom there is no God; but Jesus hath assumed these titles to himself: therefore, Jesus is that God, besides whom there is no other. Or thus—There is no God besides him who is the first and the last: but, Jesus is the first and the last; therefore, besides Jesus there is no other God.

### IV.

“ *Isa.* xliii. 11. I even I am the LORD, and BESIDES ME there is NO SAVIOUR\*.

“ *2 Pet.* iii. 11. OUR LORD and SAVIOUR JESUS CHRIST.

“ Jesus Christ, then, is our Saviour; or, as he is called, *John* iv. 42, the Saviour of the World. But unless he were God, even the Lord Jehovah, as well as man, he could not be a Saviour; because the Lord has declared, there is no Saviour beside himself. It is therefore rightly observed by the Apostle, *Phil.* ii. 9, that God, in dignifying the man Christ with the name of JESUS, hath given him a name above every name, even that of a Saviour, which is his own name, and such as can belong to no other.” P. 158.

For a most able and satisfactory solution of the Arian objections, founded upon *1 Cor.* xi. 24, we refer our readers to Article XXV. page 170, and upon *Mark* xiii. 32, to Article XXXVII. page 178.

In Article XLIV. Mr. Jones, in considering jointly *2 Peter* i. 4, and *Heb.* iii. 14, argues most strongly for the doctrine

“ \* The argument drawn from this text will be equally convincing, which ever way it be taken—Jesus Christ is a Saviour, therefore he is Jehovah, the Lord—Jesus Christ is Jehovah, therefore he is the Saviour. The best observations I have ever met with upon the name Jehovah, and its application to the second Person of the Trinity, are to be found in a Vindication of the Doctrine of the Trinity from the Exceptions of a pamphlet entitled an Essay on Spirit—by the learned Dr. F. Randolph, President of C. C. C. in Oxford; which I would desire the reader to consult, from p. 61 to 71 of Pt. I.”

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of the consubstantiality of the Son with the Father ; and as some writers of the established church have called this an invention of Popery, he addresses to such objectors (p. 184.) one of the most awful and penetrating reproofs we ever recollect to have seen :

“ *Admonet et magna testatur voce !*”

Our attention has been so fixed by the excellence and importance of this last-mentioned tract, that our limits will not permit us to do more than mention, that in Mr. Jones’s “ *Preservative against the Publications of modern Socinians,*” we find very just views and statements of Socinianism. This system, as now refined and sublimated by Dr. Priestley, Messrs. Lindsey, Evans, &c. &c. consists merely of a train of whimsical paradoxes, which are in truth (as we recollect once to have heard observed) mere abortions of the mind ! strange without originality, dull without sobriety, flippant without wit, and contagious without allurements. Nothing, perhaps, but its singular and almost invariable combination with the factious principles of a political party, could have prevented it from transmigrating quietly into professed Deism, or dying away by its own exility and decay. We could almost lament that its mortal wound should have been inflicted by a Jones or a Horsley :

“ *Nonquam animam talem dextrâ hac !*”

It would have been our wish to have commented upon some others of the excellent tracts which are contained in this volume\*, but we must now desist. Let it be remembered, however, that we have been considering a whole system and course of study ; that we have been endeavouring, as far as in us lies, to recall men to those principles which can alone secure them from the intellectual distemperature of the age. We are powerfully persuaded that an early and careful perusal of these excellent tracts will impart to younger minds an enlargement of views, a maturity of conception, and a steadiness of judgment, which will render them impregnable to that contemptible sophistry which is unfortu-

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\* These are, Norris’s conclusion of his *Account of Reason and Faith* ; *Reflections on the Growth of Heathenism* ; Ten small Pieces extracted from the posthumous Papers of the late Bishop Horne ; and, lastly, Bishop Jeremy Taylor’s moral *Demonstration of Christianity*, and Leslie’s short *Method with Jews*. The small posthumous Tracts of Bishop Horne contain many valuable suggestions.

nately rendered significant by the stupendous mischief it has effected. An attention to the valuable matter contained in these volumes, will create in real students a salutary disgust for that petulance and pertness of spirit, that train of indolent and superficial reasoning, and that mischievous affectation of forming general rules upon false and scanty premises, which are the leading features in modern literature. From these treatises they will descend into the theological plain, enabled to make the first grand distinction,

ὥς' εὖ γινώσκειν ἢ μὲν θεὸν ἢ καὶ ἄνθρωπον,

and in political action or investigation, to discriminate a dishonest, artificial, and plausible theory, from those tried and approved maxims which are the result of a patient induction of well authenticated facts.

## BRITISH CATALOGUE.

### POETRY.

ART. 15. *Poems, consisting of Elegies, Sonnets, Odes, Canzonets, and the Pleasures of Solitude; by P. Courtier.* 12mo. 116 pp. 5s. Law. 1796.

This is a young, but far from an inelegant poet, witness the following sonnet to love :

“ For ever must this heart with sorrow bleed,  
Nor know one happy moment of repose ?  
Unguarded follow where thy foot-steps lead,  
Plucking the thorn where Fancy saw the rose ?

See faithless Fortune on thy steps attend ;  
Why lure me to the soul-deceiving bait ?  
Since Hope denies one cheering gleam to lend,  
And Disappointment guards the Elysian gate.

Then cease to tempt me, with thy syren strain,  
To scenes which seem with every pleasure fraught ;  
For in that seeming pleasure lurks a pain,  
And direst gall is mingled with the draught.  
Deceiver fond ! from me avert thy frown,  
Nor thus relentless weigh my spirits down.”

ART.

ART. 16. *Bagatelles, a miscellaneous Production, consisting of original Poetry, and Translations, principally by the Editor, Weeden Butler, B. A. of Sydney-College, Cambridge.* 8vo. 112 pp. 5s. Cadell and Davies. 1795.

These are very agreeable trifles, and are produced by a pen which, probably, will hereafter attempt greater things. The reader will, perhaps, be pleased with the following specimen :

“ THE BLESSINGS OF SECRESY.

His mistress Buckland raises to the skies,  
For shape, complexion, hair, and rolling eyes;  
Whilst the perfections of her mind, he says,  
Increase his love, and merit all his praise.  
But oh! to fix the raptures of his soul,  
*Fidelity unshaken* crowns the whole.  
Alas, good man! his prejudice is blind,  
And all inadequate we soon shall find;  
To trace her worth, the worth that fills her breast,  
Exceeds his praises *thirty* times at least;  
Full *thirty* warm admirers live, to prove  
How vast, how sweet, how faithful is her love;  
Each for the fair with glowing ardour burns,  
And each fond mortal is a god—by turns.  
Yet, with such secrecy her favour's shown,  
That no admirer is to Buckland known,  
Nor to another; thus, though all are blest,  
And *tete-a-tete* by the dear nymph carest:  
Each seems sole object of her fond desires,  
Each thinks her faithful to his tender fires;  
Whilst she still roams, to no man's love a slave—  
Thus the wide ocean rolls full many a knave  
To various shores, whilst o'er its azure plain  
Full many a vessel roves in quest of gain;  
The buoyant barks with swiftness skim the seas,  
And every sail invites the favoring breeze;  
Each feels the tide, propitious as it goes,  
And each enjoys the gentle gale that blows.”

ART. 17. *Female Sensibility. A pathetic Tale, in Verse, founded upon an incident that occurred in Flanders during the present War, and strongly exemplifying the persecuting Spirit of Aristocracy, respectfully inscribed to that illustrious Patriot Earl Stanhope.* By John Purves. 8vo. 1s. 6d. Berks, Spitalfields. 1795.

“ Oh! can there not 'mongst Europe's kings be found  
One with true honour, as with the diadem crowned.”

Out upon it; send this fellow back to his loom,

ART.



ART. 18. *Oatlands; or, The Transfer of the Laurel. A Poem, by John O'Keefe. 4to. 1s. Debrett. 1795.*

A compliment to the Dutchess of York, in verses like these:

"Hail heavenly Frederica! God of all,  
Pour every blessing on the gentle fair;  
Should ills assail, anticipate her call,  
Who takes the helpless infant to her care."

The subject is admirably chosen, and the praise just; nothing was wanting but a better poet.

## DRAMATIC.

ART. 19. *The American Indian. A Play in three Acts. With Notes: Founded on an Indian Tale. By James Bacon. 8vo, 44 pp. 2s. Harrison. 1795.*

This play is taken from a poem, written by a lady of Boston in New England, entitled *Ouábi, or The Virtues of Nature*. It is not without interest, nor is it ill written. It was offered to the manager of Drury-lane, but refused; a decision in which the author himself modestly and properly acquiesces.

## NOVELS.

ART. 20. *The observant Pedestrian, or Trails of the Heart; in a solitary Tour from Caernarvon to London. 2 Vols. 8vo. 6s. Lane. 1795.*

In these volumes some well-imagined scenes are so much injured by an affected turgidity of style, that while we are pleased with the imagination of the author, we are so disgusted with the foppery of his dress, that his company is barely tolerable. Let the writer, who is not altogether a novice in his art, only learn that simplicity is the loveliest ornament he can wear, and he may exercise his talents, as well to his own advantage as the gratification of the public.

ART. 21. *The Contrast, a Novel; 2 Vols. By E. S. Villa-Real Goch. 8vo. 6s. Kearsley. 1795.*

Of how very few publications of the kind, ycleped novels, can we truly say, that they will bear a second reading. We are indeed glad, among the multitude which press upon us, which we peruse "with honest anguish and an aching head," if any can be pointed out that may be read at all. We can pay no greater compliment to Mrs. Gooch on the present occasion, than by assuring our readers, that the performance is of the latter description.

## DIVINITY.

ART. 22. *An Essay on religious Fasting and Humiliation.* By John Simpson. 8vo. 35 pp. 6d. J. Johnson. 1795.

This is a solid answer to a very superficial performance\*. Mr. Simpson vindicates the practice of fasting, public as well as private, by arguments which seem to us irrefragable, drawn from its natural good tendency, from the precepts and examples in the Old Testament, from the approbation of it by Christ, and from the practice of the apostles, and of the first converts to Christianity. We recommend this essay to notice, as well for its other merits, as particularly for the temperate and candid manner in which it is written. Mr. S. never goes a step out of his way, to be severe upon those who differ from him. In this respect, he is an excellent pattern for controversial writers in theology, and especially for his opponent on this question, Mr. Jardine.

ART. 23. *A plain Comment on the Catechism of the Church of England. In six Lectures, delivered in the six Sundays in Lent, in the Parish-Church of Weybridge, in Surrey, for the Improvement in Christian Knowledge of the junior Part of the Congregation.* By the Rev. Francis Haultain, D. D. Rector of the said Parish, and Vicar of East-Ham, Essex. 12mo. 112 pp. 1s. 3d. bound; or 13s. 6d. per Dozen. Longman. 1795.

The author professes to have studied and used the writings of our best and most orthodox divines; and the use he has made of them is excellent. His comment is plain, sound, and judicious; and we strongly recommend it to those persons (numerous, and we hope increasing in number) who think a part of their alms well placed, in putting religious books into the hands of young people.

ART. 24. *An Address to young Persons, on the Nature and Benefit of Confirmation.* 12mo. 24 pp. 3d.

ART. 25. *The Duty of Frugality, and the Sin of Waste considered, with a View to recommend Christian Benevolence and good Works.* By Basil Woodd M. A. Minister of Bentinck Chapel, St. Mary-le-Bone, Lecturer of St. Peter's, Cornhill, and Chaplain to the Right Honourable the Earl of Leicester. 12mo. 36 pp. 4d. Watts, Rivingtons, &c. 1795.

The first of these little tracts is a plain and pious account of the nature of confirmation; the due preparation for it; the benefits of it; and the common errors respecting it; concluding with some car-

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\* Seasonable Reflexions on religious Fasts. By David Jardine. See Brit. Crit. Vol. V. p. 303.

nest and wholesome admonitions. Wishing that such useful books may come into the hands of many young persons, and supposing that another impression of this book may be called for, we must express a hope that the following sentence (the only one of its kind) will be omitted or altered: "*Every heart, which had at heart the interests of our Saviour, was elated; petition on petition invaded the skies.*" P. 5.

The second tract also is pious and well-timed; but the texture of it is somewhat loose, and the style declamatory. Discourses from the pulpit and the press, on this subject, are now much required, and it would be worthy of our ablest preachers and divines to instruct the public in this way.

ART. 26. *The wonderful Love of God to Men: or, Heaven opened in Earth.* 8vo. 190 pp. 5s. bound. Vernon and Hood, &c. 1794.

We lately gave the palm for *profundity* in political questions to a gentleman who will probably long retain it\*; but in *physico-theology*, we apprehend that the world never produced an equal to the author before us, Mr. William Peckitt. All our lexicons, dictionaries, and glossaries, having failed to give us any insight into his language, we can only produce a specimen of it, for the use of more fortunate readers; and we shall transcribe it very carefully, lest our printer should not believe his own eyes: "These orders of holy espirts, so diffused also through the vastness of the terrestrial universe, are called the elements: each one, in these orders respectively, is of the most perfect form, solid, yet elastic, substance: in area, wonderfully minute! but vary in proportion; and respectively named accordingly, from the greater, in area and power to the lesser; (yet equal in each order) earths, acids, waters, electaes, airs, and fires the less and also the least.

"The exindwelling essence of which respectively, hath innate the perpetual *virtue*, of life; i. e. a drawing externally of the other espirts to itself directly, called attraction; and internally, its own body towards its centre, called contraction: by which, on indenting contact mutually by other espirts, is produced an immediate effect within the circumference of its surface called retaining impulsion. Or, when from indenting contact of espirts flying from projecting force upon it, then an instant effect perpendicular, or oblique, from its surface, called refraction or rebounding." P. 14.

Towards the conclusion of his book Mr. Peckitt is undoubtedly pious, and in some degree *intelligible*.

ART. 27. *Ancient and modern Republicanism compared. A Sermon preached on the 25th of February, 1795, being the Day appointed for a general Fast and Humiliation, and published at the particular Request of the Hearers. By the Rev. J. Morton, of Trinity College, Cambridge, Chaplain in Ordinary to his Royal Highness the Prince of Wales.* 8vo. 30 pp. 1s. Dilly. 1795.

The preacher shows, 1st. That the state of the Jews, when they were without a king, and left each man to do that which was right in his own eyes, was a state productive of oppression, immorality, and war. He then marks the coincidence between the republicanism of the Jews, and the licentiousness of modern democracy. And he concludes with some very strong and useful admonitions and exhortations.

This is a very spirited *oration*. But in one passage, it scarcely preserves the gravity and dignity which are expected in sermons. We admire wit in its proper place, but we do not expect or wish, in the church, to meet with a provocation to smile, as in the account here given of the robbery committed upon Micah: "And they went into Micah's house," and without the affectation of ceremony, gave the *fraternal embrace* to "the Ephod, the graven image, and Tsephim." P. 10. In one respect, the expectations raised by the title of this discourse, are not completely gratified. There is no mention of any *ancient republics*, except that of the Jews, when they did "every man what was right in his own eyes."

## POLITICS.

ART. 28. *Thoughts on the English Government. Addressed to the quiet good Sense of the People of England. In a Series of Letters. Letter the First. On the national Character of Englishmen—The Nature of the English Government—The Corruptions caused in both, by the Introduction of French Principles—The Effects produced by the Reformation and Revolution upon political Principles—The Conduct of the Whig Party—The Character of the modern Democrats.* 8vo. 80 pp. 2s. Owen. 1795.

Without attempting to enquire who might be the real author of this pamphlet, attributed to Mr. Reeves, we cannot conceive, from an attentive examination of its contents, that he could be actuated, in writing it, by any feelings unfriendly to the constitution of this country. His intention appears to be to state, that the characteristic of Englishmen is a *calm good Sense*, which seeks not so much to interfere with the government, as to be protected by it. That, for this reason they have chosen a form of government, which is essentially monarchical, but restrained by such checks as may prevent all abuse of that power. These checks he clearly approves, and is zealous for the constitution, as by law established; but, to prove how completely it has been the decision of English good sense, that the form should be monarchical, he observes, that the monarchy is historically the most ancient part of the government,

vernment, and, politically, the most indispensable. The monarchy is never suspended for a moment. This appears to be the meaning of those words, which, separately taken, have been thought to wear so formidable an aspect. It is clear to us, from the context, that, even in the metaphor, the idea is not meant to extend beyond the entire cessation of each parliament, when terminated in any lawful manner: the next parliament being legally, with respect to both houses, not the former recalled, but a new one convened, according to certain rules.

The author expressly declares himself throughout a partisan of the constitution by law established; (see p. 58.) but, of any constitution paramount to that, or any set of principles called constitutional, and superior to the law of the land, he professes himself wholly ignorant: and maintains that, at the Revolution, no new principle was established, except that the king should always be a Protestant. The other twelve points, confirmed at that time, were known, he says, to be the law of the land before, and were only declared and secured, by express definition in parliament, to prevent any repetition of the alarm then recent concerning them. Thus does he endeavour to cut away the ground from beneath the feet of those, who would subvert the government by extolling the constitution; as if it were something more valuable, and more powerful, than the established law of the land; and consisted of certain general theoretical positions, and fundamental principles.

With the good sense of Englishmen, and its result a constituted government, which has been justly the admiration of the world, this author contrasts the levity of the French; and shows that it was by the adoption of French principles, from Calvin and others, that our former Puritans were set to work, as are our present Democrats. As this part of the pamphlet is executed with peculiar spirit and ability, we shall insert a short specimen.

“ It would be curious to pursue the comparison that sometimes makes a contrast, and sometimes a parallel, between the character and designs of the French Reformers of old time in the Church, and those of the present day in the State; the Religious and the Civil Jacobins; the Puritans and the Democrats. It is wonderful how similar they all are in their doctrines, and how they agree in the system and the instruments they use for disseminating their principles, for gaining proselytes, and for carrying on the unhallowed work of setting the populace against the established Government. How analogous was the machinery of their party; the cant and imposture of their pretences!—The unalienable rights of the People to form the Government of the Church, taught by Calvin and the Puritans; and the unalienable right of the People to form the Government of the State, taught by the French Democrats:—The pretended command of God for the one; and that omnipotent power upon earth, the Sovereign Will of the People commanding the other.—What is “ The sword of the Lord and of Gideon” but the modern title to the holy right of insurrection? View the Covenants and Engagements of the one, the Civic Oaths of the other; both alike sworn, and broken, and re-sworn;—the hypocrisy of Solemn Fasts, and the mummary of Civic Feasts;—the Classes and Conventicles of the one, and the Affiliated Clubs

Clubs of the other ;—the Pulpit and the Tribune—preaching down, or lecturing down the Government ;—affected appellations of Brethren and Citizens ;—and, lastly, the spring of action that is the cause of motion in the two, the Fanaticism of those who had too much sense of Religion, and the Illumination and New Lights of the latter, who have no Religion at all." P. 22.

The close of the pamphlet is particularly severe upon what the writer opprobriously calls, " the rump and refuse of the Whig Club," and its junction with the democratic faction : Whether any of its censurers considered that part more or less than the passage which has usually been specified, is a question we will not undertake to determine.

ART. 29. *A warning Voice to the People of England, on the true Nature and Effect of the two Bills now before Parliament.* 8vo. 32 pp. 1s. R. White, Piccadilly. 1795.

Though the bills are now past, and the interested endeavours of individuals to raise a popular opposition to them are almost forgotten, there are many things in this pamphlet which may entitle it to notice and commendation. It states very clearly the nature of the original treason-act, and the cause of its deficiencies ; the principle of the Bill of Rights, and its consistency with the present bills. On the former subject the author thus expresses his opinion.

" Had they been able to foresee, that at a distant period of the monarchy such depravation of principle, such utter desertion of truth and honour, of law and religion, would insinuate itself into any part of the nation, as to render it a desirable object of political skill to devise how it would be possible to strike at the principle and essence of the statute, without being subject to its pains and penalties ; that when they would not dare to oppose the king by force of arms, they would assail him with sticks and with stones ; that they who would not dare to kill, would at least endeavour to maim ; that because they would not dare to arrest the king's person, they would at least overwhelm it with insults, and obstruct the freedom of his progress ; that when they were debarred the power of immediately stripping the sovereign of his constitutional rights and dignities, they would proceed towards that object in a circuitous course, slower indeed in its operation, but equally sure in its issue, by endeavouring to withdraw the subject from his allegiance ; and that this atrocious and cowardly system would not only be directly promoted by a band of desperate and obscure men, but would moreover contrive to gather surreptitious strength from the equivocal conduct of men conspicuous to the eyes of the nation, some of them of great and valuable endowments ; and to whom many had confided their dearest rights and liberties. Could that venerable legislature have foreseen these disagreeable consequences, resulting from the imperfection of their statute, who can cherish a moment's doubt, that the same spirit which directed them to enact it, would have directed them also, of necessity, to extend its operation to all those cases which our late unhappy experience has brought us to the knowledge of ?" P. 8.

So also with respect to the Bill of Rights,

“As the legislature of Edward III. were not able to anticipate that abuse and evasion of their statute which we have lived to see, so neither did our ancestors at the revolution conceive the notion, that the glorious constitution they had established, would ever fall into disrepute among Englishmen, much less that the attack which they had apprehended to come from the crown, and against which they had provided, would be first threatened from among the body of the people, who were flourishing under its protection. Had they foreseen a period of such fatal infatuation; had they suspected that the work they had worked for their posterity, the monument of their virtue and their wisdom, and for the eternity of which they had procured the Bill of Rights, would have been endangered under plea of the very liberties and privileges provided for its defence, where is the Englishman that will lay his hand upon his heart, and not acknowledge, that they would have endeavoured to provide in the Bill of Rights against every such abuse, and to secure the permanency of the constitution, no less from the attack of wicked and ambitious traitors, than from the usurpation of unjust and tyrannical princes. Doubtless the same esteem for the constitution, which directed them to seek its stability in the Bill of Rights, would, in all consistency, have directed them to provide means for correcting every possible abuse by which that stability might be eventually endangered.” P. 17.

In p. 13, l. 4. is an error of the press, which reverses the evident intention of the sentence in which it occurs: we conceive that *extort*, or some such word, should be substituted for *restrain*.

ART. 30. *Serious Reflections; or, War is Peace. Being an Address to the People of England; wherein is endeavoured to be set forth the Necessity of a vigorous Prosecution of the War. By a Briton.* 8vo. 33 pp. 1s. Cheeswright and Chapman. No date.

In a book of 38 pages, it is rather too much to come to the 27th before we “proceed to the more immediate object of the paper;” especially, when that object is very little noticed in the pages which remain. But such is the case with the book before us, which is a declamation of no great vigour or clearness, against French principles, and in praise of British liberty. The title led us to expect better things.

ART. 31. *Dialogues of the Gods, originally written in German, by C. M. Wieland.* 12mo. 180 pp. 3s. 6d. Johnson. 1795.

The principle seemingly inculcated in these dialogues, which boast no great ingenuity of thought, or subtlety of argument, is, that things in the political world are taking a democratical turn, and that nothing but what the author calls a constitutional reform, or rather a new constitution, in each country, will prevent the evils of anarchy. To the reform of evil no wise or good man can possibly object; but if an operation is to be performed on the political body, care should surely be taken not to entrust the instrument to the hands of rash, presumptuous, and inexperienced practitioners. The translation is good, and is evidently the performance of no mean hand. It is  
doubtless



doubtless thought a great matter by the innovating party, to have gained such an advocate as Mr. Wieland.

ART. 32. *The Substance of the Speech of the Right Honourable Henry Dundas, in the House of Commons, on Tuesday, June 16, 1795, on opening the India Budget.* 8vo. 38 pp. 1s. Debrett. 1795.

It is sufficient for us to announce a publication of this sort. This article seems to hold out to persons interested in the discussion of East-India affairs what they most want, authentic information, methodically arranged, and clearly expressed.

ART. 33. *The political Progress of Britain; or an impartial History of the Abuses in the Government of the British Empire in Europe, Asia, and America, from the Revolution in 1688 to the present Time. The whole tending to prove the ruinous Consequences of the popular System of Taxation, War, and Conquest.* 8vo. 156 pp. 3s. Eaton. 1795.

This tract was originally published in Scotland in 1792, where it was condemned as a libel, and the author, one Callander, escaped to America. This is a sufficient reason for the republication of it (much improved) by the bookseller to the supreme majesty of the people. When a part of the Americans were stirred up to rebellion on the subject of taxes, this book was reprinted there, as a proper dose to render them more furious. The character of it given there by an able writer is this: "The Political Progress, or *Sawney's Complaint*, (for that title would become it much better than the one it has assumed) paints in as odious a light as black and white will admit of, those Kings of England who have inflicted severities on the Scotch: it abuses all the most celebrated Whigs of the united kingdoms, and in general every body who was opposed to the Pretender; it contains the most sophistical and ill-digested account of the national debt, the wars, taxes, and expences of government in Great Britain that has ever yet appeared," &c. The author rails at our "boasted trial by Jury," at "the miserable construction of our government" altogether, and says, that every other nation may wish that "an earthquake or volcano should bury the whole British Islands together in the centre of the globe." Such is his patriotism.

ART. 34. *Our last Resource! or the only Means left to obtain an honourable Peace, containing the Substance of some detached Reflections, which have been originally submitted to the Admiralty, on the Necessity of rendering all the military Establishments of Great-Britain subservient to maritime Operations, with a summary View of the Situation of this Island after the Conquest of Holland. By the Author of "Better late than never."* 8vo. 27 pp. 1s. Jordan. 1795.

Less connection cannot easily subsist than between the title of this pamphlet and its actual contents; which are indeed so desultory, and so unmeaning, that what end could be proposed by the publication of them cannot easily be conjectured. Of the writer's political sagacity the following specimen will perhaps be sufficient. "You, my lord, and



and every official character in this country, must be persuaded, that although the idea of an invasion from France during our contest with America was visionary in the extreme, the possibility, perhaps the probability, of such an attempt, is by no means chimerical now. The wide range of opposite ports, *the alarming increase of the enemy's shipping*, and their excess of population, brings the war to our coasts with all the melancholy impressions of what may be done by numbers." He adds, that the safe possession of Holland "will not only ensure to the French the command of the North seas, but likewise afford them an opportunity to act with their *navy*, as they have already too successfully done with their army. In a word, they will be enabled to *outflank*—if I may use the term, the islands of Great-Britain." Yet this was published in 1795! The writer also proposes a voluntary contribution, but for what purpose is not very clear.

ART. 35. *Fourth Letter from Mr. King to Mr. Thomas Paine, at Paris, as published in the Morning-Post of March 13, 1795.* 8vo. 16 pp. 6d. Parsons. 1795.

Mr. King plunges deep into the discussion of political topics, for the conducting of which he appears not altogether unfit, if he could moderate his violence. The following passage is curious, and contains probably a just statement of the origin of a democrat: "While I exacted from men of wealth and rank a compensation for my counsels, my house and my purse were always open to men of talents and genius. What I discovered from my intercourse with one class, was descanted upon by the other, and the contrast between the aristocratic arrogance of titled or wealthy fools, and humble men of worth and genius, succeeded better to determine on which side I should range myself, than the violent opinions of your Rights of Men." P. 6. We have no doubt that pique against individuals has produced (as seems to have been the case with Mr. K.) more democratic philosophers than the sober dictates of reason and conviction.

Mr. K. is at variance with Mr. Thomas Paine, Mr. Pitt, and himself, and to say the truth, his attacks against each of these parties are conducted with some force. In p. 11, he informs us, "that he objects to the cabinet of England, that, under military pretences, it wants to restore the ancient despotism of France." In p. 13, we learn, "They (the ministers) continue the war against France, after all the first objects of it have been obtained." Corollary: the ancient despotism is restored. q. e. d.

ART. 36. *A Letter to Charles Grey, Esq. on his parliamentary Conduct, respecting his Royal Highness the Prince of Wales. In which are some Remarks on "A Letter to the Prince of Wales, on his second Application to Parliament:" and, likewise, on the "Observations." Third Edition.* 8vo. 70 pp. 1s. 6d. Crosby. 1795.

If this tract has really proceeded to a third edition, it must have been pushed forward by the royal name included in its title, for there is nothing in it that could merit such a distinction. It consists chiefly of coarse invective, expressed in very coarse language. Nor is its panegyric

negyric more fortunate. Of Mr. Lambton it is said, "That gentleman behaved loyal, generous, spirited, and proper." p. 26. The royal personage to whom it alludes, is compared throughout to Timon of Athens, and abundant citations from Shakspeare's drama of that name are introduced, in various modes of application. The zeal of the author against the levelling party is indeed laudable, but it is by no means happily expressed.

**ART. 37.** *A short Address to the Yeomanry of England, and others.* By John Somerville, Esq. Member of the Board of Agriculture. 8vo. 41 pp. 1s. Paddock, Bath; Robinsons, &c. London. 1795.

A plain, sensible, and vigorous address, from a practical farmer to his brethren, on the subject of the armed yeomanry. From the fate of Flanders, in particular, where the people lately excelled in husbandry, he urges British farmers to take warning, and to exert themselves in the defence of the kingdom. "Do not stand (he says) like a flock of sheep at a ford, waiting to see who will move first, but come forward like men."

At p. 25, we meet with a passage which deserves to be generally known: "Two examples I most present to you: the first, of the Earl of Pembroke, a field-officer in the army, now serving in the ranks as a private in a Wiltshire corps of yeomanry:—the second, of an honest Warwickshire farmer, of the name of Catell, who came forward, and offered to serve with his eight sons. His own services, and of four of his sons, were accepted."

**ART. 38.** *Letters on the Subject of the armed Yeomanry; addressed to the Right Hon. Earl Gower Sutherland, Colonel of the Staffordshire Volunteer Cavalry.* By Francis Percival Eliot, Major in the above Corps. Printed at the Desire of the Committee of Subscribers to the internal Defence of the County, held at Stafford, October 1, 1794. Morgan, Stafford; Longman, London. 29 pp. 6s. 1795.

The first of these letters is on the discipline of this new kind of soldiery: and Major Eliot justly maintains, that the point of perfectness to be aimed at by them, will be best attained by holding to a middle course, between those who suppose such bodies susceptible of very little; and those who expect they may be made perfect parade troops. That they may be brought to perfect subordination, he shows from a singular fact, highly honourable to himself: he was for several years captain and lieutenant of a company of light infantry; during which it had not been found necessary to strike, or otherwise punish, a single individual, a task certainly more easy, with that ingenuous class of men called the English Yeomanry. The second of these letters is, on the utility of the establishment. We think it a duty to extend, as far as we can, the information contained in one of the notes on it: that the nation owes this excellent institution, to Mr. Arthur Young. A similar motive induces us to notice the argument, by which he recommends it to the English Yeoman, by contrasting the happy security of his situation, with the miseries lately suffered by the Farmer in France: who, after having half his horses taken from

from him for the army, without payment, by one requisition; had a part of his crop seized for the same purpose, by a second; and the highest price at which he might sell the remainder, fixed by an officer attending in the market: and having nothing now to lose but his life, was dragged to the army, to be cut to pieces, or perish in an hospital, by a third.

**ART. 39.** *The Means of obtaining immediate Peace, addressed to the King and People of Great Britain. Translated from the French by John Skill.* 8vo. 46 pp. 1s. Symonds. 1795.

More exclamation against war, with the usual arguments to prove the necessity of a speedy peace. This writer insists on the expediency and wisdom of abandoning the royalists to their fate; this, he thinks, will deprive the war of its most envenomed edge.

## MEDICINE.

**ART. 40.** *A popular View of the Effects of the Venereal Disease upon the Constitution: collected from the best Writers. To which are prefixed miscellaneous Observations by a Physician.* 8vo. 205 pp. 3s. Bell and Bradfute, Edinburgh; Robinsons, London. 1795.

The intention of this work is to impress on the mind of the reader a proper and adequate idea of the exceedingly malignant nature of the venereal disease, and of the difficulty and often utter impossibility of completely eradicating it from the constitution; which, if generally known, the author thinks, would deter many giddy and thoughtless young men from incurring the hazard of infection. The volume is divided into three parts. In the first, the author gives a general account of the consequences of the disease, which are so injurious, he says, "that even in its mildest form, and when cured in the happiest manner, it is apt to leave consequences, whether known to the patient or not, which time may diminish, but which frequently terminate only with life." P. 9. Nor does the evil stop here, the disease or its consequences are frequently transmitted to the offspring, and often when the parents have no symptoms indicating its presence. "In short," the author continues, "it may be laid down as a general maxim, from which there are not many exceptions, that a person who has had a venereal complaint, never is what he was." The second and third parts consist of extracts from such parts of the works of Messrs. Howard, Schwediaur, Hunter, Foot, and Bell, as contain descriptions of the disease in its various forms and appearances, and which tend to illustrate the principles he has adopted. But, although from this view of the subject, the author is justified in his general opinion of the malignancy of the complaint; and, from the examples he has adduced, he has shown that the constitution is not unfrequently irreparably injured, and that many persons fall victims to its fury; yet, on the other hand, it ought to have been acknowledged, that many thousand persons are so completely cured, as to leave no vestige remaining of the effects of the disease, or of the remedy.

medy: And, that when the disease is not completely cured, supposing the patient to have submitted himself to the care of a skilful experienced surgeon, in a great majority of cases, the failure arises from his own imprudence and inattention. If young men, therefore, when suffering, not only the pain of the disease, but the irksomeness of the remedy, cannot be restrained from continuing those practices which first introduced the infection, what hope is there that any painting, though ever so exaggerated, will deter them when in health. But, although the dreadful picture the author has given of the disease, and of its consequences, is not likely to prove effectual in reclaiming the dissipated, the profligate, and the debauched, it may be productive of the worst consequences, to another more deserving class of persons, who are accidental, and, perhaps, innocent sufferers. It is well known that there are many timid persons, particularly women, who entertain the most frightful ideas of this complaint. They are with difficulty persuaded that it can ever be so perfectly cured as not to leave some impression on them, or to contaminate their offspring, if they should have any. Such persons are frequently disturbed through life with apprehensions of the recurrence of the disease, attributing to it every incidental pain or ach, every blotch or pimple, they or their children are troubled with, and very commonly the death of their children, although happening many years after they were cured, and from complaints, not having the least resemblance to the venereal. Instead of ministering to and strengthening these prejudices, it is the duty of the candid physician to combat them by a fair exposition of the nature of the disease, and by explaining what the circumstances are which render it so intractable and mischievous. On a just estimate, we believe it will be found that, instead of its leaving indelible impressions on the constitutions of near three tenths of all the persons who have been infected, even in the slightest manner, as this writer inculcates. p. 9, 11, &c. not more than one in an hundred are so affected; and these, generally speaking, are, as we have before intimated, persons who have contributed to this misfortune by neglect and inattention to the directions that were given them for their cure.

ART. 41. *Observations on the Tussis Convulsiva, or Hooping Cough, as read at the Lyceum-Medicum Londinense. Wherein the Nature, Cause, and Cure of the Disease are endeavoured to be demonstrated, and the Practice of exhibiting Emetics shewn to be pernicious and useless.* By John Gale Jones. 8vo. 36 pp. 1s. Allen and West. 1795.

“ You will readily perceive,” the author says, in his address to the Members of the Society, “ that this is the work of a young, and, perhaps, inexperienced man; but you will also acknowledge, that the interesting nature of the subject, and its being a first performance, entitle it to a candid and liberal allowance:” and afterwards, “ The author is neither unwilling nor ashamed to confess, that he has established his mode of reasoning upon the fundamental principles of the Brunonian system; nor to take this opportunity to declare, that he entertains the most profound veneration and esteem for its celebrated author; and that it is his intention, should his future leisure and avocations

tations permit, and no material obstacles intervene, to present before an impartial and discerning public, a commentary and defence of this truly valuable, though much persecuted, doctrine." This seems a bold undertaking for a young and inexperienced writer. After this, the reader who has heard of the Brunonian system, and who has not heard of it; will not be surprised to find the author attribute the disease to debility, and proposing to cure it with wine, bark, and opium. "I shall not hesitate" he says, p. 12, "to define hooping cough a disease of clear and evident debility; and one which never takes place, but in those who have either been previously weakened by some other disease, or who, from some unknown or unforeseen cause, are predisposed to this state." What may, however, surprise the reader, will be, to find the author, after giving this opinion, quoting as an aphorism, the saying of a celebrated physician, that, "In hooping cough, change of climate is an idle tale, and the practice of vomiting, death." p. 35. But, as the first of these remedies has long been resorted to, as one of the most useful assistants in restoring strength to persons debilitated and worn down with disease, and the latter, with proper restrictions and management, is frequently instrumental to the same purpose; and, as they are both of them known to be particularly serviceable in this complaint, we cannot join the author in his anathema against them.

ART. 42. *Hints respecting human Dissections.* 8vo. 27 pp. 1s.  
Darton and Harvey. 1795.

This is a composition in which there is much good sense, and some humour. The first is apparent from the perspicuity with which the modes of preventing the terrible malady of hydrophobia, and the effects of poisons, suffocation, &c. &c. are pointed out. The latter, which is the leading feature of the performance, exercises itself in urging the necessity of removing all restraints upon obtaining proper objects for anatomical dissections. To facilitate the end which the author has in view, he *seriously* recommends that the members of the faculty should unite in a society to dissect one another. Upon entering the society each member should be bound that, at his decease, his body should be disposed of at the will of a committee, for the purpose of dissection. But, lest the wives of the parties, from *pure gratitude*, and *over kindness*, shall be induced to hasten the catastrophe of their husbands, it must be a part of the plan of the society to make their wives female members. The author here facetiously indulges himself with the idea of having, in a phial, hermetically sealed, the susceptible female heart, which fluttered and changed at every vow: and other circumstances of a similar kind. The pen which produced this jeu d'esprit, has often before entertained and instructed the public.

MISCELLANIES;

## MISCELLANIES.

ART. 43. *The Repository of Arts and Manufactures; consisting of original Communications, Specifications of patent Inventions, and Selections of useful practical Papers, from the Transactions of the Philosophical Societies of all Nations, &c. &c. Vol. II. and III. 8vo. 182.*  
Wilkie, &c. 1795.

We explained, in a former volume, (vol. v. p. 534) the design and execution of this work; we have now little more to add than that it continues to be executed in the same judicious manner that it commenced, and contains many interesting articles of information. The papers which are original in these volumes are, in vol. ii. Art. 5, 6, 23, 33, 40, 41; in vol. iii. Art. 5, 14, 15, 23, 32, 42, 42. Some articles also are judiciously inserted, of economical use in the present times of general scarcity; as in this latter vol. Art. 10, M. Baumé's method of preparing starch, or flour, from potatoes; and experiments on that root by Dr. Pearson, in Art. 53. We would also point out to observation the Experiments of Mr. Rinman, on the Means of improving Vessels in Cooking, with respect to salubrity, strength, and cheapness, Art. 19 and 27.

ART. 44. *Paris pendant l'année 1795. Par M. Peltier, ouvrage périodique publié tous les Samedis Matin, Four Volumes. 8vo. 2l. 8s. De Boffe.*

Having briefly noticed the first six numbers of this entertaining publication, (in our Review for July last, p. 86.) we think proper to mention it again, now it has attained the solid consistence of four volumes, and has completed its account of the year in which it commenced. M. Peltier very carefully digests the most important information contained in the French papers, and collects such other documents as can be obtained from France, and would be otherwise unknown in this country. There cannot be a more convenient publication for those who are desirous, without much effort, to learn the actual state of affairs in France. Some of the sentiments extracted from French writings, contain very strong lessons of instruction for parties on this side of the water; particularly some that appeared in the 28th number. M. Peltier, as is usual in the periodical works of his country, occasionally enlivens his pages with short poems, enigmas, charades, &c.

ART. 45. *Observations on the Importance of the East-India Fleet to the Company and the Nation, in a Letter, addressed to the Right Hon. Henry Dundas, one of his Majesty's principal Secretaries of State, and President of the Board of Controul for the Management of the Affairs of India. By Thomas Newte, Esq. 8vo. 50 pp. 1s. Debrett. 1795,*

ART.

**ART. 46.** *Letter to the Proprietors of East-India Stock, in behalf of the present Owners of East-India Shipping.* 8vo. 38 pp. 1s. Debrett. 1795.

These publications refer to a dispute, which, for the present, is settled in favour of the persons whose cause they espouse. Whether, at any future period, the proprietors of East-India stock will think differently; or whether they will be able to resist the influence of the parties interested; which is said to be very predominant; or whether it may be expedient for them so to do, are questions which we shall not undertake to handle. The arguments in these tracts, however, seem to be by no means unanswerable.

**ART. 47.** *Substance of a Speech delivered by Randle Jackson, Esq. at the East-India House, on Wednesday, Jan. 21, 1795, in support of a Restriction of the Honourable the Court of Directors, for conducting the Shipping of the East-India Company in future, upon Principles of fair and open Competition. Reported by William Woodfall; and printed at the Desire of several Proprietors of East-India Stock.* 8vo. 35 pp. 1s. Debrett. 1795.

The opposite side of the question is here supported, and has certainly this general principle of reason in its favour, that it is not easy to see how any contract can be better performed for being confined to certain hands, instead of being thrown open to several competitors. It is for the proprietors to determine, whether the case of their shipping forms an exception; and hitherto they have so decided. The stipulation of an adequate security for the due performance of the contract, seems to remove most of the dangers apprehended from a change.

**ART. 48.** *Lectures on Astronomy and natural Philosophy, for the Use of Children; designed to unite Sentiments of Religion with the Study of Nature.* 12mo. 68 pp. 1s. 6d. Dilly. 1794.

We have seen few books so well calculated to answer the end proposed as this. It is evidently drawn up by a skilful hand, which has contrived to teach subjects, in themselves abstruse, in a manner both perspicuous and entertaining.

**ART. 49.** *Rudiments of constructive Etymology and Syntax.* 12mo. 148 pp. 2s. Knott. 1795.

The editor informs us in his preface, that he does not pretend to originality, but has endeavoured to attain conciseness and clearness in his compilation. We think he has actually done so, and can consistently recommend this volume to those who are engaged in the arduous task of instruction. We much like the author's miscellaneous exemplifications, and exercises of false construction. This part of the work is, in some degree, novel, and cannot fail to be useful.

**ART.**



ART. 50. *Facts for the Consideration of the Public at large, on the high Price of Meat, shewing the real Cause of the same*, 8vo. 17 pp. 6d. Rivingtons. 1795.

ART. 51. *Monopoly. The Cutting Butcher's Appeal to the Legislature upon the high Price of Meat; in which many of the base Practices of Smithfield Market are exposed, and a Remedy pointed out for the Poor. By a philanthropic Butcher.* 8vo. 16 pp. 6d. Symonds.

ART. 52. *The crying Frauds of the London Markets; proving their deadly Influence upon the two great Pillars of Life, Bread and Porter. By the Author of the Cutting Butcher's Appeal.* 8vo. 16 pp. 6d. Symonds.

In a dispute between a carcase butcher and a cutting butcher, it must needs be a delicate matter for critics to interfere; we are more disposed to adopt the soothing language of neighbour Palamon, (genuine or not) "*et vitulâ tu dignus et hic*," than to encourage the dispute, or to crown the victor. But if we are to decide upon the merits of the combatants, we must observe that the carcase butcher stands up to his antagonist, neither flinching from his blows, nor shifting his ground; the other is impetuous, deals his blows at random, and strikes widely and ineffectually. The former, in short, sticks to the question proposed; the latter deviates without a guide into the fields of politics.

ART. 53. *Scarcity of Bread. Difficultas Annonæ; or, The Disease examined, and the Cure premised. By Job Whitebread Philopletus.* 8vo. 32 pp. 1s. Symonds. 1795.

This worthy gentleman is determined that a famine *shall* come, and that we shall all be starved. We trust, however, that he will prove as bad a prophet as he is a writer.

ART. 54. *The new experienced English Housekeeper, for the Use and Ease of Ladies Housekeepers, Cooks, &c. written purely for her own Practice, by Mrs. Sarah Martin, many Years Housekeeper to the late Freeman Bowyer, Esq. of Baultry. Being an entire new Collection of original Receipts, which has never appeared in Print, in every Branch of Cookery, Confectionary, &c.* 8vo. 173 pp. 5s. Rivingtons. 1795.

Glad should we be if it fell within our province to speak more decisively on the merits of this performance. Alas! fricassees, rich soups, and high stews do not often come in the way of literary critics; and they are seldom invited to made dishes, except, perhaps, occasionally, the hashing of a calf's head. As far as we are able to judge, Mrs. Martin is a very ingenious lady, and has produced a book which will be very useful to others, if not to us. If we should ever happen to wander within the scent or favour of some of her delicious pyes, we hope she will in kindness allow us to have a finger in them.

ART.

**ART. 55.** *Biographical Sketches of eminent Persons whose Portraits form Part of the Duke of Dorset's Collection at Knole, with a brief Description of the Place. Embellished with a Front and East View of Knole.* 8vo. 164 pp. 6s. Stockdale. 1795.

These sketches are thirty-nine in number; the personages were all of them of celebrity, and their portraits were painted by eminent hands, and some of them by Holbein. The lives contain but little new matter; but the description of this magnificent mansion will be welcome to many, and the whole forms an elegant and entertaining volume. The two views of Knole are drawn by Bridgman, and engraved by Sparrow and Storer.

## FOREIGN CATALOGUE.

### GERMANY.

**ART. 56.** *Recueil des Synonymes Français.* Leipzig, 719 pp. in large 8vo.

In the French language there are already several approved works on this subject by Girard, Beauzée, Roubeau, and others. The compiler of this now before us, who signs himself W. only, has, by making a judicious selection of the most important articles from all of them, and by the addition of a very complete index to the whole, presented the public with a work which will be found more useful, in proportion as it is more comprehensive, than any of those by which it had been preceded. *Götting. Ann.*

**ART. 57.** *Geschichte der lutherischen Reformation, und des deutschen Krieges. Nach den ersten Quellen bearbeitet von Karl Hammerdörfer, Prof. in Jena. Erster Theil; mit Beylagen und Register.—History of the Lutheran Reformation, and of the German War; drawn from the first Sources. By C. Hammerdörfer, &c. Vol. I. with the Supplements and an Index.* Leipzig, 418 pp. in 8vo.

At the end of the preface the author requests that such of his readers as are competent to decide on the merit of historical composition, would forbear to pronounce judgment on this work till the appearance of the second volume, when they will be more fully enabled to form an adequate idea of the general character and tendency of the whole. In the mean time, he expects them to acknowledge that his materials have been derived from the purest sources, and that he has not only exhibited an historical picture, highly embellished indeed by the colouring of the imagination; but that this is likewise a true picture, and, as he would have us to understand beforehand, the only impartially true History of the Reformation. He conceives, too, that from this volume,

volume, which reaches to the end of the Schmalcaldic war, we may be convinced as well of the reality of his intentions, as of his ability to perform what he thus promises. This we are certainly very much disposed to believe, and we shall, therefore, hope to see, in the sequel of the history, his authorities for facts, which, as they are not confirmed by the testimony of other writers, must, we suppose, have been drawn from sources hitherto unexplored; and a further elucidation of arguments, by which, in order to be strictly impartial, he supports opinions that must likewise be founded on a system of logic peculiar to himself.

In regard to the supplemental articles, which fill not less than six sheets, we think it necessary to observe that they are entirely borrowed from *Hortleder*; a circumstance which it had probably not occurred to Mr. *Hammerdörfer* to point out. *Ibid.*

ART. 57. *Erklärende Anmerkungen zu Virgil's Æneis herausgegeben von G. H. Nöhden, und Karl Fr. Heinrich. Zweyte und dritte Theil.—Explanatory Remarks on Virgil's Æneid. Published by G. H. Nöhden and C. Fr. Heinrich. Second and third Vol. Brunswick, 8vo. 1794.*

Mr. *Heinrich* did not begin to take a share in this work till the eighth Book of the *Æneid*. To unite the explanation of words and things, to direct the attention to the poetical language and images, and to do this in the most clear and intelligible manner, was the object of the present undertaking, which is calculated as well for the teacher who may have some occasion to prepare himself for the lectures he is to give, as for the learner; and particularly for those who have not the benefit of instruction. This illustration of the *Æneid*, therefore, may very properly be considered as a companion to the excellent Commentary on *Homer*, by *Köppe*. It appears, likewise, from their explanations of several passages, that the authors have taken the liberty to think for themselves. Thus vi. 533, the words, "*an quæ te fortuna fatigat?*" are here rendered, "*What fate compels thee?*" and in v. 743, "*Quisque suos patimur manes;*" they conceive that by the term *manes* is to be understood *punishment*. So again, viii. 1, it is very justly remarked, that the verb *extulit* would not be applicable to the *Belli signum*, were it to be interpreted, as it has been by some commentators, to be a *trumpet*. Seldom have we met with any unnatural, or far-fetched explanations, such as where they hint that by *Ida uenatrix*, the mountain itself may possibly be understood, *in qua scilicet uenatus exercetur*. *Ibid.*

ART. 58. *Museum für die griechische und römische Litteratur. Herausgegeben von Carl Philipp Conz, Diakonus in Vechingen an der Enz im Württembergischen.—Museum for Greek and Roman Literature. By C. P. Conz, &c. A periodical Work, of which a Number is to appear every three Months, forming from twelve to fifteen Sheets. The present one consists of 181 pp. in large 8vo. Leipzig and Zurich.*

The chief dissertations in this volume are, 1. *On the Prose and Poetry of the Ancients compared with those of modern Times*, by the  
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editor. Of this we have here the *first part* only; the advantages of the ancient over modern prosaic composition, with an enquiry into the grounds and causes of that superiority. The author is of opinion that we might ourselves best attain to somewhat nearly approaching, at least, to their excellence by translations made from them; two specimens of which are here annexed; namely, *Cicero on Death and Immortality*, being a German version of the *first book* of the *Tusculan Questions*, by Prof. Drück; and the *Axiarchus, on Death, a Dialogue*, by *Aeschines*, translated by the editor. Mr. C. then proceeds to the examination of translations made from the Poëts, where he enters on a discussion of the opinion of the celebrated *Bodmer* concerning the *Æneid*, to which is added: *A short Vindication of that Poem*, by *Hottinger*, 1782. 2. A few words on the question, *Whether the ancient Poets should be translated into their own Measures, or into Verse accompanied with Rime?* As proofs of poetical translation, we are here presented with a version of the story of Nisus and Euryalus into German, and an other of a passage of the *Messiah*, into Latin Hexameters; both apparently by the editor. The remaining articles are of a local and, therefore, not generally interesting nature. *Ibid.*

## HUNGARY.

ART. 59. *Universa historia physica regni Hungariæ secundum tria regna Naturæ digesta auct. J. B. Grossinger. Tom. I. Regni animalis Pars I. Zoologia sive historia quadrupedum.* Presburg and Comorra; 591 pp. in 8vo.

Besides a supplement, in which the author treats of foreign, and perhaps, in some instances, problematical animals, arranged in alphabetical order, according to the names which they bear in their native countries, we have here also a valuable list of the Hungarian and Slavico-Bohemico-Illyrian names, together with a description, first, of domestic, tame, and then of wild, animals; among which latter are the stag, roe, chamois, beaver, otter, bear, wolf, lynx, badger, marten, polecat, weasel, squirrel, hedge-hog, mole, marmotte, water and field-rat, &c. We doubt not that this work will be found very acceptable to a certain class of readers, who will be equally struck with the great appearance of learning shown by the author, and informed by the accounts which he has given of these animals. At the same time we think it incumbent on us to observe, that we were disappointed in our expectation of seeing a complete natural history of this country, which, though it has been so much favoured by nature, is, however, still in this respect (for, in regard to its botanical and mineralogical productions more has certainly been done) so little known. In the preface the author gives a *Catalogue raisonné* of the most approved works on the subject of Natural History, particularly that of Hungary, including such as have been translated into Hungarian, among which that of *Bellarmon* is not forgot, a translation of which has likewise been published in the Illyrian language.

## CORRESPONDENCE.

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TO THE BRITISH CRITIC.

SIR,

IN the critique on Adams's "Observations on Morbid Poisons," your reviewer wishes to shew the term an "hereditary disposition to disease," is not less exceptionable than an "hereditary disease;" yet he finds himself under the necessity of abandoning the latter expressions, and adopting that of the "seeds of the disease." This is only another word for disposition, and proves the impossibility of defining the term "hereditary disease," and, consequently the impropriety of using it.

But there appear to us other, and more serious objections to the article. Mr. Hunter's Theory is differently described by Mr. Adams and the Reviewer; and, though the former is accused of "implicitly adopting this theory, without being at the pains to shew its probability," a careful perusal of the work will prove the contrary; that very enquiry being the principal object throughout.

In the remarks on the attempt at classing morbid poisons, it is said, "according to the plan adopted, small-pox and yaws are *supposed* to have a near affinity;" an expression which would infer that facts were made to give way to theory. But so far is this from the truth, that the two diseases are completely separated in the classification, though in the description they are shewn to have many properties in common.

It is further stated, that both Boerhaave and Howard have shewn how the venereal virus is to be destroyed. But Boerhaave expressly declares, mercury will not eradicate the disease, while Howard not only asserts that it will, but undertakes to determine when the constitution is safe. So far is the author of Morbid Poisons from overlooking Boerhaave's theory, that he shews the facts on which it is grounded, as well as those admitted by Astruc and other writers of reputation, are perfectly consistent with, and serve to illustrate, Mr. Hunter's opinion. It is true, Mr. Howard's theory promises more: but the facts on which it rests, are to be met with in no other author. How far they are confirmed by actual observation, must be left to the decision of the practitioners of the present day.

A FRIEND TO SCIENCE.

Dec. 24th, 1795.

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To this letter we conceive very little answer to be necessary. The writer has not shown that our account of the theory in question differs from that of *Mr. Adams*; we did not mean to infer, that facts were made to give way to theory; and, with respect to Boerhaave, we said only, that he had expressed more satisfaction in the early writers than the author had attributed to him.

" We have received also a remonstrance from *Mr. Fothergill*, to which we reply, that when we represented him as saying, that death ultimately follows a suspension of respiration, we meant to be understood, if respiration was not restored; in which case irritability would be extinguished, for want of vital air. Nor did we intend to represent him as a materialist, and therefore should certainly have said, that " sensation is communicated to the soul, or sentient principle, through the nerves and brain, by means of a subtle fluid," &c. We cannot insert his letter, on account of its length: nor do we see reason to correct any thing further in our own critique.

J. W. still misunderstands us; we spoke only of printed remarks: our leisure will not serve for discussion of private opinions. We are glad he agrees with us on some subjects.

## DOMESTIC LITERATURE.

*Dr. Rennel* is about to publish a Latin Dissertation, disputing the imputation of Calvinism, frequently made against the church of England; and two Sermons, preached before the University of Cambridge.

*Mr. Knight's* Essay on the Progress of Civil Society, will speedily appear.

As will also *Lord Sheffield's* publications of the posthumous works of Gibbon.

A new edition of *Aiton's Hortus Kewensis* may be expected ere long, with material augmentations, particularly specifying the New Holland plants.

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THE  
BRITISH CRITIC,

For FEBRUARY, 1796.

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Ἀεὶ κρατίζον ἐστὶ τ' ἀληθῆ λέγειν  
Ἐν παντὶ καιρῷ. MENAND.

'Tis ever best, through life, to utter truth,  
In every case.

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ART. I. *The History and Antiquities of the County of Leicesters, compiled from the best and most ancient Historians, Inquisitiones post mortem, and other valuable Records, in the Tower, Rolls, Exchequer, Dutchy and Augmentation Offices, the Registers of the Diocese of Lincoln, the Chartularies and Registers of Religious Houses, the College of Arms, the British Museum, the Libraries of Oxford and Cambridge, and other public and private Repositories; including also Mr. Burton's Description of the County, published in 1622, and the late Collections of Mr. Staveley, Mr. Carte, Mr. Peck, and Sir Thomas Cave. By John Nichols, F. S. A. Edinb. Perth. In four Volumes. Volumes I. and II. Folio. 5l. 5s. Nichols. 1795.*

THE execution of a work of such magnitude and importance as a County History, requires talents so various, and perseverance so indefatigable, that if the eye of a critical reader encounter occasional redundancies, oversights, or defects, as he may naturally expect, he will easily forgive them.

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BRIT. CRIT. VOL. VII. FEB. 1796.



He will forgive them, not only from the conviction that it is not in the power of human genius to produce a performance of such labour perfect in all its parts, but also from the persuasion, that every topographical work, if performed even with moderate ability, necessarily combines utility with amusement; and by preserving the records of customs and manners, in many instances obsolete, and almost forgotten, tends, at the same time, to the illustration of history, the gratification of curiosity, and the extension of knowledge. If we were to assert, that County Histories, or, in other words, historical accounts of particular places and districts, are, in a manner, appropriate to our own country, we should not perhaps be very far from the truth. For, although the description of a few places, memorable from their antiquity, the importance they once obtained in history, and the magnificence of their remains, have, in different parts of the world, exercised the acuteness and diligence of learned writers; yet a local history, like that contained in the volumes before us, which describes customs, places, persons, and indeed every thing which can become the subject of enquiry, for use or curiosity, within a certain limited portion of a country, has not yet been attempted by the several nations of Europe, who rival us in every other branch of science. Of the importance of such compilations, we have before spoken; and it is but justice to add, on the present occasion, that Mr. Nichols, so far as his work is yet completed, has performed an office in itself highly honourable, with talents fully adequate, with acuteness seldom, and with diligence never surpassed. To individuals, however remotely connected with Leicestershire, a treasure is here presented, of which it may be truly said, that if it was anticipated with eagerness, its appearance has fully satisfied every expectation. To the public at large, and to all descriptions of readers, an abundant source of entertainment is unfolded, in which every one may find gratification, however various the wish, or fastidious the taste. It remains with us to give a succinct account of the author's plan, with specimens of the manner in which it is conducted.

The labours of Mr. Nichols will extend to four volumes, out of which a considerable part of two is now before the public. The first contains, among various articles of Prolegomena, Domesday on this county, with a translation. This part of the work is of very singular curiosity, for the translation is performed in a way which has never before been attempted, and suited at once to instruct the common, and satisfy the learned reader. This volume also contains dissertations on the mint at Leicester, the Roman roads and milliary, navigation, plants, natural history, &c. with the ancient and modern history of the town of Leicester.

Amidst a mass of matter, at once so various and important, we cannot long be at a loss for such a selection as we think may best enable the reader to determine how far the execution is worthy of the judicious and extensive plan of the work. The dissertation on Domesday-Book abounds with valuable and interesting researches, and the concluding part of it we shall give, as peculiarly important to the History of Leicestershire.

“ Of the several land-owners in this county, some account shall here be given. The contents, however, in the original record, p. 230. a. 2. do not exactly correspond with the following list; Earl Hugo being erroneously placed as No. XIII. who afterwards occurs properly as No. XLIII. and, “ instead of No. XVII. Roger de Busli,” it should be (as in the description) “ XVII. Robert de Buci; XVIII. Roger de Busli.”

“ I. King William the First, more commonly denominated the Conqueror, held 39 houses in the town of Leicester, and received annually 42l. 10s. for all rents from that city and county, besides 20l. a year from the mint-master of Leicester. The lordships which he held in this county, which of course are now *antient demesne*, were Croxton (which then included Knipton and Hareston); Broughton (in Framland); Rodeley (including the following members, Allextun, Barston, Segrave, Sileby, Tugby, Skeffington, the two Markfields, Halsted, Caudwell, Wykeham, Tilton, Asfordby, Wartnaby, Twiford, Somerby, Frisby, Saxulby, Grimston, Baggrave, and Gaddeby); Bowden (including Medburn, Cranhoe, Carlton, Galby, Norton, Stretton, Smeton, Foxton, part of Blaston, and Abegrave); Sadington; Wetberge (with part of Barrow); Thorpe Acre; Dishley; Shepished; and Knaffington (which last lordship, though within the county of Leicester, belonged to the royal soke of Okeham in Rutland). Only two of these manors had been held by Edward the Confessor, one by queen Edred, and two by earl Morcar.

“ King William is supposed to have possessed, in the whole of the kingdom included in this survey, 1442 manors or lordships, besides escheated lands; and his daily revenue is stated by Ordericus Vitalis to have amounted to 1060l. 30s. 1½d. over and above free gifts, fines, and amerciaments for offences. He had also 60,000 horsemen at his command, to be employed in defence of the realm, without any expence or charge issuing out of the Exchequer.

“ The Queen, Matilda, does not occur among the land-owners in Leicestershire; but certain townships (see p. xli.) were *de feudo Reginae*. She died Nov. 2, 1083; whence it is evident that the compilation of Domesday book was begun before her death; though not finished till 1086. In Dorsetshire, p. 75. a. 2. and in Gloucestershire, p. 163. b. 2. it is said Matilda *tenuit*, and not *tenet*, Litelfrome, Turnebrie, Fareforde, &c. The survey of those counties, therefore, was not taken till after her death.

“ II. Thomas, a Norman, archbishop of York from 1070 to 1100, had formerly been a canon of Baieux. He had lands also given to him in Gloucestershire, Hampshire, and in Yorkshire. His manors

in Leicestershire were Tur Langton (to which parts of the other Langtons were then appendant), Lubbenham, Welham, Keythorp, and Tilton.

“ III. Remigius, bishop of Lincoln, was a Norman by birth, of the blood of the Deincourts, who were allied to the Conqueror, and a monk of Fescamp. He held the see of Lincoln from 1070 to 1092; and, besides his property in Leicestershire, had lands in the counties of Bedford, Buckingham, Cambridge, Huntingdon, Lincoln, Northampton, and Nottingham.

“ William of Malmesbury's description of the person of Remigius, is too striking to be passed over in silence: “ *Quia ipse pro exiguitate corporis penè portentum hominis videbatur; iuctabatur excellere & foris eminere animus, eratque*

*Gratior exiguo veniens è corpore virtus.*

Quem ideo Natura compegisse videtur, ut sciretur beatissimum ingenium in miserrimo corpore habitare posse.” To the shortness of his figure bishop Fuller alludes in these verses, which he caused to be engraven on the tablet over his tomb:

“ Hujus Fundator templi Remigius urnâ  
Hac jacet, atque *brevi* fit satis ampla viro.”

“ I could enlarge on the history and character of this prelate; but am unwilling to anticipate a memoir, compiled by my venerable friend Dr. Pegge, now actually in the press.—From a valuable register of this bishop, recovered by bishop Green from the MSS. of archbishop Wake, and now preserved amongst the archives of the dean and chapter of Lincoln, I have been favoured with some extracts by John Fardell, esq. their very intelligent Registrar.

“ IV. Geoffrey, bishop of Coutance, a noble Norman, was elected to the see (which is suffragan to the archbishop of Rouen) in 1048. He had a distinguished command at the battle of Hastings; and for his services was rewarded with 280 lordships, amongst which was that of Ardsby in this county; and was constituted chief justiciary of Ireland. He presided also at a great trial in the county-court held at Tenterden in Kent, between Lanfranc archbishop of Canterbury, and Odo bishop of Baieux. In 1070 he is called by Ordericus Vitalis *magister militum*; and, in 1074, accompanied bishop Odo to suppress a rebellion under the earls of Hereford and Norfolk; and from this prelate the West Saxons, who had assaulted Montacute, received a severe check. He assisted at a council at St. Paul's, 1079; and, after having been present at the Conqueror's funeral, joined the bishop of Baieux in the rebellion against Rufus; and died in 1093.

“ V. The abbey of Peterborough, one of the most ancient of our mitred abbeys, had been founded so early as 655, by Peada, king of the Mercians. The chief of this house, at the time of the survey, was Thorold, who is represented as a man of boundless profusion. At his entrance into office, in the year 1069, the goods of the abbey were estimated at 1500l. which he reduced to one third of that sum. Being weary of his government at Peterborough, he obtained the bishoprick of Beauvois in France, whither he transported many of the goods

goods of the English church. But, being expelled thence in the short time of four days, he gave the Conqueror a large sum of money to be re-established at Peterborough; where he continued till his death in 1089 or 1100. He had in Leicestershire the manor of Easton, with lands in one of the Langtons.

“ VI. The abbey of Coventry was another of our mitred abbeys, and had been then but lately founded by Leofric earl of Leicester. The abbot of this period is believed to have been Leofric II. who died a little before the year 1095. The abbot was lord of Burbach, Barwell, Marston, and part of Stapleton.

“ VII. The abbey of Croyland was a very early foundation, by Ethelbald king of Mercia, in 716. The abbot, when the survey was taken, was Ingulphus, who became the historiographer of his monastery, after he had screened it from severe taxation. He was abbot from 1076 till his death in 1109. His property in Leicestershire was at Beby, Sutton, and Stapleton.

“ VIII. The Kings Elcemofinary Lands in this county, were situated at Peatling, Svelbi, Sutton, Elvestone, Swinford, Wicestan, and Sceneford. What the exact nature of their tenure was, we cannot readily define. They were held by five sub-tenants; three of whom, Godvin, Ernebern, and Aluric, were priests; the other two were Ingald, and the wife of Quintin. A conjecture on this subject has been hazarded in p. xl.

“ IX. The earl of Mellent was Robert de Bellomont, a firm adherent to the Conqueror. In 1107, he obtained the earldom of Leicester; and died in 1118. His lordships in the county were, Aylston, Frolefworth, Huncote, and Bosworth. Of this nobleman, and his descendants, a full account is given in the early part of the History of Leicester, p. 22—98.

“ X. Earl Aubrey possessed sixteen lordships in Leicestershire, ten in Northamptonshire, six in Warwickshire, two in Oxfordshire, and ten in Wiltshire; in which last county he had property in the time of king Edward the Confessor, which shews that he was an Englishman; but whence he derived his title of earl has not been discovered. He is a different person from Aubrey de Vere, ancestor of the earls of Oxford; who married Beatrix, neice and heiress of Manasses earl of Guisnes, whence he is supposed to have been earl of Guisnes, not allowed by Dugdale. He was father of Alberic, the great chamberlain to Henry I. and grandfather to Alberic, who was, by the empress Mand, created earl of Oxford. Four of the nine manors in Northamptonshire are expressly said to be held by Alberic the chamberlain, which was in the reign of Henry II. the other six by Alberic simply; and a virgate in Clapton, by Alberic the monk.

“ XI. Countess Godiva. Of this devout lady, who was sister to Thorold, sheriff of Lincolnshire, and from the year 1057 had continued the widow of Leofric, sixth earl of Leicester, a full account is given in the History of Leicester, p. 17. She possessed three lordships in this county, Norton, Appleby, and Bilston.

“ XII. Countess Alveva was wife to Algar, the seventh earl of Leicester; and mother of Edwin the eighth earl, and of Morcar earl of Northumberland. She possessed some property at Ayleston.

“ XIII.

“ XIII. Hugo de Grentemaisnell, a companion of the Conqueror into England, and one of his barons, obtained sixty-seven lordships in Leicestershire, twenty in Northamptonshire, and several in other counties; and is memorable for having been appointed hereditary lord high steward of England. In the close of life he embraced the monastic habit at St. Ebrulf in Normandy, where he died in 1094. See a full account of this earl, and his descendants, in the History of Leicester, p. 20, 21.

“ XIV. Henry de Ferrieres, or de Ferrariis, son to Gualcheline de Ferrieres, a Norman, either accompanied the Conqueror, or followed him before the general survey; in which great service, as has been already stated, p. xxxiv. he was one of the commissioners. He had thirty-five lordships in Leicestershire; one hundred and fourteen in Derbyshire, with many in the counties of Derby, Oxford, Wells, Lincoln, Bucks, and Gloucester. He was the founder of Tutbury priory; father to Robert the first earl of Derby; ancestor to the lords Ferrers of Chartley, Groby, and Oakham; and consequently to the present earl of Stamford, the earl Ferrers, and the earl of Leicester. A full account of the family of Ferrers will be seen under Wymondham, Groby, Bredon, Leicester, &c.

“ XV. Robert de Toden, another noble Norman, and standard-bearer to the Conqueror, was the founder of Belvoir Castle, where his posterity have ever since been honourably seated; John-Henry, the present duke of Rutland, between whom and the founder there have been but twenty-two generations, being his immediate descendant; as is shewn under the History of Belvoir, p. 66. Robert de Toden died in 1088; and was buried in the priory which he had himself founded; and in the ruins of which, in 1793, his coffin was examined, as described in p. 79. His property in Leicestershire was at Horninghold, Medburn, Blaxton, Harby, Barkston (and Plungar), Bottesford, Redmile (and Muston), Knipton, Loughton, Lubbenham, Barkby, Hungarton, Cropston, Queniborough, Claxton, Howes, and Stathern. The lordship of Belvoir, not mentioned in the record, was probably included in that of Wolfthorpe. For a full account of this illustrious family, see Vol. II. p. 23—68.

“ XVI. Robert de Vesci, another of the Normans who assisted William the Conqueror in his expedition, was rewarded with the lordships of Morton, Scentone, part of Cleveliorde, Gumley, Shankton, Thorpe, Bafurde, Cliborne, and Newton, in Leicestershire; and with other great estates in the counties of Northampton, Warwick, and Lincoln. From Ivo, called also John de Vesci, a great baron, either brother, or nearly allied to Robert, the present lord Vesci claims his descent by the female line.

“ XVII. Robert de Buci possessed thirty lordships in this county.

“ XVIII. Roger de Busli had five lordships in Leicestershire; Clofintone, Wimeswold, Saltby, Wyfordby, and Burton. He had one lordship also in Devonshire, eight in Derbyshire, forty-nine in Yorkshire, and eighty-six in Nottinghamshire. His principal residences were at Tickill Castle, Yorkshire; at Hougham, Lincolnshire; and at Blith (near Tickhill) on the confines of Nottinghamshire, where he had also another castle. In 2 William Rufus, he founded a priory for

for Benedictine monks, which he annexed as a cell to the abbey of St. Catharine's on the Mount, near Roan, in Normandy. He gave also to the monks of St. Peter's, in Gloucester, his lordship of Clifford; and, surviving king Henry I. stood firm to his daughter Maud the Empress; on which account, king Stephen seized upon his castle of Tickhill, and the whole honour of Blithe, and gave them to Ranulph then earl of Chester. The barony terminated in John his grandson, who left one daughter and heir, married to Robert de Vipont, a great baron of that time.

“ XIX. Robert Despenfer was steward to the Conqueror; one of his barons; and had seventeen lordships in Leicestershire, fifteen in Lincolnshire, with several others in the counties of Warwick and Gloucester. He was brother to the earl of Montgomery, and to Urso D'Abetot, hereditary sheriff of Worcestershire; father to William le Despenfer, who was steward to king Henry I. and progenitor to the noble family of Spenser, now duke of Marlborough.

“ XX. Robert the Usher (Hostiarius) possessed lands in two lordships in this county, Claxton and Howes. He was the son of William the Usher; and his lordships devolved to Roger de Bussi.

“ XXI. Ralph de Mortimer was allied, by the mother's side, to the Conqueror, accompanied him into England, and was one of the chiefest commanders in his victorious army. He was afterward sent to encounter Edric earl of Shrewsbury, whom he subdued, and delivered captive to the king; whereupon he enjoyed Wigmore castle, and all the other lands of that earl. He had only two lordships in Leicestershire, Sberneston and Westone; but had large possessions in many other counties.

“ XXII. Ralph Fitz Hubert held nine plough-lands at Dalby; and had property also in Derbyshire.

“ XXIII. Wido de Renbudcurt had the lordships of Thurstanton, Stormsworth, Misterton, Barrehorde, part of Cleveliorde, and Bareworde, in Leicestershire; and others in Oxfordshire, Cambridgeshire, Northamptonshire, and Lincolnshire.

“ XXIV. Wido, or Guy, de Credun came in with the Conqueror, and obtained the lordships of Stonesby, Waltham, and Sproxton, in this county, and about sixty in Lincolnshire. He fixed the chief seat of his barony at Freston, in the division of Holland; where Alan his son afterward founded a priory of Benedictine monks, which he gave as a cell to Croyland, and settled on them the church of Stonesby. His inheritance passed by a female to the family of Vaux; and afterward by another female into that of the lords Ros, ancestors to the present duke of Rutland. See the pedigrees of Creon and Vaux, under Belvoir, p. 28.

“ XXV. William Peverell was a natural son of the Conqueror, by a Concubine, afterwards the wife of Ranulph Peverell. William had the custody of the castle of Nottingham; with five lordships in Leicestershire (Foston, Erendesbi, Lubbesthorpe, Carbi, and Essebi) and others in various parts of the kingdom, to the number of 162.

“ XXVI. William Buenvaleth is mentioned only as holding two ploughlands in Ravenston; which lay waste in the time of the Con-  
fessor,



feffor, and continued so. He had other lands, at the time of the survey, in Warwickshire.

“ XXVII. William Loveth, or Levet, had three lordships in this county, -Disworth, Thedingworth, and Swestern, and others in Berks and Bedfordshire. He had lands also in Northamptonshire, where we find his posterity seated at Welford, from the reign of Henry III. to that of Edward III. on a manor called Lovet's Manor.

“ XXVIII. Geoffrey Alsclin had the lordships of Alton, Godeby, Keythorpe, Billesdon, and Rolleston, in Leicestershire, and a considerable barony in the counties of Nottingham, Derby, and Lincoln; but great part of his estate, after two generations, went by a daughter to the Bardolphs.

“ XXIX. Geoffrey de Wisce, of a noble family in Bretagne, came over with the Conqueror; who rewarded him with twenty-seven lordships, amongst which was the paramount manor of Melton. He had also large possessions in the counties of Warwick, Northampton, Nottingham, and Lincoln.

“ XXX. Geoffrey de Cambrai was a land-owner at Sproxton in this county, and had possessions also in Lincolnshire.

“ XXXI. Gunfrid de Cioches possessed three ploughlands in Meseley; a lordship which, at the time of the survey, is described as laying waste. He had sixteen lordships in Northamptonshire, and others in the counties of Berks, Bedford, and Nottingham.

“ XXXII. Humphrey the Chamberlain had two lordships in this county, Dalby and Barnesbi; and some others in Surrey, Hants, Berks, Wilts, Dorsetshire, Gloucestershire, and Suffolk.

“ XXXIII. Gilbert de Gaunt, son of Baldwin earl of Flanders, and nephew to the Conqueror, married Alice, daughter and heir of Robert, son of Hugh Montfort. In Leicestershire he had only five ploughlands at Baresworth; but possessed several lordships in different counties. He fixed his seat at Eolkingham, co. Lincoln, which he made the head of his barony. Gilbert V. was summoned to parliament 26 Edward I. but, having no issue, constituted the king heir to all the lands of his barony, and the others went to his heirs female.

“ XXXIV. Gilbert had two lordships in this county, Ashby and Moseley.

“ XXXV. Durandus Malet is supposed to have been nearly allied to the great baron, Robert Malet. He had property at Burton, Prestwold, and Wimeswold, in this county; and divers lordships in Nottinghamshire and Yorkshire.

“ XXXVI. Drogo de Bevrere was a noble Fleming, who attended the Conqueror on the invasion, and was rewarded with the lordships of Orton and Hoby in Leicestershire; and several others in the counties of Northampton, York, Lincoln, Norfolk, and Suffolk. He probably was ancestor of William de Briwere, who stood in great favour with the kings Henry II. Richard I. John, and Henry III. and had large property in Somersetshire, where he founded several religious houses. William his son died without issue, 16 Henry III. leaving his five sisters his heirs.

“ XXXVII. Maino the Briton had in Leicestershire the lordship of Lutterworth, with lands at Misterton and Thorpe; and other lordships in the counties of Hertford and Northampton.

“ XXXVIII.



“ XXXVIII. Oger the Briton had the lordship of Sileby in Leicestershire; and others in the counties of Lincoln and Northamptonshire. These are two exceptions to the general supposition, that the baronies were all given by the Conqueror to his followers; and that such Englishmen as were favoured with their own lands again, were contented to hold them as tenants to Norman lords, and under such compositions, rents, and services, as they put upon them. Maino and Oger were certainly themselves barons, and tenants of the king *in capite*; as all those were who are enumerated at the head of every county, and not mentioned as earls or spiritual persons, *thani*, *ministri*, or *servientes regis*.

“ XXXIX. Nigell de Albini (a younger brother to William de Albini Pincerna, ancestor to the earls of Arundel) was of noble extraction, and by the mother's side a Mowbray. He came into England with the Conqueror, who rewarded him with the lordships of Seile and Dunton in Leicestershire, and several large possessions in the counties of Bucks, Bedford, and Warwick. He was afterward bow-bearer to William Rufus; who, for his assistance in some martial expeditions, gave him the castles of Bayeux and Mowbray, with all the lands forfeited by Robert de Mowbray, earl of Northumberland. He obtained also all the vast possessions, already enumerated, of Geoffrey de Wirce; and thus possessed 120 knight's foes in Normandy, and 140 in England. He founded a priory at Axholme; assumed in his latter days the habit of a monk; died at an advanced age at Rouen; and was buried in the abbey of Bec. See a fuller account of him, and of his family, under Burton Lazars, Vol. II. p. 272.

“ XL. Judith the Countess had 42 lordships in Leicestershire, and others in the counties of Middlesex, Oxford, Bedford, Northampton, and Rutland. She was daughter of Lambert de Lens, by Maud countess of Albemarle (sister to the Conqueror's wife); and by him was given in marriage to Waltheof, son of Richard, the great earl of Northumberland, Huntingdon, and Northampton, beheaded at Winchester for rebellion against the king, who had raised him to such elevated rank; or, as some say, by procurement of his wife; and left issue three daughters: Maud, married to Simon St. Liz, earl of Huntingdon and Northampton; Alice, by some called Judith, wife of Ralph de Toeni; and ———, married to Robert, fifth son of Richard de Tonerbrugge. After the death of earl Waltheof, king William offered Judith, his widow, in marriage unto Simon de S. Liz, a noble Norman; but she refusing him, in regard he was lame on one of his legs, the king in much wrath, disposed of the earldom of Huntingdon to that Simon. Whereupon, being extremely terrified, she fled away with her three daughters, and lurked in several places; and became so sensible of her guilt in promoting her husband's death, that in great penitence she continued all the days of her life a widow. This Judith founded the priory of Helenstow in Berkshire; and procured from king William a charter of divers immunities and privileges for the monks of Saltry in Huntingdonshire, of the Cistercian order; which religious house she much frequented in her time.

XLI. Adeliza, wife to Hugh de Grentesmainell, was lady of Brokesburne, Herts, and the inheritrix of a noble family. She had  
three

three manors in Leicestershire (Mardegrave, Peatling, and Barkby); three in Warwickshire, and four in Bedfordshire; died about 1091; and was buried in the monastery founded by her husband at St. Evrauld.

XLII. The King's Servants (*Servientes Regis*) were the king's ordinary ministers, or servants, whom he employed in his country affairs and business, in managing and looking after his manors and lands, his forests, his fishings, &c. his deer, his bees, his dairies, cows, horses, sheep, hogs, corn in the granaries, &c. Some others were employed in hunting, hawking, &c. Some were bowyers, carpenters, and other mechanicks and artificers; and many were small officers in the court, those especially that had lands given them, which they nor their fathers held in the time of Edward the Confessor; others in cities and great towns; nor could any but Saxons be well employed in these services, as the Normans knew not the country, nor understood the lands, and were incapable of many of the services. The persons under this description in Leicestershire held small portions of lands at Barrow, Newton, Holeton, Wymelwold, Eastwell, Ricokorp, Esseberie, and Sharnford.

XLIII. Earl Hugo de Abrincis, surnamed *Lupus*, Earl of Chester, the Conqueror's sister's son by Richard Goz, had 24 lordships in this county. He was a person of great note among the Norman nobility, and a very expert soldier, for which reason he was placed so near the unconquered Welsh, to restrain their excursions; and his earldom was given him to hold as free by the sword, as the king held England by the crown. He adhered firmly to Rufus in the revolt of Bishop Odo; was in high favour with Henry I.; died about 1101, leaving Richard his son and heir; and was buried in the chapter-house at Chester.

“ XLIV. The Homagers (or *Homines*) of the Earl of Mellent held twelve lordships in this county. Of these homagers something has been said, p. xlii. But the term *Homines* seems to have been applied in various senses in different parts of the record; and in some places to mean literally either what we should now call “ the good men of the county,” or a jury of tenants assembled at the lord's court; with which latter interpretation the “ *Homines Goisfridi de Wirce*,” p. 235. b. 2. exactly corresponds.”

We should be glad to insert some of the particulars relative to the establishment of religious houses, which are very curious; but we think that the *Essays on Roman Roads* are composed with such sagacity and precision, as to claim a distinguished pre-eminence. These are the communications of some learned friends of Mr. Nichols, and in particular of Mr. Leman, whose production is a masterly composition. We have no hesitation in placing the whole of it before the reader.

“ Mr.



“ I. Of the *Watling-street*.—The Watling-street, in its course from Richborough to Wroxeter, after passing through Kent, Middlesex, Hertfordshire, Bedfordshire, Buckinghamshire, and Northamptonshire, enters the county of Leicester at Dovebridge (near which, but on the Northamptonshire side, and in the parish of Lilburn, is the station of *Tripontium*): this road is so straight, so perfect, and so well known, that it would be ill employing one's time to describe it more minutely. From the Avon, which it passes at Dovebridge, to the Anker near Manceter, the Watling-street serves as the South-west boundary of the county from Warwickshire: and at the distances marked in the Itinerary are found the two next stations on it, of *Be-rone*, High Cross; and *Manducsedum*, Manceter.

“ These stations, as well as Katze and Verometum, are mentioned in the first, fourteenth, and eighteenth, Itineraries of Richard; and in the second, sixth, and eighth, of Antonine. A trifling variation in the spelling of a name, and a misplacing of the figures which mark the distances, owing to the carelessness and inaccuracy of the transcribers, is all the difference that can be found between these separate Itineraries; but the precise spot of each station is even at present sufficiently pointed out by the foundations, urns, coins, and other remains of antiquity, had we not the additional confirmation of their respective distances corresponding so exactly with the miles of the Itineraries.

“ II. Of the *Foss*.—The Foss Road is supposed to have proceeded from some station on the sea-coast of Lincolnshire, probably between Grimsby and Salby, cross England in a South-westerly direction to Moridunum, the great port of the West; and indeed, in the summers of 1718 and 1789, with my learned friend Dr. Bennet (the present bishop of Cork), I traced it with little difficulty from Ludford, an undoubted station at the head of the Bain, clearly to Lincoln, and thence into Devonshire. From Lincoln, at the distances marked in the sixth Itinerary of Antonine, are found stations so exactly answering to those distances, that it appears unnecessary to look for them any where else. At twelve miles from Lincoln is Brugh (*Crocolana*); seven miles from thence, at the great passage of the Trent, where the Western branch of the Ermine-street (which quitted the Eastern in its way to Ancaster, between the present 95th and 96th mile-stones, in the great North road between Stamford and Newark) passed the river, not far distant from the present turnpike-gate at Thorpe, was *Ad Pontem*; seven miles farther was *Margidunum*, near East Bridgford; and at the distance of thirteen miles, after passing a tumulus near Willoughby on the borders of Nottinghamshire, the road descends the hill to the station *Vernometum*, which stood on the banks of a small rivulet in a field well known by the name of Herrings or Blackfield.

“ The Foss now entering Leicestershire, I shall take the liberty of being more particular in my description of it.

“ After quitting the station of *Vernometum*, the Foss makes a small bend (as it frequently does at entering or leaving a station), but, soon regaining its former bearing, continues straight to Sex or Segs-Hill, and, though now much defaced, is still easily traced by its

its continuing almost always in the same direction, and from its being still in many places high-ridged, and in some paved with large round stones.

“ At Sex-Hill is a considerable tumulus, and also the remains of an entrenchment, where the Foss is intersected by another road, apparently Roman, coming from Paunton on the Ermin-street, in an E. N. Easterly direction, pointing towards Barrow upon Soar, and which, if continuing in the same bearing cross Leicestershire, would have passed the Via Devana North of Markfield, and fallen into the Watling-street, near Etocetum, or Wall, in Staffordshire, at its junction with the Ryknield-street.

“ From Sex-Hill, the Foss, in going over the commons and Thruslington Woods, keeps generally near the hedge, till it descends into the valley beyond Ratcliff. It leaves the great oblong tumulus of Shipley-Hill to the left, and, crossing the Wreak and another small rivulet near Sytton, passes by a vast tumulus at the place where the Melton Mowbray quits the Leicester road, and, going through Thesmaon, proceeds directly to Rata or Leicester.

“ In Leicester it joins the Via Devana (of which I shall speak hereafter); and both, continuing through the town together, leave it by the great Gate-way still remaining (but which has, I know not for what trifling reason, been called the Temple of Janus); and, passing the meadow opposite to King Richard's Bridge, where its original breadth is still visible, it suddenly turns to the left (on crossing the second branch of the Soar), over the meadows; and, gaining its old bearing, joins the Narborough turnpike, and continues with it as far as the fourth mile-stone from Leicester. The Foss here quits the turnpike, and, going over the fields, leaves the town and church of Narborough to the left; and is still quite plain as it descends the last inclosure opposite the Green-lane, by which the Foss is continued to High Cross.

“ Near Croft the farmers were breaking up in many places the ridge of the Roman road by carrying out their manure, when I passed it in 1788; and it was impossible not to observe still parts of the stone, with which it had been paved, lying about on every side. Near Soar-mill, where the road has been entirely neglected, and is covered with water, one could feel plainly the broken pavement as one rode over it. In a direct line, and without any variation, the Foss continues from hence, over fields, to Benonæ, where it joins the Watling-street.

“ III. Of the *Via Devana*.—The Via Devana runs from Colchester (Camalodunum) in Essex to Chester (Deva Colonia).

“ This road was first taken notice of by the late Dr. Mason, who, observing some parts of it quite perfect for many miles in Cambridge-shire, hinted that, from its bearing, he supposed it was continued to Chester. He himself found it in Huntingdonshire, Northamptonshire, and, I believe, afterwards saw some traces of it in all the different counties from one side of the island quite to the other.

“ The present Bishop of Cork and myself travelled the greater part of it in the years 1788 and 1789; and I shall now inform you more fully of that part of it which passes through your county, while

at the same time I lay down a short sketch of its general route, as it is not mentioned in any of the Itineraries.

“ From Colchester (the undoubted Camalodunum), Dr. Mason says, it came “ by Earls Colne to Hedingham; from thence by the river to Yeldham; then, crossing the highlands by Whitley, proceeded by the Stour to Havirhill (probably a station on it); then, passing Withersfield, and going through Horse-heath park to the right of Lord Montford's late house, runs straight and high raised for several miles to Gogmagog-hills; on descending which to Reders (where it threw off a branch by Granchester to Sandy), it bears a little to the left, to avoid the fenn; but, turning on the high ground, passes through Cambridge, and by the present turnpike to Godmanchester (the commonly-supposed Durolepons), where it joins the Ermin-street: it crosses the Ouse; and, going on the West side of Huntingdon by the gallows, is still visible for two or three miles to Alconbury; from whence it crosses the remainder of the country to Lilford-bridge; and is seen plain and high raised on Rockingham Forest (as it crosses the road from Rockingham castle to Kettering), bearing to a tumulus on the brow of the hill near Cottingham.

“ From this tumulus is plainly seen a windmill (in precisely the same bearing beyond Medbourn); it now descends the hill, and, crossing the Welland, enters Leicestershire.

“ For three or four miles over the low grounds it is (as is generally the case in marshy soils) obscure; it then passes by Medbourn, an undoubted station on it; and beyond the village is distinguished by quickset planted on it, to prevent people going out of the track of the common road. It then goes under the hill on which stands Slaughton-mill, and is plainly seen on another hill, which separates the parishes of Cranoe and Glooston, where, as well as at Medbourn, is a tumulus. At a little distance from hence it enters the inclosure, and is the common bridle-way to Leicester. It now in many places is high raised, and so exceedingly remarkable, from its being composed of an artificial soil, as to make it impossible to mistake it. In passing by Gartre bush, a vicinal road appears to have crossed it, as if coming from near Harborough, in the direction to the camp at Burrow-hill. From hence it continues straight, and without the least variation, by Norton Hedges (near which place, on looking forwards, Markfield-windmill on the forest is seen distinctly over the lowest and middle spire of Leicester), between the two Strettons, close to Stoughton Grange; and from thence, though now entirely destroyed, over the fields to the South gate of Leicester.

“ It joins the Foss, as I remarked before; and both of them continued together through the great gate-way, or Janus's Temple, and crossing the two branches of the Soar (the last near Richard's bridge), whilst the Foss bears off to the left. This turns up by a bottom, to avoid a hill; and, recovering its old direction, leaves to the right the great lane, called Anties or Ashby's lane; and, going straight forwards eighty or ninety yards wide, pointing to a windmill, passes directly to Groby, where Lord Stamford's house stands upon it. From Groby it passes “ over the hill,” says Dr. Mason, “ leaving Markfield-windmill to the South-west about two furlongs, then by  
Ashby-

Albby-de-la-Zouch to Burton." I thought, on riding over this country, that it appeared to go through Markfield, leaving the church a little to the right, and then up Stoney-lane; whether Long-lane was ever a part of it, I am uncertain; but it appears to be in its direction, as it points to the Rykniel-street North of Burton.

" Through the greater part of Staffordshire it is traced with little difficulty, but more particularly from Draycot straight to Lane Delph, and then by Wulstanton church to the station at Chesterton, and thence to Nantwich and Chester.

" As it may be a proper object of curiosity to some one to trace more particularly the *Via Devana* from Groby towards Burton. I shall take the liberty of giving the following hints; first, that, invariably on all the Roman roads which I have seen throughout England (and I have travelled most of them), tumuli or barrows are found on every eminence (unless they have been since destroyed), and generally the two successive ones in sight of each other (as the direction probably by which the engineer originally laid out the road), as well as at all those places where any vicinal road branched off from the great street, or paved way, to some dependant camp or inferior station; secondly, that all Roman roads run invariably in a straight line, except where they meet with some local impediment, such as a steep mountain or a deep ravine, or where they bend out of their general direction to approach or leave a station, or to throw off some vicinal road.

" And that great caution must be used, lest the person should be misled by roads having the same name with the one he is exploring, as generally all roads or lanes leading to such general road are called by the name of the great road or street itself. Thus, at Leicester, the lane which leads to the Foss is called *The Foss*: thus, at Cirencester, the great road which comes from Winchester by Wanborough, in the part near Cirencester (through which the Foss itself passes), is called *The Foss road*, though in a contrary direction from the general bearing of the Foss. And the same road near Winchester is called *The Ikeniell-street*, though in a quite contrary bearing to that great British way, because it led to it. Many other instances may be given, because such mistakes exist about every station; but I shall only mention one more, which is that at Bath (another great station on our Foss road) almost all the smaller ways or lanes leading to it are called by the general name of the great road to which they led, "*The Foss road*."

" Besides what I have mentioned, I have heard there is a camp, probably Roman, at Ratby, N. W. of Leicester, and trenches at Saltby: and a tessellated pavement, coins of Constantine, and urns, &c. have been found at Rodeley near Mountsorrel.

" T. LEMAN, *Bath, Feb. 21, 1792.*" P. cxlvii.

This volume concludes with the History and Antiquities of the Town of Leicester. The author begins at the very earliest period, and continues his account through the several periods of the Britons, Romans, Saxons, Danes, and Normans.

The



The introduction is written with remarkable spirit, and with part of this we shall take leave of Mr. Nichols for the present month.

“ It is to Geoffrey of Monmouth that we are indebted for the earliest account of our town ; though the name had appeared before in the famous Catalogue of British Cities by Nennius. “ God forbid,” says that grave Antiquary Humphrey Lhuyd, “ that we should be so impious in any wyse, as to despise the Majestie of Antiquity :”—and it would be inexcusable in the historian to pass by the first notices of his subject with contempt. Livy more especially allows the topographer to mix even divine things with human, to add fable to truth, that his foundation may appear more sacred and honourable.

“ According to the British History, the Town of Leicester was founded by King Leir, the son of Bladud, about the Year of the World 3100, or a little afterwards; at least a century previous to the foundation of Rome itself !

“ No story of the old kings is so well known as that of Leir. The noblest work of our noblest poet has familiarised it to every one, and will continue its memory to the end of time.

“ Perhaps it may be better given in the old English Rhymes of John Harding, than in the barbarous Latin of Geoffrey himself, or the almost Saxon of Robert of Gloucester : especially as a very learned and usually a very accurate writer, Dr. Borlase, has repeatedly said, by some mistake or other, that our Leir is omitted by Harding.

“ The Chronicler, after his Account of Bladud proceeds thus :

“ His soone was kynge, highe sette in royaltee,  
Of all Brytaynes, by name that kyng Leyr,  
Who Laiceter made, after him called to bee  
Cair Leyr his citee, that bullded was ful fayre.  
He had doughters three to bene his heyre ;  
The first of them was called Gonerelle,  
The nexte Ragan, and the youngest Cordelle.

“ Emonges them as Leyr satte on a daye,  
He asked them howe muche thei him loved.  
Gonerell saied, more then myself ay,  
And Ragan saied, more then was after proved,  
For joye of whiche the kyng was greatly moved,  
“ I love you more than all this worlde so fayre.”  
He graunted them two, of three partes to bee heyre.

“ Cordell the youngest then sayd full soberly,  
Father, as much as ye been in value,  
So muche I love you, and shall fikiranly  
At all my might and all my hearte full trewe :  
With that he greved at her and changed hewe,  
Sene thou me loves less then thy sisters twain,  
The leest portion shalt thou have of Britain.

“ With

- " With that Maglan duke of Albany  
Gonorell wedded, and had the lande all out ;  
Even of Wales and of Cornewayle thereby  
That duke was of those twoo landes stoute,  
Ragan wedded : to whiche twoo dukes no doubt  
Kyng Leyr gave rule and governaunce  
Of all Brytain, for age and none puissaunce.
- " A temple he made in this citee of Kaireleir,  
A flamyne also, as he a bishop were,  
In name of Janus the folke into it repere :  
And then he went Gonorell to require  
Of the greate love that she aught hym so dere ;  
But of her promise she failed unkyndly,  
Wherefore he wente unto Ragan in hie.
- " She failed also for all her greate promise ;  
And to Cordell that wedded was into Fraunce  
Long after he wente in greate destres  
To helpe to wyne hym his heritaunce.  
She succurred hym anon with all plesaunce  
Both with gold and silver of right greate quantitee  
To get his lande again in all suertee.
- " Aganippe her lorde was kyng of Fraunce,  
That graunte hym menne and good sufficiente,  
And sent his wyfe with hym with greate puissaunce,  
With all aray, that to her was apente,  
His heire to been by their bothes assente ;  
For he was olde, and might not well travail  
In his persone, the warres to prevaill.
- " Kyng Leyr thus wanne his lande with all might,  
And reigned well there after full thre yere,  
And died so, buryed at Kairleir menne sain  
In Janus temple : in whiche tyme for age clere  
The kyng of Fraunce, Aganippe, in fere  
Died ; wherefore Cordell his heire was soo  
To rule Brytain alone withouten moo.
- " Cordell, quene of Fraunce, and doughter to kyng Leir,  
Quene of Englande after her father's daie,  
Five yeres reigned, as for her father's heire,  
And governed well the realme, all men to paye.  
Hir sister's sonne, then Morgan of Albany,  
And Condage also of Cambre and Cornewaill,  
In battail greate, her tooke and putte in baill.
- " For sorow then she slew her self for tene,  
And buryed was by side her father right,  
In Janus temple, which Kyng Leyr made I wene  
At Kairleir, so that now Laicestre hight.  
Thus died this quene that was of muche might :  
Her soule went to Janus, whom she served,  
And to Minerva, whose love she had deserved." P. 2.

K

ART.

ART. II. *Six Satires of Horace, in a Style between free Imitation and literal Version. By William Clubbe, L. L. B. Vicar of Brandeston, Suffolk. 4to. 136 pp. 5s. Rivingtons. 1795.*

**H**ORACE, translated and imitated so often, is here again in part attempted, and certainly not without much just feeling of the spirit and style of his satirical writings. The translator observes, with propriety, that Swift and Pope, excellent as their imitations are, have rather had their own plans in view than the representation of their author; and that Francis is so stiff and literal in his version, as to lose the natural manner and humour of the original. In this we shall not controvert his opinion, nor does he appear to be destitute of talents for supplying the deficiency, but unfortunately the next ground he has taken is perfectly untenable; a translation between these extremes was his design, but, in executing it, he has allowed himself to mix at pleasure ancient and modern names and allusions. He is aware, he says, of the objection which lies against this mixture, but certainly he is not aware of its extent, for it is such as entirely to eclipse whatever other merit the translation may possess: "Where I have found," says the translator, "any parallelism in modern manners and customs, I have introduced them; and where it has appeared necessary to the sense and intention of the author, I have followed the ideas of the original." But what reader, we will not say critic, can bear Horace talking of the odds on Eclipse, his companion the Stoic, of Mrs. Siddons, and the Pall-Mall Cobler, or Nasidienus addressing Mæcenaz about Mrs. Glasse's Cookery? That Tiresias should quote Du Bartas is much more tolerable, because in the original design of that Satire (II. 5.) there appears to be something preternatural. Tiresias is evidently called up from the dead, and Ulysses and Penelope are certainly by some tacit supposition transported to Rome, and seeking their livelihood there in the days of Augustus. Of all the defence, therefore, that this example will supply, we freely give Mr. Clubbe the advantage, and, if he took this Satire as one of his specimens by way of authority, we give him credit for his choice; but still it appears undeniable, that where no such licence is deducible from the original subject, the version should be consistent in itself, either an imitation with modern names and allusions, or a translation preserving the ancient form. Between these the writer may choose before he begins, but undoubtedly should not confound the two kinds.

To

To prove the bad effect of this mixture we shall cite the speech of Nasidienus, already alluded to.

“ Now came a turbot swimming in a dish,  
*Garnish'd with shrimps, the nicest of shell-fish.*  
 Our host again; “ Mæcenæ this was caught  
 In spawn, for after, 'tis not worth a groat;  
 And, Sir! my sauces, you will own surpass  
 The best of *Farley's*, or of *Mrs. Glasse*.  
 This gravy for the fish, so rich and high,  
 Is oil—the best that Florence can supply;  
 Anchovies genuine, for to have them so,  
 I fetch them from the *Archipelago*;  
*Madeira*, five years old, that twice has cross'd  
 The *Line*; white pepper from Sumatra's coast;  
 My vinegar, nor common is nor plain,  
 But twice distill'd, and made from best champaign;  
 These at the first—and, when it well has boil'd,  
 Old *mountain*—if before, your sauce is spoil'd.  
 To say the truth, I never trust to book  
 In these affairs, or even to my cook;  
 But always see myself the proper brine;  
 The proper oil, and quantity of wine.  
 'Twas I that first preserv'd the *kidney bean*,  
 And kept it through the winter, fresh and green;  
 I first the meadow mushroom treasur'd up,  
 To mix in precious powder with my soup;  
 I best of any one my oysters fat,  
 But *B-mb-er G-sc-gne* beats me at a sprat.”

There is some ease and spirit in these lines; but for the former quality the translator sometimes mistakes entire negligence, as in the second line, which we have printed in Italics. With a little more care to avoid faults of this kind, and a consistent plan, we do not doubt that this writer might produce an acceptable imitation of the Satires of Horace. In the version of Sat. ix. B. 1. no mixture appears; it is entirely an imitation, or modernization, and is the better for it. As we happen to have before us the imitation of W. Cowper, Esq. inserted in Duncombe's Horace, we shall give a specimen from each, without any doubt of preferring that of Mr. Clubbe.

“ COWPER.

“ Sauntering along the streets one day,  
 On trifles musing by the way,  
 Up stairs a free familiar wight  
 (I scarcely knew the man by sight)  
 “ Carlos, he cry'd, your hand, my deat!  
 Gad I rejoice to meet you here;  
 Pray heav'n I see you well!”—“ So, so,  
 E'en well enough as times now go;  
 The same good wishes, Sir, to you!”

Finding he still pursu'd me close,  
 " Sir, you have business, I suppose ;"  
 " My business, Sir, is quickly done ;  
 " 'Tis but to make my merit known :  
 " Sir, I have read—" O learned Sir !  
 You and your reading I revere."  
 Then sweating with anxiety,  
 And sadly longing to be free,  
 God ! how I scamper'd, scuffled for't ;  
 Ran, halted, ran again, stopp'd short,  
 Beckon'd my boy, and pull'd him near,  
 And whisper'd—nothing—in his ear.  
 " Teaz'd with his loose unjointed chat,  
 " What street is this ? whose house is that ?"  
 O Harlow ! how I envy'd thee  
 Thy unabash'd effrontery ;  
 Who dar'ft a foe with freedom blame,  
 And call a coxcomb by his name."

" CLUBBE.

" Amus'd, as usual, in my morning walk,  
 With trifling thoughts, and to myself in talk,  
 Not quite a stranger, for I knew his name,  
 And that was all, abrupt upon me came ;  
 Seizèd my hand—" My dearest Sir ! what you ?  
 Well, I rejoice to see you, how d'ye do ?"  
*Why, for the present, happy in the main,  
 And, Sir, I wish as much to you again.*  
 When still he follow'd close, I could but say,  
*Business of any kind with me this way ?*  
 " No, Sir ! not any—What you know so well,  
 'That I'm a critic, is no news to tell."  
*A critic ?—then upon the critic's score,  
 I cannot but respect your person more.*  
 " Anxious above all measure to get clear,  
 I whisper'd something in my servant's ear ;  
 One minute ran, another, almost stood.  
 To leave, or let him pass me, if he would :  
 But all in vain—without remorse he prates ;  
 Praises the town, the churches, and the streets ;  
 Till quite worn out with his eternal talk,  
 And sweating with vexation, and my walk,  
 Oh ! how I long'd to tell him what I thought,  
 And speak like Dr. Johnson to a Scot."

The Satires here imitated are, from the first Book, the 1st, 3d, and 9th ; and, from the second, the 5th, 7th, and 8th. In what we have said by way of objection to the plan or execution of this version, we have not been desirous to try the writer by any " severe standard," or to " mortify any vanity,"  
 of

of which we suspect him to be possessed, but merely to intimate such suggestions as may give a better effect to any future endeavours of the same kind.

ART. III. *A Description of the Jail Distemper, as it appeared amongst the Spanish Prisoners at Winchester, in the Year 1780; with an Account of the Means employed for curing that Fever, and for destroying the Contagions which gave rise to it. By James Carmichael Smyth, M. D. F. R. S. Fellow of the Royal College of Physicians, and Physician Extraordinary to his Majesty. 8vo. 248 pp. 4s. Johnson. 1795.*

**A**FTER giving a general description of the fever, the author recapitulates the most remarkable symptoms, particularly those which distinguished it from the jail and hospital fevers, described by other writers, and concludes with the following remarks :

“ The jail distemper at Winchester, afforded a striking example of a highly contagious and fatal fever, accompanied by few of those symptoms that have been looked upon as characteristic, or inseparable from diseases of the putrid or malignant kind ; neither petechine, nor any other discolouration of the skin, hæmorrhages, rash, parotids, or buboes, were common symptoms in this fever ; and yet the disease proved almost as fatal, and often as suddenly so, as the real plague or pestilence ; which plainly shows how little those symptoms are to be considered as the distinguishing marks of malignancy in fevers, the only criterion perhaps of which is the sudden debility, dejection, anxiety, giddiness, and tremors, when unpreceded by any considerable evacuation, either natural or artificial.” P. 33.

The fourth day after the author's arrival at Winchester, he had a severe attack of the fever, which continued upon him, with the exception of short intervals only, during the remainder of ten days that he stayed there. By taking, however, an emetic, sudorifics, and the bark, and riding out daily, he was enabled to continue his visits at the hospital, and to have the satisfaction of seeing the plan he had projected effectual in stopping the fatality of the fever. By pursuing the same course on his return to London, the fever left him, but “ he remained (he says, p. 26) for several months very weak and languid, and has ever since been subject to complaints and symptoms, to which he was formerly a stranger. Nor will any person be surprised at it, (he adds) who is acquainted with the virulence and malignity of such a distemper as I have just now described.” The fever was brought into this country by

the crews of the ships of Don Langara's Squadron, and had acquired a high degree of malignancy before the ships were captured. This was occasioned by the great number of men that were necessarily crowded together, but particularly from the great length of time they had been confined in that situation before the Squadron sailed. A circumstance all writers on the subject have remarked as peculiarly fatal to the health and lives of troops who are sent into foreign or distant countries by sea. The fever first made its appearance in Winchester at the end of March 1780, when sixty persons were reported to be confined with it. The number continued increasing during the months of April and May, and on the third of June, when Dr. Smyth arrived there, 263 persons were confined with it. The deaths, which had been gradually increasing, amounted to 33 in the last week. In the following week the sick were only 212, and the deaths 26. The next week 9 only died; and, in the course of the three following weeks, at the end of which the fever was perfectly extinguished, only twelve. We shall pass over the author's account of the nature of the contagion occasioning these fevers, the manner of their being generated and communicated, and proceed to detail such parts of his process for checking the infection, or preventing or curing the fever, as contain any thing peculiar, or of deserving notice. The Doctor's first care was to procure additional space for the patients, to have the apartments well cleaned and ventilated, to have the clothes, bedding, &c. changed, and those that had been used, well cleansed and purified before they were employed again. But as he considered simple washing with water, and airing, as inadequate to the purpose of destroying infection when introduced, he directed a portion of the marine acid to be mixed with the water, with which the rooms, clothes, &c. were cleansed; and the apartments, &c. to be fumigated with the vapour of the same acid, procured in a manner that will be hereafter described. "The good effect of this plan was immediately felt, as none of the prisoners (the author says, p. 59) so managed, were afterwards seized with the distemper; but as we could not procure a sufficient quantity of fresh clothes and bedding, we were obliged to supply this defect by fumigating and purifying those which we had taken away, and delivering them again to their owners." As soon as any of the prisoners seemed indisposed, if there was reason to apprehend he had received the contagion, a glyster was directed to be injected, after its operation an emetic, and, on going to bed, a dose of James's powder, mixed with mithridate, to promote a diaphoresis, and the next day recourse was had to the bark. If the symptoms of fever continued or increased, the patient was put, for about ten minutes, into a warm bath, and then removed



removed to the hospital; after which, antimonial or cordial medicines, particularly the spiritus ætheris vitriolici, were given, until it was thought prudent to administer the bark. Bleeding the author rarely found necessary, and did not approve. The whole of this management appears to be judicious; but there is nothing new, or different in it, (as the author acknowledges,) from what had been recommended by Hoffman, Sir John Pringle, Lind, and other writers, except in the opinion he entertains, of the superior effect of the marine acid in destroying contagion. To this he seems to attribute the early diminution of the sick list, and the decrease and ceasing of the mortality, which took place very soon after his arrival at Winchester. But as contagious diseases frequently stop suddenly, from change in the temperature of the atmosphere, or other unknown causes, as was evinced in the late fatal fever at Philadelphia, the single instance here recorded is not sufficient to show that it was effected by this remedy. The fact is, however, sufficiently remarkable to render future experiments with it desirable. The following is the author's account of the method of obtaining the nitrous or marine acid in a state of vapour, for the purpose of fumigating the wards, bedding, &c.

“ Put half an ounce of vitriolic acid into a crucible, warm this over a lamp, or in heated sand, adding to it, from time to time, some nitre or common salt. As fumigating with nitrous acid,” he adds, “ is attended with no inconvenience, and as the process is so simple, and the materials so cheap, it should, as a means of prevention, be employed, for some hours every day, in transports having troops on board, and in crowded hospitals; and, if there is any appearance of contagion, the fumigation should be continued, and the vapour continued for several hours at a time. Fumigating vessels should also be placed contiguous to the hammocks; or beds, of persons affected with any contagious or putrid distemper, whether fever or dysentery.”  
P. 198.

To the volume is added a paper on the efficacy of the spiritus vitrioli dulcis, in the cure of fevers, published in the first volume of Medical Communications, in the year 1784, with additional remarks: several letters from the commissioners of sick and wounded seamen to the author, whilst at Winchester; the report of the Committee of the House of Commons, relative to the fever in the prison at Winchester, acknowledging the utility of the author's exertions in extinguishing it, and recommending to his Majesty to bestow upon him a suitable reward: also a memorial from the author to Lord North, representing his services, and requesting his lordship to second the intentions of the legislature in his favour. We are sorry to add that the only reward the author received, was the appointment to be one of the physicians extraordinary to his Majesty.

ART.

ART. IV. *Sermons on practical Subjects. By the late Rev. Samuel Carr, D. D. Prebendary of St. Paul's, Rector of St. Andrew Undershaft, London, and of Finchley, Middlesex. In Three Volumes. 8vo. 11. 1s. Rivingtons. 1795.*

SO large a portion of mankind is absorbed in temporal attachments or religious indolence, so many who know what is right are yet forgetful of it, that the admonitions of the preacher can never become superfluous, and they are received by many with more effect and impression, when echoed in the closet, than when delivered from the pulpit. For the successful exertion of this arduous task, it is necessary to avoid the two equally injudicious extremes of subtle disquisition, or loose and declamatory elocution; for want of which caution, the solid tenor of evangelical gravity has too often been sacrificed to the glare of rhetoric, or the ostentation of acuteness. It is on this consideration that we welcome, with no ordinary pleasure, the publication of the volumes before us. They embrace a copious arrangement of subjects, abounding for the most part in practical interest, and discussed with soundness and familiarity. The species of reasoning is universally such as the intelligent mind is accustomed to require; and the style is embellished with those temperate ornaments, which increase its beauty, without destroying its simplicity.

It would be crowding our pages unnecessarily to cite the variety of subjects upon which these discourses turn. They consist, as we have already stated, in a judicious selection of topics, calculated for general information, and amount in number to sixty-five. We cannot, however, omit to particularize a series of discourses upon the Lord's Prayer. The propriety of understanding this invaluable composition, demands, with serious minds, but little enforcement; but the frequency of use diminishes the force of that admiration, with which it must, upon deliberate examination, be received. Dr. Carr has introduced his observations upon this prayer by two remarks, illustrative of its general tendency and character.

“ Before I enter upon the consideration of the particular parts, of which this excellent prayer is composed, it may not be improper to make two general remarks :

“ First, That it was intended for all capacities, and, therefore, is plain and simple :—it was intended for all degrees, high and low, rich and poor, and is, therefore, comprehensive, and expressive of the wants of all :—and, at the same time, it is short ; teaching us  
thereby,

thereby, that the God to whom we address ourselves wants no information; and also, that not the length, but the sincerity, of our petitions, will be regarded by him.

“ Secondly, I would remark, that the several parts of this prayer are disposed in the wisest and most becoming order. It is addressed to God, our heavenly Father: his honour and veneration are therefore, firstly, first consider'd. We pray, that his name may be hallowed by men, his kingdom enlarged, and his will done upon earth, with the same alacrity as it is done in heaven. And, having thus declared our zeal for God's glory, we next pray to him for a supply to our own wants and infirmities, as well for the body as the soul:—that he will supply our daily necessities with daily support; that he will forgive us those past sins, which wound and lacerate our consciences, and guard us from those future assaults, which may endanger our virtue. And, lastly, we acknowledge his power to do all this, by declaring him the sovereign Lord, to whom belongs the kingdom, power, and glory, for ever and ever.” Vol. I. P. 100.

The author then enters into a minute investigation of the respective petitions; and illustrates, in eight discourses, the practical lessons with which it abounds. As the limits of our work will not admit of various extracts, we shall lay before our readers the close of the last discourse on this subject, as it presents a summary of the author's observations on the whole of the prayer, and affords a very sufficient specimen of his general merits.

“ With trembling feet, and at an awful distance, I have thus far presumed to follow the steps of Omnipotence, and to explain the divine language of Him, who spake as never man spake: it now only remains, therefore, for me briefly to recall to your memories the substance of what I have before said in a more full and comprehensive manner, and to give what I conceive to be the sense of this divine prayer, in a short paraphrase upon it.

“ Thou, God—who art our Father, and therefore most willing—who art in heaven, and therefore most able, to relieve the wants of thy distressed children upon earth; I acknowledge thy divine power and authority, with all the reverence and humility becoming a wretched and sinful creature: yet, emboldened by that paternal kindness, by which thou hast permitted me to cry, *Abba, Father*, I dare to look up from earth to heaven;—to raise my voice in prayer, from this region of sin and misery to that throne of ineffable majesty, on which thou hast been seated to all eternity.

“ But, let me not presume to utter my own wants, till I have expressed that veneration, which is due to thy adorable essence and attributes: may, therefore, thy name be hallowed! may it never be uttered but with pure and hallowed lips! may it be known and adored by all the nations of the world! may thy divine majesty be above all things glorified and honoured! and may whatever more immediately relates to thee or thy service, ever be treated with becoming decency and respect!

“ Yet,

“ Yet, where, alas! is that decency and respect to be found? where, rather, is not thy name despised, and thy authority trampled upon, by open wickedness or secret hypocrisy, by careless indifference or avowed infidelity? To correct, therefore, this rebellious temper of thy presumptuous creatures, may thy kingdom come! Make all the world to acknowledge the kingdom of thy dear Son, by embracing his doctrine, and obeying his precepts; rule in our hearts by thy kingdom of grace, that we may live as becometh the Gospel of Christ; and hasten thy kingdom of glory; that, when this life is ended, we, with all those that are departed in the true faith and fear of Christ, may reign with thee in glory for ever. And in order to this, may thy will be done in earth, as it is in heaven! May we patiently suffer whatever thou art pleased to lay upon us, in our passage through this vain and transitory world; ever looking up to our great Exemplar, who, in the midst of agony unsupportable, was enabled to cry out, Not my will, but thine be done! And may thy frail creatures on earth, in proportion to their strength and abilities, endeavour to execute thy commands with the same faithfulness and alacrity, as they are done by the holy angels and ministers in heaven; who cease not, day and night, to encircle thy throne, and are ever on the wing to perform the sacred mandates of their great Master.

“ But, though we cannot be thus perfect in our obedience, yet we know, thou wilt not be extreme to mark what is done amiss;—thou wilt pity what thou canst not approve; and wilt not leave us destitute, though we have no right to thy favour. Relying, therefore, on that gracious disposition, whose nature and property is ever to have mercy, we farther request thee to give us this day our daily bread. Bestow upon us, little as we deserve them, the necessities and conveniences of a mortal body, which, day by day, our various wants and infirmities oblige us to call for;—and still more especially, give us, day by day, that better bread of life, which is necessary for the support of our immortal souls here, and without which we must die eternally.

“ And whilst we thus bend the knee to thee for a supply of our own wants, O melt our hearts to a tender consideration of the wants of others. Teach us to pity and comfort those afflicted thousands, whose hard lot is misery and distress, and whose unsheltered nakedness is exposed to the cold winds of heaven, and the piercing calls of unsatisfied hunger.

“ And, since in this mortal state we cannot be free from sin, suffer us to request from thee the forgiveness of that sin:—Forgive us our trespasses,—our trespasses against thee, a God—even as we forgive the trespasses and infirmities of men, weak and fallible like ourselves.

“ I know, O gracious Father, that my transgressions against thee are many: I feel, therefore, the necessity of thy forgiveness, without which I can have no comfort here, and misery must be my portion hereafter. I know, too, that thou hast promised that forgiveness on the condition only of my forgiving others their trespasses: I do, therefore, with gratitude and joy, accept the gracious condition: I do now in thy presence, to whom all hearts are open, from the bottom of my heart forgive all those, who have injured me in thought, word, or deed;

deed; and I resolve to make this readiness to forgive the leading principle of my conduct through life, even as I hope to find forgiveness at that awful hour, when naked and defenceless before thy throne, I can have no hope or refuge—no anchor of my soul—but in that mercy, which thou hast promised through Christ to the gentle and forgiving.

“ But ah! what have I said? Can I hope, then, to preserve this unflinching obedience? Dare I presume thus far on the frailty of human nature? Alas! whilst I do in all sincerity thus profess to make thy law the rule of my conduct, I know, O God, whereof we are made—I remember that we are but dust. O strengthen me, therefore, by thy aid in these holy resolutions;—suffer me not to be tried above what I am able to bear;—suffer not my weakness to be ensnared by the temptations of the world, the flesh, or the devil;—give me not up in anger to the power of my own heart's lusts, by which, without thy aid, I am sure to be overcome; but either keep me from the hour of temptation, or by thy grace and presence support me under it.

“ And deliver us from evil:—from that evil one, who is daily seeking whom he may devour;—from the evil and mischief of sin;—and from the evil of misery; that is, thy wrath and everlasting damnation, which is ever the consequence of sin.

“ And this, we acknowledge, thou art able to do: For thine is the kingdom; the authority and right of dominion over all, whether men or things:—Thine is the power; the ability and strength to command all:—Thine is the glory; the glory and honour of all that is perfect, excellent, or amiable in the world; and that, not only at present, but through all ages—from everlasting to everlasting, for ever and ever.

“ Let all the people, with united hearts and voices, say, Amen!

“ And may that God, who sitteth supreme in heaven, ever condescend to hear and grant our petitions, whenever we address him in the words of this divine prayer, through the merits of Jesus Christ our Lord.” P. 231.

We cannot take our leave of these elegant and instructive discourses, without bestowing upon them our most liberal and decided commendations. They seem, in our judgment, to possess all the important requisites for family lectures. Animated without enthusiasm, and ingenious without subtlety; they present an equal feast to the understanding and the heart; and may justly be considered as a very valuable accession to the voluminous, yet imperfect stock of domestic divinity.

ART. V. *Mentalbert. A Novel. By Charlotte Smith. In three Volumes. 12mo. 12s. Low. 1795.*

WE have before expressed our admiration of the fertility of this lady's imagination. This novel strengthens the remark. For, although by an accident, the critique upon it has been

been for some time delayed, Montalbert followed the Banished Man with steps uncommonly precipitate. Yet the work bears but few marks of haste in the composition; unless perhaps in its catastrophe, which a little leisure might perhaps have guided nearer to the coast of poetical justice.

In the early part of her work, the novelist has given full scope to her satirical turn; the characters of an impudent, important, country attorney; an empty, rakish, young divine; and of a vulgar, uninformed, country clergyman's family, are given with great humour, and with traits that real observation will sometimes verify. In general, indeed, satire prevails throughout the work; and she has not even spared the hero of the piece, Montalbert; whose pride, insolence, and jealousy, make him so exceedingly disagreeable to the reader, that he not only wonders at his success with Rosalie, the nymph of the tale, but feels, at the close of the novel, a sensation of anger at the lady, who disposes of all their destinies, for the allotment of happiness to her sullen, saturnine favourite, and of solitary wretchedness to the amiable Walsingham, who, almost alone, among the persons of the drama, can be said to have merited happiness.

Rosalie is moulded on this entertaining novelist's favourite model. Unadorned by any of those accomplishments, which the world in general supposes necessary towards the formation of a girl of fashion; bred too in a family, where she can neither profit by precept or example; she still, by dint of a good understanding, and a naturally graceful person, makes and secures conquests, which might have escaped the highly educated beauty.

If we add to these portraits that of the melancholy Mrs. Vyvyan, whose tale is replete with horror, and whose continual sufferings more than balance her errors, the skeleton of the work is in our hands. The vacancies are pleasingly filled up with easy, familiar conversation, and with the most interesting imagery. Mrs. Vyvyan, in her fortunes and character, bears a very strong, though probably an accidental resemblance, to Lady Crowbery, in Mr. Cumberland's novel of Henry. The circumstances are interesting, and are well depicted by both writers; nor does it seem reasonable to suspect, that Mrs. S. whose mind has such inventive powers, would borrow from a novel so well known, and so little prior to her own in the time of publication.

The description of the earthquake at Messina, and of the terrors of Rosalie when confined at Formicusa, are in the author's best manner. It were indeed to be wished, for the credit of her pathetic pen, that these scenes could be introduced  
among

among our strictures; but these are too long, and we can only find room for two interesting pieces of poetry, which shew that, amidst her woes, the muse of Charlotte Smith has not forsaken her.

SONNET.

" The night flood *rakes* upon the stony shore,  
Along the rugged cliffs, and chalky caves,  
Mourns the hoarse ocean, seeming to deplore  
All that lies buried in his restless waves.  
Mined by corrosive tides, the hollow rock  
Falls prone; and, rushing from its turfy height,  
Snakes the broad beach, with long resounding shock,  
Loud thundering on the ear of sullen night.  
Above the desolate and stormy deep,  
Gleams the wan moon by floating mists oppress'd;  
Yet here, while youth, and health, and labour, sleep,  
Alone I wander;—calm untroubled rest,  
Nature's soft nurse deserts the sigh-swollen breast,  
And flies the wretch who only " wakes to weep!"

Vol. III. p. 185.

SONNET.

" Swift fleet the billowy clouds along the sky,  
Earth seems to shudder at the storm aghast;  
While only beings, as forlorn as I,  
Court the chill horrors of the howling blast.  
Even round yon crumbling walls, in search of food,  
The ravenous owl foregoes his evening flight;  
And, in his cave, within the deepest wood,  
The fox eludes the tempest of the night:  
But, to my heart, congenial is the gloom  
Which hides me from a world I wish to shun;  
That scene, where ruin saps the mouldring tomb,  
Suits with the sadness of a wretch undone;  
Nor is the darkest shade, the keenest air,  
Black as my fate,—or cold as my despair." P. 188.

It ought not to pass unnoticed that, still smarting, as her feeling mind apprehends, under the rod of oppression, and from the loss of a lovely, favourite daughter, Mrs. S. has not, throughout this work, attempted to engage the attention of the public to her own private calamities.

This novel is not without inaccuracies in language; in Vol. I. p. 152, we have "*whom* it was agreed should not appear." In p. 118, also "*whom* I know will displease you." So also Vol. II. p. 158, "*whom* he fancied regarded," &c. In p. 22 of that vol. we find "I have often *went*." And, in p. 126, "*prevoyance*" as an English word. Errors of this kind are too gross for a writer so much practised, and certainly ought to be avoided. Errors of the press are also numerous, but they are less material.

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ART. VI. *The Case of Labourers in Husbandry stated and considered, in three Parts. Part I. a View of their distressed Condition. Part II. the principal Causes of their growing Distress and Number, and of the consequent Increase of the Poor-Rate. Part III. means of Relief proposed. With an Appendix, containing a Collection of Accounts, shewing the Earnings and Expences of labouring Families in different Parts of the Kingdom. By David Davies, Rector of Barkham, Berks. 4to. 200 pp. 10s. 6d. Robinsons. 1795.*

THE object of this author is, to make the case of labourers in husbandry more generally known, and to claim for them the just recompence of their labour, which, he apprehends, they do not at present receive. He has a view also, indirectly, to the case of the poor in general. A question of such high importance to the nation, and a book so full of matter, and so well written, demand from us a very attentive consideration.

Perhaps the most useful way in which we can review this book will be, by giving remarks, as we go along, upon some of most important particulars in it; showing in what respects they appear to us judiciously, defectively, or erroneously stated; and, by supplying the defects, and correcting the errors, as well as we are able.

P. 3. It is justly stated, that although the poor-laws are imperfect, and have been imperfectly executed, yet, on the whole, they have done much good; that they have undoubtedly saved thousands of families from perishing by hunger and nakedness; and that therefore the repealing of them now, or even greatly altering them, would probably be attended with the most serious consequences.

P. 10. If a man, in constant health and employment, can earn, in Berkshire, only 8s. a week throughout the year, labourers seem to be worse paid there than in other places. For example—in the Fens of Lincolnshire (a part of the kingdom little known, and much undervalued)

- *A Man earns,*

	£.	s.	d.
20 weeks, at 8s.	8	0	0
18 ditto, at 10s.	9	0	0
14 ditto, at 17s.	11	18	0
	<hr/>		
	£.28	18	0
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*A Woman*

*A Woman earns,*

	s.	d.
Weeding corn in May and June	0	10 a day.
Hay-making	1	2 ditto
Reaping corn	2	0 ditto
Gleaning	1	6 ditto

Children earn half as much as women.

P. 25. We have much reason for believing, that overseers are not often severe towards the poor, and that English humanity generally inclines them to the other extreme. For there certainly may be an extreme on this side, however harsh it may sound. A succession of *very easy* overseers would break all the little farmers in a parish, upon whom the poor-rate at all times lies heavy. In a nation as great as ours, a few instances of cruelty in overseers prove nothing. For these are resounded throughout the kingdom; while instances of humanity, past numbering or imagining, occur every day, and pass by in profound silence.

P. 26, 27. It seems that the poor-rate in this parish is laid at the rack-rent, a thing not very usual. But perhaps by *rental* is meant the assessed value. The supposition of perjury in overseers is without sufficient grounds.

P. 27. Churchwardens should not be included in the author's censure; because in few, if any places, do they interfere in the management of the poor; but only sign rates and certificates.

P. 33. Barley bread is certainly much cheaper than wheaten; and the question, concerning the proportion in which they afford nutriment, is yet very much unsettled. We do not believe that, in general, labourers in husbandry find much difficulty in purchasing, from their masters, corn by the bushel.

P. 34. The miller, the miller; here is the grievance. The art of *grinding* has attained to such perfection, that the very bran can now be ground fine, and delivered back to the owner of the grain, mixed with, and in part of, his real flour. Other mixtures can be made without danger of detection. He that could fix in his parish an inflexibly honest miller, and contrive to keep him so, or that could make any grand improvement in hand-mills, would do more good to his poor neighbours, than all the charitable donations that were ever bequeathed to them.

P. 34. Paupers in workhouses, and felons in gaols, having no hard labour, ought certainly to eat coarse bread; and, probably, for the most part they do so. The mention of them is an argument *ad invidiam*, which ought not to find a place in a work of this kind.

P. 35. "The potatoe has the advantage of wheat in *cheapness* only." Is not this a very great point? Our experience proves, that one acre will produce, of eatable potatoes, 300 upheaped bushels, but of wheat only 32 stricken bushels. But why does the potatoe "deserve to be brought into general use," if it does not answer better than wheat?

P. 36. The recommendation of sweet and good buttermilk with potatoes, seems to be very important. By the way, it is given in many cases to invalids. But here the method of churning should be carefully attended to.

P. 38. Whenever parliament shall tax equally the beverage of malt and of cyder countries, small-beer may return within the reach of many who have been deprived of it.

P. 39. As for tea, the poor undoubtedly find it a most acceptable luxury. Let them have it; and let us not, in every instance, choose for them. Probably it keeps many a husband from the ale-house, and endears to him his cheerful fire-side.

P. 45. The increase of the poor-rate was undoubtedly accelerated betwixt the years 1753 and 1785, by the two grand causes here assigned—the increase of taxes, and of luxury. But we shall speak hereafter of a cause far more grand.

P. 47. The cause and the effect are here confounded together. A house-keeper in 1750, continuing so in 1794, can truly assure us of "a prodigious advance in the prices of all the necessaries of life." But when he comes to name the causes of this advance, his experience stands for nothing. He has no better means of information than they have who commenced house-keepers yesterday.

P. 48. The quantity of flesh-meat, exclusive of bone, wasted in soups and sauces, must surely be trifling, in the kingdom considered at large; and with this comprehensive view we must look at all such general questions. Dr. Paley's reasoning has not, in the quotation here produced, its usual weight with us. If he were as much of an invalid as the writer of this article has been, (which heaven avert from him!) he would have found that "the flesh of animals" is a far better diet than any vegetables whatever. As to the "richest lands" of the country being converted into pasturage, we must ask the doctor, whether any man in his senses, possessed of such lands, would so convert any other: But the best philosophers may be very indifferent graziers.

That the "maintenance of a horse costs as much as the maintenance of a labouring family," is a very questionable matter; especially if the horse be kept at grass, as is usual in the country.

P. 49. "Husbandry has sustained a loss by the conversion of many thousand acres of good land, arable and pasture, into roads, canals, parks, and pleasure-grounds." Where open lands have been inclosed, roads have necessarily been laid out; but the increased produce far overbalances that loss. As to canals, they save horses. Parks and pleasure-grounds, from the increased attention of country gentlemen to rural œconomy, (a spirit which cannot be too much commended) are not increased as such; but are, certainly much more than formerly, depastured by sheep and small oxen, and are frequently, in part, ploughed up.

"The increased demand for wheaten bread has been owing, in a great measure, to the inability of the poor to buy meat." We can assign another cause. Bakers will not make coarse bread, because the finest wheaten pays them much better. This has led to the general use of the latter. A regulation of this business is much wanted. Perhaps magistrates should be enabled, in setting the assize, to favour the making of coarse bread.

P. 50. "Depreciation of money." Here is the grand cause of the increased prices of all the necessaries of life. But this depreciation has not arisen chiefly from "the many thousand tons of the *precious* metals imported from America into Europe." It has arisen, in England, from the next cause assigned; "the emission of paper-money from private banks." Suppose the amount of this to be only equal to specie; yet, as it has all been coined within the last thirty years, here is a solution of our doubts concerning the causes of the high price of provisions. But it is, probably, many times greater. If, indeed, it only supplied the place of just so much money, carried elsewhere, the effect here spoken of would not have followed; but it has increased prodigiously the quantity of money (or, of what passes for it) and of course has diminished its value.

P. 52. The "checking pasturage" seems to be a strange idea. Must we not have meat as well as bread? Graziers will soon perceive, or rather they have already perceived, that the use of fine wheaten bread, so vastly increased within a few years, demands a greater proportion of *arable* land; because (as the author intimates at p. 32) the better bread men eat, the less flesh-meat they require. Let the occupiers of land use it as they please; they must be idiots, if they do not soon make it produce what is most in demand.

P. 59. Concerning the ale-houses (as at present ordered) if the author had expressed himself ten times more strongly,

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we should have gone along with him. We know their excessively mischievous and ruinous tendency. Unless they are more effectually restrained by law (particularly the *number* of them within given districts, and the opening of them on Sundays) the religion, the morals, the loyalty, and the health of the poor people of England, will be in danger of being "dissolved, so as to leave not a rack behind."

P. 62. The expediency of workhouses is a question that may be agitated for ever, without coming to a decision which will hold good in general. It will always depend upon the management of each workhouse. If a reasonable attention be given to them, they seem to be very useful for infirm poor, and for neglected children. Without this attention, what mode of relief will not be accompanied by many and great inconveniences?

P. 88. Oaths are here recommended, which at p. 26, seemed to be of no avail. In the appointment of overseers for one year only, there are doubtless many inconveniences. But here, as in other cases, the question is, what method is least inconvenient? Suppose a permanent overseer: he must have a considerable salary, and he is sole governor of the poor, under magistrates who live, perhaps, at a great distance. Would the condition of the poor be mended? This plan, though it may be found expedient in particular places, and upon a short trial, during which novelty keeps zeal alive, yet seems to be of very questionable expediency for the kingdom in general.

P. 89. We apprehend that magistrates *have* a power to refuse swearing overseers to their accounts, so far as those accounts go beyond the purposes of the several acts of parliament relating to the poor.

The "printing and distributing of overseers accounts," with all their items, is an excellent measure, very cheap, and we have known it attended with admirable effects. It is very worthy of being enforced by law.

P. 93. The providing of work for the poor is, indeed, *the grand desideratum*. The county of Rutland, and a part of the county of Lincoln, have set an example in this respect worthy of imitation throughout the kingdom. Religious instruction, also, may doubtless be joined with the enforcement of industry, at a very moderate expence. Attention is more wanted in the business than money. And to what objects can persons of leisure better attend, than to the advancement of their poor neighbours in habits of industry and virtue?

P. 96. The author calculates, that 200,000 poor children, in England and Wales, receive some schooling; that 400,000

are wholly without it : that the latter might be taught for ten shillings a year each ; and that very soon they would earn twenty shillings each \*.

P. 98, &c. Much excellent advice is contained in this section, particularly with respect to the assigning small quantities of land to labourers in husbandry.

On this subject we are able to state a fact deserving of attention. The family of a gentleman, long known to us, has for *several generations*, proceeded on the following plan. Each of his five labourers, married men, has a cottage, with four acres of good land, at a moderate rent ; of which one acre, three roods are meadowed ; one acre, three roods are summer-eaten by a cow and about four sheep ; and two roods are used as a root-yard. Each man has a pig. Their wages are not more than customary. During the last thirty years not one of them has wanted parish-relief.

Such a practice might possibly be enforced by law in this way. For every fifty or sixty acres which a man occupies, let him be obliged to have one labourer thus situated, on pain of paying double poor-rates. His neighbours will then look well after his compliance with the law. But, if he occupies all, or nearly all, the parish, let him, for non-compliance, pay to the rates of a neighbouring parish. The prospect of such a comfortable home would induce single men and women to be more thrifty, that they might have money to buy the cow, pig, &c. and matrimony would not then be so formidable an affair to poor persons, as it is at present.

P. 107. The statute, 5 Eliz. c. 4, has fallen into disuse, from its utter impracticability. We apprehend that it is wrong in its principle, and that no amendments can make it tolerable. Wages must be a matter of free contract. The infinitely various degrees of strength and skill among men seem to render this unavoidable.

P. 111. Our author gives up the fixing of *maximum* of wages, but contends for the *minimum*. Now suppose this to be fixed, what will become of inferior labourers, persons weak in body, or foolish and half-witted, who can now earn something, but whom no one would employ at the minimum rate ? If you would empower magistrates to dispense with such cases, they would be fully employed in judging of and granting dispensations.

\* See an account of the Society for promoting Industry in Lincolnshire, by the Rev. R. G. Bouyer, Rector of Willoughby, in that county, and Prebendary of Durham. 8vo. 1s. 6d. Sold by Harrison and Co. &c.

The appendix shows, from the experience of various places, indiscriminately taken, that the expences of labouring families usually exceed their earnings.

Upon the whole, this book is written with an evident and strong desire to befriend that part of the community which stands most in need of friends and advocates. That all the positions in it are sound, or all the inferences indisputable, we could not be expected to allow. But that the work is very highly deserving of consideration, we readily and strongly attest. We have not yet seen any thing equally good on the subject, which is such as every one will unquestionably allow to be of primary importance to the public.

ART. VII. *Considerations on the Practicability and Advantages of a more speedy Communication between Great Britain and her Possessions in India: with the Outline of a Plan for the more ready Conveyance of Intelligence Over-Land, by the Way of Suez; and an Appendix, containing Instructions for Travellers to India, by different Routes in Europe as well as Asia. By John Taylor, Esq. Captain in the Hon. Company's Military Establishment at Bombay. 40. 84 pp. 4s. Murray and Higley. 1795.*

THE importance of India to Great Britain is a point that needs not any illustration. The value of early or speedy intelligence to the preservation of our territories in India, is not, perhaps, quite so obvious. A little reflection, however, will convince any one, that this may often be of infinite consequence for the removal, and still more for the prevention of various dangers and calamities. In proportion as our dominion and commerce are extended, and our enemies in the East multiplied, and, at the same time, improved in the arts of both policy and arms, in the same proportion, a speedy communication between Great Britain and her possessions in India becomes more important and necessary.

The idea of a regular communication with India, over-land, is not a novelty. It has been entertained and recommended, by men whose local information and official situation seemed to conspire for carrying it into effect; but has hitherto been counteracted by some of those accidents that so often impede the execution of designs, in which all have a general, remote, and contingent, but none a direct and animating interest.

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The plan laid down by Captain Taylor, who has travelled repeatedly over the ground he describes, charged with dispatches from the Court of Directors, or from general officers in India, appears to us to be practicable, and equally conducive to convenience, comfort, and the public good; equally subservient to the purposes of humanity and policy. Difficulties there are in the way; but these by no means insurmountable.

Captain Taylor's plan, we are informed, has received the sanction of unreserved approbation, by Mr. Hastings, the celebrated geographer Colonel Capper, and Major General Abercrombie, when governor of Bombay; who actually provided an armed vessel for the purpose of conveying the captain to Suez with public dispatches; had it been necessary to send any, during the period at which Captain Taylor was in that part of India.

What seems to recommend at least a trial of the plan proposed is, that it may be made, it seems, without any expence, either to government or the East-India company. It is evident that the presidency of Bombay are particularly interested in the establishment of the postage proposed; which would make Bombay the place of rendezvous, the great centre of union between Great-Britain and her Asiatic settlements.

But, whether the plan of communication proposed by this traveller be established, or not, either by government, or the company, the information and instructions the author gives to travellers, and the option he holds out of different routes, minutely described, through Europe, as well as Asia, to and from different ports in the Mediterranean, will probably be acceptable to many individuals, as a very useful *vade mecum*, especially as nothing of the same kind has yet been published. Nor will this publication appear wholly barren of either instruction or entertainment, to persons of tolerable knowledge and general curiosity, who may not have any design of going or coming over land, to or from India. There are few who will not, for the sake of knowledge or amusement, be pleased to see the latitudes and longitudes of remote places ascertained, their distances from one another carefully set down, and to peruse natural and topographical descriptions of them; with remarks on the characters and manners of the inhabitants, accommodations, with their prices, travelling expences, and such other particulars as will be found within the compass of this publication; of which, however, practical utility is the primary and predominant feature.

ART. VIII. *Plowden's Church and State.**(Concluded from Vol. VI. p. 595.)*

**A**LTHOUGH during our preceding review of the contents of the volume before us, we could not but notice much desultory, and even some contradictory matter, we were induced, by that candour which will ever be our guide, especially when examining books of a controversial nature, to consider, and fairly to state, the general scope of our author's argument, without descending to dwell on those minutiae, which sometimes perplex, and obscure it. It gave us pleasure also to observe, the new ground on which the author combats the high-flown, dogmatical sentiments of many of his brethren of the Romish Church, and the manner in which he proves the entire compatibility of conscientious obedience, in its members, to the ordinances of that Church, according to his own liberal comment upon them, with rigid adherence to every duty enjoined by the laws of the British government, corresponding to the oath taken by them. That oath, he properly remarked, had for its basis the Whig principles, which brought about the Revolution; nor did we severely stigmatize the evident tendency of the assertions that followed, towards establishing those democratic maxims, which we conceive some modern Whigs, under that equivocal and hacknied title, aim to introduce among us; because his arguments, being principally intended to convince a set of men, generally infected with arbitrary principles, were not likely in that quarter to do extensive mischief. Happy should we be if our duty to the public would permit us to observe, in our examination of his third and final book, the same line of indulgence to an author who, with great eccentricities, blends considerable abilities, and extensive knowledge of his subject. As he himself, however, in this third book, has widely deviated (particularly in his violent attack upon Warburton, and in his insinuations respecting the sentiments of Archdeacon Paley, on the subject of subscription to the thirty-nine articles) from the rules of candour and equity, he must expect, from those who differ from him, *toto cælo*, on the points in question, that inflexible justice which truth requires should, at all times, be dispensed, and which necessarily assumes a stern brow when great characters are wounded, or important doctrines, both to church and state,

state, violently attacked. Our remarks, however, even when severe, will not be made with bitterness, nor urged, as many of his own reflections are on the distinguished writers above-mentioned, with ill-bestowed raillery, or harsh invective.

The doctrine of the infallibility, or, as this book softens down the expression, the *indefectability* of the Roman Catholic Church, of which Mr. Plowden is a strenuous defender (and indeed it is the necessary result of his adherence to that Church, since he himself styles it the "groundwork of their faith," p. 217) is his principal stumbling-block throughout the progress of his laboured investigation; and all the nice distinctions and subtleties, in which both as a professional, and as a political writer, he is so profoundly versed, avail not occasionally to save him from those inconsistencies which must inevitably attend exertions to support doctrines so utterly repugnant as this infallibility, and his favourite, and often not very temperate, Whiggism. The objects to which they respectively and ultimately tend, are as remote as possible from each other; and though, with great ingenuity and some success, he has laboured to persuade the members of his Church that, in a moderate degree, they may be united in the same mind, yet he well knows, that no small sacrifice of deep and rooted prejudices, must be made by him who harbours in his breast two such opposite and jarring principles. But to be more particular in regard to the contents of this long book, which alone runs out to the enormous extent of above 300 quarto pages.

The book is thus entitled—*Of the civil Establishment of the Episcopalian Protestant Religion in England*: and, in the short introduction prefixed to it, the writer informs us that his enquiries will be directed to the consideration of three principal objects, *the ecclesiastical revenues, or property, ecclesiastical courts, and the king's supremacy*.

In considering the *revenues, or property of the church*, the author enters at large upon the subject of *tythes*, the payment of which (though he allows it to have been established under the Jewish law by divine command, as a proper support for that sacred order, who were to devote their time and attention to spiritual concerns alone) he is of opinion is by no means expressly enjoined by any precept of the New Testament, but that the present practice of paying them can alone be supported by arguments of analogy and expediency, p. 307. On this point, however, as in most others discussed in this book, our sentiments widely differ from those of this writer; for we conceive, that by various passages dispersed throughout the Gospels, and the Epistles of St. Paul, the injunctions of the Levitical Law

Law in this respect are virtually confirmed and sanctioned; and that not a desultory and precarious, but a certain and permanent support for the ministers of the Christian Church, was intended to form a part of its divine economy. If *the Lord ordained*, as St. Paul asserts, 1 Cor. ix. 14, *that they who preach the Gospel should live of the Gospel*; if it be reasonable that they, *who sow spiritual things, should reap carnal things*; that those *who minister at the altar, should live of the altar*; expressions of this nature must surely point to a permanent, appropriated, ecclesiastical revenue, or some very distinguished writers have, in their commentaries, greatly mistaken the sense of the sacred records. The practice of the ages nearest the times of the apostles, and the opinions of the fathers, uniformly support the interpretation for which we contend. The infant state of the church, and the smallness of the numbers that composed it at the first publication of the Gospel, did not require from Christ and his apostles any more explicit and direct instructions on this head. When those numbers greatly increased, and its sublime doctrines began to be universally diffused through Asia and Europe, its governors became necessarily invested with more ample authority, and more extensive revenues. If at the very commencement of Christianity its numbers *had but one heart and one soul, and not any of them said that of the things, which he possessed, any thing was his own, but all things were in common to them*, Acts iv. 34, surely the same ardent zeal would animate its votaries, in subsequent ages, to contribute a tenth of their property to the comfortable maintenance of their aged and pious pastors. To suppose the contrary would be unjust, to those who relinquished friends and fortune in the cause of their Redeemer, and cheerfully ascended the fatal pile, to partake the honours of martyrdom.

It is the favourite maxim of this author, that the spiritual and civil power are, and ought to be, entirely *distinct*; yet he seems to forget that, in a passage cited by us in a former review, he derives both from one supreme source, namely, from God; that the civil power was originally established to curb and punish those offenders whom the laws of God and of conscience, had no power to restrain from infringing upon the rights and property of their fellow-creatures, united in the bands of social harmony. How then are they thus necessarily unconnected? And how is it consistent with the Catholic principles professed in this work, to contend that they are so? We cannot but suspect that the real foundation of such strenuous arguments for the Church's possessing no property, but what it derives from the civil power, voluntarily bestowed, and which consequently

consequently that power, when it pleases to exert itself, has a right to *resume*, must exist in principles too similar to those which tore, with remorseless fury, from the plundered and beggared clergy of France, property that had descended, unviolated, down to them, through successive ages; property guaranteed by all the authority of law, and all the sanctions of religion. We are far from imputing to this author any wish to promote in this country designs so criminal, or to justify guilt so atrocious; but he must know that some of the doctrines laid down in his third book have an ultimate tendency to renew in Europe those scenes of carnage and horror which have disgraced and ruined one of its finest kingdoms. In times thus critical, he ought, at least, both as a loyal Catholic, and as a professional man, to have written with more reserve and delicacy, on a point extremely hazardous, and, at best, greatly disputed; and it would have become him, before he so strongly charged Mr. Burke, as he does in page 313, with deserting "the principles of reason and consistency," to consider how inconsistent, to his own sect, that man must appear, who contends at once for the infallibility of his church, and yet not only gives up privileges which it esteems among the most valuable, but is an advocate for some of those doctrines which have an evident tendency to subvert both *Church and State*; and who, while he stands so *prominently* forward in favour of the Whig principles which brought about the revolution, seems to have forgotten that, by those very principles, the essence of popery was destroyed, and the Catholic religion for ever banished from the throne. We mention these circumstances merely to show how cautious those who make an attack should be, lest, while they direct their artillery against another's well-earned reputation, their own claims to praise, on the ground of reason and consistency, should not be founded on the firmest basis.

With respect to the point in debate, the *right* of the State, upon great national emergencies, to apply to its use, or to assume, the revenues of the Church, notwithstanding all the ingenious legal arguments of our author, who discusses it with laboured attention, we can by no means admit that right to be substantiated; we still heartily agree with Mr. Burke, in thinking that the ecclesiastical revenue (appropriated to the noblest of purposes, the support of that public worship of the Deity, which is the surest means of preserving, unviolated, the national morals, and tends also to the cultivation of science, and the maintenance, in decent independance, of a body of virtuous and learned men) is, to all intents and purposes, *private property*, sanctioned and

and guarded, like all other property, by the existing laws and the public faith : of this ancient and established fund,, we repeat with Mr. Burke, " that the State is not the proprietor, either for use or dominion, but the guardian only, and the regulator."

The greater part of the third chapter of this final book, is devoted to the consideration of the *Test Law*, against which the author violently declaims, as an oppressive ordinance, equally impolitic and absurd, and as preventing millions of loyal subjects from being useful to the State, in times most disastrous and dangerous, when every nerve should be exerted, and every hand armed for its defence. P. 341. A violent attack then follows upon Bishop Warburton's celebrated treatise on the alliance between Church and State; the subject of subscription to the thirty-nine articles is next discussed; and Archdeacon Paley, for his liberal and rational sentiments on that head, falls under the lash of our political theologian, who will not allow to Protestants that latitude of judging and thinking in which every Catholic who takes the oath of allegiance appointed for them, upon the Whig principles of the revolution, must, and undoubtedly does, indulge himself.

In regard to the *Test Act*, we declare ourselves to be of the number of those here anathematized, who think a national establishment of religion, upon fixed principles, supported with all the authority of the temporal power, and intimately connected with it, to be a grand and necessary effort of human policy. We cordially approve, and especially in times like these, of a *Test*, to evince the principles of those who hold places of distinction, trust, and emolument, under a government thus regulated; and, with respect to Warburton's production, though we do not in all points assent to it, we have ever considered it as one of the noblest efforts of genius; and, to use Bishop Horsley's words, " as one of the finest specimens that are to be found in any language of scientific reasoning, applied to a political subject." Our author first denies the bishop's assertion, that Atheism and Deism properly come under the jurisdiction of the civil magistrate. In a country where Christianity is established by law, we are, at least, of opinion that they *ought*; and a Christian writer, of whatever denomination, makes but an indifferent figure, when he pleads for the toleration of offences that strike at the very existence of society; for the first subverts the grand principle of all religion, natural and revealed, *the very being of a God*; the second aims to take from us the benefit of his *governing providence*. All the logic, therefore, of our author cannot disprove

disprove Warburton's proposition, on which the argument was built, that the Atheist and the Deist are, in fact, the basest of assassins, and consequently no better than criminals in the eye of every system that has religion for its basis. Warburton properly considered the religion and policy of a state radically as inseparably allied; a determination to support, at all hazards, a contrary system, does not permit our author to perceive the force of his arguments, or admit the justness of his decisions.

Mr. Plowden next enters into an investigation of the merits of the respective systems of Warburton and Rousseau; which, however differently founded, according to the respective opinions adopted and supported by those authors, he endeavours to prove are equally false in their principles, and defective in their conclusions. Great legal erudition, nicety of discrimination, and acuteness of argument, are occasionally shown in the course of this discussion; but we neither generally assent to his propositions, nor can we, with any satisfaction behold a far inferior writer, discharging his intemperate censure against a character so distinguished in the first walk of genius and literature as Warburton. The following extract, in which Mr. P. contrasts the respective systems of these writers, is as fair a specimen as can well be given, of the manner in which he treats both the subject, and the authors in question; and it will again prove, that a man, in the eagerness of supporting a favourite hypothesis, may sometimes be grossly guilty of the same offence of which he accuses another, and in the very page that conveys the charge.

“ It would fall in too intimately with the dogmatic assurance of the Warburtonian school, were I to treat every person, from whose opinions I differed, with disdain or contempt: and my rank is with those, whom his biographer declares to be “incapable of feeling strongly, or writing forcibly.” P. 121. I think it however my duty to observe, that the philosophic Citizen of Geneva, J. J. Rousseau, whom Warburton has treated with such contemptuous hauteur, for having said of him, in his *Contrat Social*, (l. iv. c. 8.) that “he held Christianity to be the only certain support of a body politic;” and that he (Warburton) “had proved, that, from the earliest ages, no state had ever been established without having religion for its basis,” in his theory of a *Social Contract* has wandered less wide of truth, and fallen into fewer contradictions and incoherences, than the chimerical projector of the *Alliance between Church and State*. The principles upon which both these philosophers have erected their different theories, appear to me to have been false: and it would be a difficult task to decide, whether the Bishop or the Citizen had advanced the more untruths about the revealed law of Christ, and the government of his church.



church. They both however appear to me to have run into one common error, which is that of extending the power of the civil magistrate over the care of souls, by attributing to him the conservation of the principles of the *being of a God, and his providence over human affairs, &c.* The like error has led to the like inconsistency in Rousseau as in Warburton. "Every individual may, while he does not suffer his religious tenets to lead him into any action or any omission, which may be injurious to others, entertain what opinions he pleases, without being controuled in them by the sovereign, who, having no jurisdiction in the other world, has no concern with the situation of men in a future life, provided they are good citizens in the present." This as clearly withdraws from his office every care of souls, as any thing said by Warburton. The Citizen has also spoken as honourably of pure Christian religion, as the Bishop. "There now remains to be considered the religion of man, or Christianity, not such as it is at this day, but such as the Evangelists taught it, which is very different from the present faith. By this religion, HOLY, SUBLIME, AND TRUE, mankind, the children of the same God, acknowledged all the human race as brothers; and the social bond, which united them, dissolved not even in the grave; but this religion having no connection with the body politic, left the laws possessed of that force only, which they drew from themselves, and did not give them any additional power." I remember nothing in the three books of the Alliance more orthodox than this.

"Although the Citizen of Geneva attribute to the magistrate the conservation of the same principles as the Prelate of Gloucester, yet it must be allowed, that he does not debase, vilify, and disfigure the Christian religion so much as the reverend Prelate, by making the Christian church surrender and alienate her rights to the state. The Philosophic Citizen, thinking less favourably of all mankind than the Church Dignitary thought of himself, has assumed for fact, that Christianity was no more to be found on earth, and that it had been substituted and replaced by what he calls *civil faith or religion*. Upon this hypothesis the Philosopher raised his faulty theory of a Social Contract. The Prelate, assuming the existence and perpetuation of Christian faith and church government to the end of time, attempted to effectuate and realize this hypothesis, by metamorphosing the church of Christ into a *civil* institution. "There is, however, a profession of faith merely *civil*, the articles of which it is the business of the sovereign to arrange, not precisely as dogmas of religion, but as sentiments conducive to the well being of society, and without which it is impossible to be either a good citizen or a faithful subject. The sovereign has no power by which he can oblige men to believe the articles of faith, which are thus laid down; but the unbeliever may be banished the state, not as an impious person, but as one unfit for that society; because incapable, from his principles, of being sincerely attached to equity and the laws; or of sacrificing, if occasion should require it, his life to his duty as a citizen. But if any one, after he has sub-

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\* Social contract.

forbore to these dogmas, shall conduct himself as if he did not believe them, he may be punished with death; for he has committed the greatest of all crimes—he has lied in the face of the law. The articles of the civil creed must be simple, few in number, precisely fixed, and free from either explanation or comment. The points insisted on must be a belief in *our God*, powerful, wise, and benevolent; who beholds all, and provides for all an expectation of a future life, where the just will be rewarded, and the wicked punished, and a firm confidence in the sanctity of the social contract and the laws.” P. 355.

After remarking that Rousseau carries the office of the magistrate to a degree further than Warburton, “even to the belief of future pains and rewards,” Mr. P. opposes them both, by insisting that these doctrines directly lead to persecution for religious opinions and practices, which, he asserts, is contrary to every dictate of law and liberty, “unless those opinions, and those practices, should interfere with the safety or welfare of the state.” P. 559. But that is the very point contended for, and demonstrates the necessary connection and co-operation of the spiritual and temporal power, on the close union of which depend the happiness and security of the state. The author afterwards directs his artillery against *test-laws* and *subscriptions*, and his reason for so doing, as well as that which influences many other adversaries of the established Church, is easily to be discovered in the last sentence of the following passage.

“No country of Christendom ever did, or now does, superabound like our own with religious tests and subscriptions. Now as every particular *test* or *subscription* is the key, by which the subscriber is admitted either to the capacity of holding, or to the actual enjoyment of some preferment of dignity or emolument, it will generally produce coldness, diffidence, disaffection, jealousy, or discontent in all, who thereby are excluded from these advantages either in the church or state. *Test-laws* and *subscriptions*, therefore, have seldom been treated by any writers without strong symptoms of predominant bias either for or against them. On one hand we hear a Warburton cry out, “When once we see sectaries of all kinds supply the civil administration, the next place to look for them is the pulpit and the stall.” On the other a Priestley thus addresses the members of the established church: “Must the members of this favourite church of yours engross all the good things of this life, as well as those of another, and must we unfortunate dissenters partake of neither?” P. 366.

To go again over the old field of argument upon the *test-laws* and *subscriptions*, beaten so frequently of late, both in and out of parliament, is neither consonant to our inclination, nor would it be of important use to our readers. We by no means

means think that Mr. P., from his particular feelings and persuasion, can be a proper judge of the subject; and we once more, in opposition to his misrepresentation of Mr. Paley's meaning, and his insinuations relative to the sincerity of those who may subscribe the thirty-nine articles, avow our satisfaction in the liberal (not "flimsy and unprincipled,") arguments, adduced by the Archdeacon in his explanatory observations on the duty of subscribers to that test of faith. We are still inclined to think with him, with regard to that act, that the rule of subscribing should be that of the *animus impo- nentis*; and that the principal enquiry should be, while paying that necessary respect to the laws of our country, *Quis imposuit et quo animo?* We feel ourselves, and we think the whole Christian community, greatly obliged to that gentleman for favouring the public with his rational, judicious, and enlarged, sentiments on this head; and we hope they will, as they ought, have a due effect upon every reflecting, unprejudiced, mind. Our anxiety, for continuing in use the test and subscription, does not arise from any particular apprehension for stalls and pulpits, but from our conviction of the absolute necessity of that proof of the subscriber's attachment to our admirable constitution, in *Church and State*; and, him who argues for the abolition of that proof, we must ever conceive to have little attended to, or little regarded, the true interests of either.

The fourth chapter of this long book includes a short history of the papal power, and the establishment of the Roman Catholic religion in England, before the reformation. This chapter must necessarily be very interesting to the great body of the Roman Catholics, still represented to consist of some millions of his majesty's subjects; annoyed by penal statutes, and oppressed with fetters, that render them almost useless to the State. The greater part of our readers, however, being less interested in the matters discussed, we must refer them for particulars to the work itself. This part is well and connectedly written, and the numerous legal allusions in it evince an intimate acquaintance with the subject.

There is one circumstance mentioned in it, however, which goes nearly to subvert the author's whole hypothesis; for, in treating concerning the Pope's power in these kingdoms, that union of the spiritual and civil authority for which we contend, and all idea of which he combats, is allowed in a degree to have actually existed, since "the Pope of Rome was, in some respects, *head of the civil establishment of religion in this country*; though, in all other respects, the king was the supreme executive magistrate, or head of that civil establishment."

ment." P. 418. This is rather vaguely expressed ; but in this and subsequent passages of this chapter, sufficient is acknowledged to prove that the Popes anciently possessed more than a spiritual jurisdiction in these kingdoms ; and so far his argument of the utter incompatibility of the two powers, spiritual and civil, is destroyed, and the exact contrary thus established. The whole, however, is intended as introductory to the fifth chapter, which discusses *the nature and power of the spiritual courts.*

In the perusal of this chapter we were much pleased ; for it commences with a manly and ingenious apology for an error committed by an assertion in the " *Jura Anglorum*," that these courts derived their sole authority from the temporal, not the spiritual, authority. This statement the author now acknowledges to be " incorrect and false." P. 455. " The same Almighty Power which thought proper to institute a church upon earth, must also," he says, " be conceived to have endowed it with privileges and powers peculiarly its own."

The judgment of these courts, being spiritual, he contends, is only applicable to spiritual objects. The appeals formerly made to the Pope of Rome, as head of the Church, are now made " to the Metropolitan of England, and, through him, to the king in Chancery, where delegates are appointed to revoke, or confirm, the sentence. P. 460. The abolition of this right of spiritual jurisdiction, which descended down from Christ and his apostles, he argues, would be criminal. As successors of the apostles, and governors of Christ's church upon earth, the episcopal order are to regard it as a sacred deposit, never to be surrendered to the civil power ; and he confirms his reasoning by a detail of the transactions, of a judicial nature, that took place in the Primitive Church, at the first council, or convocation, holden by the apostles and ancients, as recorded in Acts xv. In this primary ecclesiastical synod, the objects discussed were purely spiritual, there was no application at all made to the civil magistrate ; nor any reference, or consideration, had to the municipal laws of Antioch, where the dispute arose, to adjust which the council was convened. The result of the argument is that, " what the apostles could do independently of the civil magistrate, in the first century of Christianity, that, and that alone, may their successors do, independently of the civil magistrate, in the eighteenth." P. 469. Upon these principles, as far as possible, we believe, are our ecclesiastical courts founded and conducted ; due allowances being made for the altered circumstances

stances of Christianity, in the eighteenth, from what they were in the first century : that religion which was, then, the profession of only a numerous sect, having now become the established faith of the greatest nations of Europe, necessarily influencing their manners, and blended with their systems of jurisprudence.

The sixth, and final chapter, treats concerning the *king's supremacy over the Church of England*. This is, and our author confesses it to be, a delicate investigation ; but, truth being his avowed object, he determines at every risk to enter thoroughly into it. Different opinions on the subject, held by distinguished persons, both of the Papal and Protestant Church, are first brought before the reader. In the next place, the causes and history of Henry the Eighth's renunciation of obedience to the See of Rome, (that power, in defence of the supremacy of which he had previously written an able tract against Martin Luther) are detailed and stigmatized ; as might justly be expected from a Roman Catholic writer, irritated against the usurpers of that supremacy at a later period. The Clergy and the Legislature of those times are reprobated for tamely surrendering their peculiar rights and privileges at the command of an " ambitious, cruel, and lustful tyrant \* ;" and, in particular, the resignation of the Bishopricks into the king's hands, and to his authority in the disposal of them, is denominated " a species of *spiritual* prostitution unprecedented in Church History, and never since followed till the late infamous attempts of some Gallican bishops to renounce their order, by surrender of their sacerdotal charters to the National Convention." P. 547. The result of the whole argument is, that the king, having derived his power and station, as supreme head of the Church, from *human* concessions ; i. e. repealed acts of parliament, and not from any *spiritual* source, as the Bishop of Rome enjoys that distinction (descending to him from St. Peter, the vice-gerent of Christ, the true head of the Church) can only be considered, to use his own words, " as head, or first executive magistrate of the *civil* establishment of religion in this country." P. 545. If the king had derived his ecclesiastical supremacy from God, he stood in no need of a parliamentary recognition, or confirmation, of that supremacy. Such are our author's sentiments on this important subject, upon which, however, many great lawyers and able polemical

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\* This expression occurs page 549.

writers have materially differed ; holding that the supremacy of the spiritual, as well as the temporal power is, by the terms of the act of convocation, (quoted in p. 509) vested in the sovereign of these realms. We decline entering further into the argument ; but cannot conclude our remarks on this book, without again reprobating the dangerous doctrines advanced throughout it, tending to place the whole revenue of the Church at the absolute disposal of the State. That the Church, as the author contends in p. 552, “ is utterly incapable of possessing any temporal property,” is a maxim pregnant with the most fatal mischief ; and, if it could be established by the levelling demagogues of the day, as is their anxious wish, would lead to consequences, destructive not only of the Church, but of the State.

While we look back on the pages of this very ingenious, but, in many respects, inconsistent work, we are alternately filled with admiration at the author's abilities, and regret for his want of prudence and candour. At a critical period in the affairs of this nation, he has stood forward the avowed defender of doctrines, at best disputable, if not hostile to its internal repose. At his first setting out, ingenuous in his professions and writing like a liberal Catholic, we found nothing material to blame, but frankly gave our commendation to a work of learning and labour. It was a novel, and, to us, a pleasing spectacle, to see a member of the Church of Rome endeavouring to divest the minds of his brethren of prejudice and passion. The repeated occurrence of the word “ Whig and Whiggism,” though not entirely grateful to our feelings, because we conceive it to be the watch word of the day for a very different purpose, and because we fully comprehend its latent meaning, inspired us with no alarm, when we considered that it fell from a member of a large body of Christians, not remarkable for cultivating, or extending the principles of Whiggism. We soon found that much desultory, and some extraneous, matter was introduced into the discussion ; and that the superstructure by no means corresponded in style, or proportion, with the basis on which it was raised. Art then succeeded to ingenuousness, and subtlety took the place of candour.

With all its defects, however, it is a work of extensive erudition and profound research. The subjects are generally dry, but are so discussed as to interest and entertain most readers ; and they, who peruse it with caution, may, in general, peruse it with improvement.

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BRIT. CRIT. VOL. VII. FEB. 1796.

ART. IX. *The Life of General Dumouriez. In three Volumes.*  
8vo. 1l. 1s. Johnson. 1796.

**F**ROM a celebrity raised with wonderful rapidity, and with great ability supported, Dumouriez has fallen as suddenly into an obscurity bordering upon oblivion. The events of the times are so important, that attention is not long permitted to dwell upon any single object; yet the life of such a man, written by himself, is a document to which curiosity will recur, when the immediate interest of the transactions in which he shone shall be totally extinct. When we noticed the original edition of this work (Vol. VI. p. 89), we promised a more extended account, in case of a translation, which engagement we shall now fulfill, premising the short and animated advertisement of the author, in which he notices the connection of this work with the *Memoirs* published before, and expresses very generally his sentiments on the subject.

“ Pressed by circumstances, I presented the public with the last two books of my life, before the first six. I do not choose to reply to the criticisms that my enemies may make on those two books, in any other manner than by the publication of my whole life. I live on calumnies as storks live on serpents, without being hurt by them.

“ The six years which remain to be filled up, to terminate the present century, will still furnish many important events: let my work be perused with attention, and it will be seen that I have anticipated part of them.

“ This book will be found to contain great truths; my compatriots especially will be struck with the recital, when their frenzy is past. May they prove useful to them! I shall then have served my country, even after my death; I shall then have lived long enough, and my age and nation will not abjure me: in that case I shall not wholly die.” P. iii.

Dumouriez was born at Cambray, Jan. 25, 1739, of a noble parliamentary family\*; the name had been originally Duperier, but that of *Mourien*, or, by Parisian corruption, *Dumouriez*, had been taken by some branches, from a female ancestor. Dumouriez had two sisters, both older than himself, one of whom was Abbess of Fervacques at St. Quintin,

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\* “ It may not be amiss to observe, that this was termed *noblesse de la robe*; which, although honourable perhaps, was considered as far inferior to the *haute noblesse*, or those who sprung from the ancient barons, and affected like the German grandees to lose their origin in the night of Time!” TRANSL.



His father was a military man, and commissary of war. He finished his education at college in 1753, but studied with his father two years longer. After refusing to become a monk, and beginning to study the law, he accompanied his father to the army in 1757, on the breaking out of the seven years war. Here his inclination for the military line discovered itself, and he was employed by the Marquis d'Armentiers as an *aide-de-camp*. In this war he distinguished himself, obtained a captain's commission of horse from the Duke de Choiseul, and, at the close of the war in 1763, the Cross of St. Louis. About this time he became enamoured of his cousin, whom several years after, when no longer attached to her, he married. In 1769 he served in Corsica, and, on his return to Paris, obtained a pension. In 1770 the Duke de Choiseul sent him into Poland; but, that minister being disgraced at the latter end of the same year, he did not long continue there. With the next minister, the Duc d'Aiguillon, he kept no terms; and, being employed by the king on a secret mission to Hamburgh, was there arrested, and conducted to the Bastille. His account of his studies and adventures, during six months of confinement in that place, is entertaining and curious. The death of the king at length released him from all consequences of ministerial enmity. In 1774 he married his cousin; two years after he was appointed assistant quarter-master-general of the Coasts of Boulogne; and, in January 1778, commandant of Cherbourg. Nothing very remarkable happened to Dumouriez between this time and the revolution in 1789, his account of which commences very early in the second volume, and from that place the work becomes more interesting and important. We shall not, however, any further pursue our chronological sketch of his life; because, after this period, it becomes connected with events the dates of which are in every person's hands.

There are no parts of this narrative that more forcibly arrest the attention of the reader, than the private interviews of Dumouriez with the unfortunate Sovereigns of France. We shall select that which respects the sanctioning of the two decrees for forming a camp of 20,000 federates, and for transporting or imprisoning the non-juring priests.

“ On the morning of the succeeding day Dumouriez was summoned to the castle. He found the king in his apartment, and the queen along with him, who instantly said :

“ Do you think, Sir, that the king ought any longer to endure the menaces and the insolence of Roland, and the impostures of Servan and Clavieres ?”

“ No, madam ; I myself am filled with indignation ; I admire the king's patience, and I dare to supplicate him to change the whole of

the administration: let him dismiss all the six ministers, and choose men who shall not be considered as belonging to any party."

"Such is not my intention," replied Louis; "I wish that you, Lacoste, and that honest man Duranton, should remain. Do me the favour\*, however, to ease me of those three factious and insolent men, for my patience is entirely exhausted."

"The thing is dangerous, sire; but I am ready to carry it into execution. I shall propose to you certain conditions; but in the mean time you must permit me to insist on my first proposition. I am hated by the three factions that divide the assembly and the capital. All the newspapers abuse me; I am rendered entirely unpopular; it is only by means of the public opinion that a man can govern to advantage, and this is no longer on my side; I cannot in reality be hereafter useful to you; perhaps indeed the hatred, that is now testified against me prove hurtful to your majesty. Reflect on this, Sire; it will be said of the three ministers who remain in place, that they are become aristocrats and conspirators. I am of opinion, that it is better for us to retire with the others. I will also add, with that frankness which becomes a duty more especially in such dangerous times, that Lacoste and myself are immoveably fixed in favour of the constitution."

"The queen on this appeared to be chagrined! the minister's eyes were fixed on her: when the king said:

"I am well acquainted with your principles, and I know that the constitution ought to be obeyed. For this purpose it is necessary that you should remain in the council. Make haste and nominate three new ministers to me."

"I had the honour to tell you, sire, that I was about to propose certain conditions to you. They are as follows: sanction the two decrees, and appoint a secretary to the council on the same day you nominate your three ministers."—"That cannot be," replied the king.

"The queen also exclaimed against the hardness of the conditions. "They are necessary for your safety," said the minister; and then turning towards her majesty, he conjured her in the tenderest manner to bethink herself of the fate of the king and of her children, and to join her influence to his. After this he repeated all the arguments which he had used with his majesty in the presence of the council, and he added: "If I deemed the sanction proper before the king expressed to me his just desire of getting rid of the three factious men who torment him, think how indispensably necessary I must suppose it at present. If the king apply his *veto* under the present circumstances, the three ministers will appear to be the victims of their patriotism; and I will not answer, but that the most violent extremities may be recurred to, which in a few days may, perhaps, bereave you of your crown. As to myself, I forewarn your majesty, that I cannot act contrary to my principles. I really think in the same manner as these three men relative to the propositions in question. I can also assure you, that Lacoste and Duranton do the same; I know not what they may resolve upon on the present occasion, but as to myself, even should I be unfortunate enough to displease you, I feel myself obliged to declare, that

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\* It should be service. *Rev.*

I will not remain in the council if your majesty do not sanction the two decrees."

"The king was at first vexed; and Dumouriez was about to leave the apartment, when the queen called him back, and said: "Think, sir, how hard it is for the king to sanction a decree, which will bring twenty thousand rogues to Paris, perhaps to massacre him."

"Madam, there is no manner of occasion to exaggerate the danger. The decree says, that the executive power shall point out the place where these twenty thousand men, who are not rogues, are to be collected. It also says, that the minister at war shall be charged with the appointment of their officers, and shall fix the mode of their organisation. It will be necessary that the minister about to be chosen by the king should pitch upon Soissons, as the place where they are to be assembled; and that he should nominate a lieutenant-general, who is a man of resolution, and two good major-generals to command them. These men must be formed into battalions; the moment that five or six have been assembled and armed, the minister will comply with the requisitions of the generals, and send them to one of the three armies; and thus a decree, conceived with bad intentions, far from being hurtful, will prove highly salutary."—"But are you sure of being able to obtain permission for assembling them at Soissons?"

"I will answer for it."

"In that case," said the king, at the same time becoming more cheerful, "it will be necessary, that you yourself should take upon you the war department."

"Sire, I have at present only a slight and indirect responsibility in the department of foreign affairs; that of the war department is direct, and the sums to be accounted for amount to more than four or five hundred millions; your generals too are my enemies, and I shall be charged with their errors. But as this measure is connected with the safety of your majesty, your august family, and the constitution, I will not hesitate. You will then agree to sanction the decree for the twenty thousand men?"

"Yes, most willingly, if you be minister at war, as in that case I shall entirely confide in you."

"There is no longer any difficulty then, sire, about the secretary to the council. Either choose yourself a person who possesses your confidence, or consult with Mr. de La Porte."—"Very well. I will speak to him on this subject, and you can settle the matter together."

"Let us now come to the decree relative to the priests."

"Oh! I cannot yet determine on that point."

"You have laid yourself under the necessity, sire, of sanctioning this, by having sanctioned the former."

"I committed a great fault on that occasion, for which I reproach myself."

"Sire, if you do not sanction this decree, the second fault will be still greater than the first, for you will then apply the poignard to the throat of these unhappy priests."

"The queen acknowledged that the minister was in the right, and supported his opinion. The king was violently agitated. Dumouriez pressed him in the most earnest manner, observing, at the same time,

time, that this second sanction was absolutely necessary for obtaining what he desired. At length this prince, after having displayed the utmost repugnance, promised to give his assent.

“ There was a council that very night. The three ministers were more insolent and more violent than ever; they pressed the king in a very rough manner, either to give or to refuse his sanction, threatening, in the latter case, to resign instantly.

“ There was so little secrecy observed in the palace, that, at the expiration of six hours, it was whispered all over Paris, that Dumouriez had changed parties, and that more than twenty Feuillans had presented themselves at his door, on purpose to pay their respects to him. The council was very short; the king dissolved it with temper and dignity, and wrote a note to Dumouriez, in the course of the same evening, in which he intreated him to propose three new ministers.” P. 363.

How much credit may be due to these narratives of Dumouriez, we leave to more skilful politicians to discuss, or future historians to determine; certainly, if his own account may be credited, he was uniformly the friend of the king, and desirous of preventing all the sinister events that afterwards took place. They will also ascertain how much moment should be given to declarations such as this.

“ When the reign of anarchy, and the triumph of villains, shall have passed away, they (the French) will then read these memoirs; and the whole nation, which cannot entertain any manner of doubt respecting the facts, that have so recently occurred before its own eyes, will recognize the real patriotism of General Dumouriez, his disinterestedness, his attachment to the constitution, and consequently to the constitutional king; and the services, both political and military, which he has rendered to his native country. They will then no longer blame his conduct; even those, who instigated the barbarous decree of proscription against him, will blush. If he be then of an age at which he can prove useful to his country, he will devote himself anew to her services; if he be dead, his wishes will have anticipated this moral revolution, which he can now with confidence predict; because it will infallibly occur, and will be produced by the excess of evils, and the impossibility of sustaining liberty by means of an absurd government, founded on barbarity, terror, and the subversion of all the principles necessary for the maintenance of human societies.” P. 420.

Dumouriez relates his own campaigns with that combination of spirit, rapidity, and distinctness, which can arise only from clear and comprehensive views of the subject, and strongly impresses the idea of his being fairly equal to the fame he achieved. He confesses his own errors with the same frankness with which he points out those of his adversaries, and the narrative is altogether such as could not be expected from any other hand. That it is, in general, favourable to his reputation, may be presumed; but, if there be much distortion of the truth, it is at least conducted with ability, which indeed the whole book abundantly displays.

ART. X. *Archæologia, or miscellaneous Tracts relating to Antiquity. Volume XI. 460 pp. 1l. 1s. White, &c.*

THESE volumes first began to be published in the year 1770, and have now increased to eleven in number. They were long wanted before they began; the antiquarian knowledge of our countrymen previously flowing in a kind of subterranean current, invisible to the general eye of the world, and only seen, by a few, to bubble up at times, in a petty spring or two, within the walls of the Royal Society. The fear, however, of diverting those springs from this reservoir, we apprehend, through many years baffled all attempts to form a regular basin for them; as the late Lord Willoughby, president of the Antiquarian Society, always opposed them, (we understand for that reason) during his possession of the chair. In a few years after his death, a publication took place, which at once ensured, to the use of the public, the treasures already contributed, and called in new acquisitions of a superior kind. It lent an additional spur to the mental exertion of the members, and it fanned every spark of genius into a flame, by holding out the hopes of a publication to every writer. What was previously calculated for a mere set of acquaintances, and for a private meeting of brothers in study, would now be circulated round the island, and be read by all the antiquarian scholars within it. The volumes have accordingly risen in importance, and (as we believe) have pretty uniformly risen, ever since their first publication. They have certainly given birth to many dissertations, which would never have been formed without them; and have as certainly secured many for the public, which otherwise would have been lost to it. They therefore constitute, in general, a very valuable body of historical intelligence. The present volume, however, strikes the writer of this article, who has been carefully watching, for years, the march and progress of the antiquarian mind in these volumes; as not maintaining the spirit of the march, as lagging behind some of the late volumes, and as even turning back to marshal with some of the first. We may be mistaken in this judgment; but our feelings have dictated it, on a careful perusal of the whole. Nor can we at present see more, than three dissertations, upon which we should particularly dwell. One of these is,

“ I. *Observations*

*" I. Observations on Pliny's Account of the Temple of Diana, at Ephesus. By Thomas Falconer, Esq. of Chester.*

This gentleman is now gone into that world, in which our praises or our censures can have no influence, But we knew him personally about twenty years ago, and found him a man of taste and science, singularly comprehensive in his range of reading, judicious, and communicative. He was then particularly knowing in history and travels; and the dissertation, now under review, shows that he retained his fondness for both to the last. At that period he projected a new edition of Strabo, to be printed at the press, and from the purse of the University of Oxford; made a considerable progress in it, but lived not to publish it. His papers, however, are in the hands of the University, and some advance is made towards the publication. He fell, we understand, into such a lazy luxury of study, as to lie prone in bed all morning, and to read a Greek folio laid upon his pillow. He thus reduced himself to such a debility of mind and body, as to fancy he could not sit a horse, when he was strongly urged to mount one. A journey into Scotland restored him for a time, but he sunk under his complaints about two years ago, we believe, leaving no other memorial of himself than the Strabo, yet unpublished, and his dissertation on the temple of Ephesus. Upon Strabo, as the child of his mind in its fullest vigour, whenever our "alma mater" shall be delivered of it, and

*Castra fave Lucina, tuus jam regnet Apollo;*

must his reputation, in our opinion, be rested with posterity. The present essay is too small, too slight, and too erroneous, to be cited as the healthy offspring of a man, so extraordinary in his talents and attainments. This we shall attempt to show, in deference to the author's memory, and in justice to an important object of antiquity, by a very minute examination.

In *Archæol. Vol. VI.* is another dissertation upon the same temple, written by Joseph Windham, Esq. of Salisbury.

"In the memoirs of the academy of Cortona," Mr. Windham tells us, "is a treatise written upon this subject by the Marchese Poleni, who, from his acknowledged skill in architecture, and profound erudition as an antiquary, has been enabled to throw light upon many passages, till his time held obscure. If, in the present instance, his ideas fail of their usual clearness and perspicuity, it is surely to be inferred, that the text itself, when rendered agreeably to its common acceptation, is deficient, and that some further illustration is necessary; his interpretation certainly deviates, in many respects, from the rules of that art by him, in other places, so well explained."

Thus

Thus does Mr. Windham reprobate the Marchese Poleni's plan of the temple, to introduce his own ; and Mr. Falconer reprobates both, to introduce a third.

“ When I engaged myself to some friends,” says Mr. Falconer, in a strain that apparently betrays his hastiness, “ to vindicate Pliny, in relation to the description of the temple of Diana at Ephesus, I was not aware how many ingenious writers had discussed the same subject. Having, however, been lately favoured, by a learned and noble friend, with the memoirs of the academy of Cortona, I have read the Marchese de Poleni's curious and instructive paper on this subject, and have also considered Mr. Windham's description of that structure.—I owe much to these learned persons, but am not discouraged from attempting a farther explanation of the text of Pliny.—I must acknowledge my obligation to Mr. Windham for correcting the punctuation, and reading “ *columnæ centum ; viginti septem a tingulis regibus factæ.*” To suppose otherwise would introduce an odd number of columns, the disposition of which has made the Marchese Poleni add a circular peristyle of columns at the back of the temple, and suppress both the *pronaos* and *pylicum*, which seem to have been essential parts of a sacred edifice in these ages. On the other hand I must own, that I disagree with the learned describer, Mr. Windham, in more than one part of his discourse.”

He disagrees in two points. He cannot concede to Mr. Windham, ‘ that the intercolumniation was the eustyle,—as Vitruvius expressly tells us, that the temple of Diana was a *Diastylos*.’ This objection is as unanswerable in itself, as it is fatal in its efficacy ; the very words of Vitruvius being cited in the margin, and decisive in their evidence. ‘ The figure of the temple,’ as Mr. Falconer objects again, but unhappily, ‘ is often represented in a temple of six or eight columns ; of one of which Mr. Windham has given us an elegant engraving. I differ, however, from that learned gentleman, in supposing that it represents the real temple. The foliage on the shafts of the columns, and the flower-work above the pediment, indicate rather the minutiae of a jeweller, than the simplicity of a great architect. I should rather suppose these represent the *ναοὶ ἀργυροί*, mentioned in the Acts of the Apostles, silver shrines.’ But this objection is of no avail. The representation is apparently from the Greek inscription round it, not derived from a shrine, but taken from a medal, struck at Ephesus, and familiar to antiquarians. As to the flower-work above the pediment, Mr. Windham adduces a positive proof of its existence in another temple ; saying, that ‘ at Athens, in the choragic monument of Lysicrates, it is still preserved very perfect.’ This fact repels Mr. Falconer's objection for ever. Nor is Mr. Falconer's reply, it ‘ is not, as I conceive, applicable to so vast an edifice as the temple of Diana ;’ any thing more in the estimate



mate of fair reasoning, than the mere voice of prejudice, sinking under conviction reluctantly. The fact proves the existence of the ornament, not in a jeweller's shop, but in a building; a building, Grecian and ancient, like the temple of Diana; and the vastness of the temple can certainly not be urged against an ornament, actually found upon this very temple, in a coin of the city.

But we have ourselves some objections to urge, equally against Mr. Falconer and against Mr. Windham. Mr. Falconer enquires,

‘What Pliny means by these words, “triginta sex (Scil. columnæ) coelatae, una a Scopâ.” The Marquis Poleni places them on each side of the cell of the temple; and, if there were any certain number more adorned than the rest, they could not have a place in the peristyle. As I cannot allow more than sixteen within the walls, I am inclined to think the emendation of Salmasius is right, “uno a Scopâ.” The columns had capitals, bases, and flutings; and what more ornaments could they have? The most obvious meaning is, that *thirty-six columns were raised while Scopas had the sole direction of the works.*’

This passage, in our opinion, is pregnant with errors. Scopas was never the director of the works, as the words immediately subsequent, in Pliny, testify of themselves, ‘operi præfuit Chersiphon architectus.’ Strabo also confirms what Pliny thus reports concerning the first erection, πρῶτος μὲν Χερσίφρων ἀρχιτέκτων; and subjoins concerning the second, ὃν φησὶν εἶναι Δεινοκράτους ἔργον. Concerning the second, Solinus speaks more peremptorily, ‘faber operi Dinocrates præfuit.’ Scopas then had no direction over the works, either in the second or the first temple. He was only at it when ‘he was ordinarily a mere statuary\*.’ The word ‘coelatae,’ shows this decisively†. Yet what was this ‘coelatio’ of the columns at Ephesus? They had ‘capitals, bases, and flutings,’ notes Mr. Falconer; ‘and what more ornaments could they have?’ The very ornament, we reply, which Mr. Windham’s engraving of the temple ex-

\* Pausanias calls Scopas an architect, saying he built a temple of Minerva at Tegea, and was also a statuary, τὸν ἀρχιτέκτονα ἱπποδάμοιο Σκόπαν αὐτῷ γενέσθαι τὸν Πάριον, ὃς καὶ ἀγάλματα κ. ἡ. λ. But Pliny considers him as a mere statuary; and a mere statuary he was at Ephesus.

† Pliny xxxvi. 5, of the shield of Minerva, in her statue at Athens, ‘in quo Amazonum prælium coelavit [Phidias] intumescente ambitu parmæ,—in base autem quod coelatum est, Pandoræ genesis appellavit.—Scopas habuit æmulos eadem ætate, Bryaxin et Timotheum et Leocharem, de quibus semel dicendum est, quoniam pariter coelavere mausoleum;—cingitur columnis xxxvi. ab oriente coelavit Scopas, a separatione Bryaxis, a meridie Timotheus, ab occasu Leochares.’

hibits to us, that ‘foliage on the shafts of the columns,’ which Mr. Falconer has remitted so unjustly to the jeweller’s shop, and which we now want at the temple for the explanation of Pliny. All the columns had Mr. Falconer’s ornaments, but *thirty-six* had Mr. Windham’s. Yet these thirty-six were not all ornamented by the hand of Scopas. The words of Pliny indeed are violently altered by Salmasius and Mr. Falconer, in that spirit of hypothesis which will *make* what it cannot *find*, and which always takes refuge in *making* from what it actually *finds*. In some copies the words are, ‘quarum una a Scopas,’ as they are in Mr. Windham’s, where the alteration is precluded at once. Even in our copy, Mr. Falconer’s, and Salmasius’s, where the words are, ‘una a Scopas,’ without ‘quarum,’ to alter them into ‘uno a Scopas,’ would be to fix false Latin upon Pliny, as true Latin requires ‘ab uno Scopas,’ or a Scopas uno; and to give him a meaning directly contrary to his words, Scopas, having twined his foliage round only *nine* columns of the mausoleum of Caria, and round only *one* of the temple of Diana: the thirty-six columns of Pliny, therefore, were all engraved or *foliated*, whatever Mr. Falconer may alledge; one by Scopas, a most eminent statuary, and the rest by others. So far have we argued against Mr. Falconer alone. But we now turn against him and Mr. Windham together. ‘It is a conjecture not improbable,’ observes Mr. Windham, ‘that *most* of these ancient buildings were *hypethras*, or open at the top; that *many* of them were so, is certain.’ This is all which he says; but he has actually represented the temple in his plan, as all open in a long square at the top. But Mr. Falconer adopts the idea thus proposed conjecturally, and realized in the plan, only to render it conformable to the text. ‘One difficulty now occurs,’ notes Mr. Falconer, ‘what was the mode of giving light to so extended a building. Neither Pliny nor Vitruvius mentions it; so we own only from *conjectures*. The Marquis Poleni supposes a wall, above the columns, pierced with windows; but this is not consonant to the general form of Grecian temples.’ I agree, therefore, with Mr. Windham, that there was an *hypethros*, or open space in the roof, large enough to diffuse a light over the inside of the cell. It is marked in the plan, but occupies only *half* of the long square given it by Mr. Windham: so much do these authors differ, even when they most agree! They both also disagree with Pliny. ‘Convenit,’ as Pliny tells us, concerning this very temple, ‘*teetum-ejus de cedrinis trabibus.*’\* Or, as he farther tells us in another passage, “*etiam nunc scalis teetum Ephesiae Dianæ scanditur,—ibi ad præcipuam altitu-*

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\* Pliny xvi. 40.

*dinem exeunt\**.' In this manner do visionary architects erect their temples, while the cotemporary describers all the while stand by them, mocking their vain labours, and ready to level them at once! But Mr. Falconer contradicts not merely Pliny in this, but——himself. He shall, therefore, convince us against himself and Mr. Windham, that, in the *first* temple, 'the *roof*, of whatever wood it was composed, must have been very combustible†;' and that, in the *second*, 'the *roof* was repaired with cedar‡.' Nor are these merely casual expressions, the effusions of momentary haste and unthinkingness; Mr. Falconer dwells upon the point largely, at the very time. He cites and translates himself a passage in Strabo, and then comments upon it thus. "Apollodorus says, they restored the temple, from effects which the Persians had deposited there. Now there were no such deposits at that time; and, if there had, they must have been consumed together with the temple. After the fire, the *adytum* of the temple being *open to day*, who would have chosen to lay any deposit there?" No words of mere implication, surely, can more clearly signify in opposition to Mr. Falconer, that, *before* the burning of the temple, the *adytum*, the cell, the very temple itself, was *not* 'open to day!' Yet Mr. Falconer proceeds, unaffected, and unimpeded, thus. 'Such are the words of Strabo, none of which imply, that more than the *naos* or *cella*,' the very cell or temple itself, 'was injured by the flames. The *roof* must have been very combustible. I cannot but lay some stress on the word *συνός*, translated by the Latin word *adytum*, which was left *without a roof*' after the fire; 'for this expression seems to imply, that no other parts were materially damaged, and consequently the walls, as well as the double peristyle, were preserved.' The author thus overshoots one object entirely, in his keen pursuit of another. But he gives us a full confession, as the last of the only two who ever supposed this temple to be open above, that it had a roof of cedar, or some other wood, at both periods of its erection. We have one more argument to urge, and it is against Mr. Falconer alone. 'The stair-case,' to the roof, 'was made, as Pliny says, "*ex vite unâ Cypriâ*;" not of a single vine-stem, as some have thought, but of no other.' The words of Pliny run thus at full length, '*etiam nunc scalis tectum Ephesiæ Dianæ scanditur ex vite unâ Cypriâ, ut ferunt, quoniam ibi ad præcipuam altitudinem exeunt.*' These evidently imply, by their reference to tradition, and their intimation of the height, that the stair-case was not made in any common way, or of several vine-stems. No! This would be too petty for such an intimation, and such a reference. They assert

\* Pliny xiv. 1.

† Arch. 19.

‡ Ibid. Ibid.

the stairs to have been formed out of a single stem, they specify the stem to have been a vine of Cyprus, and they appeal (notwithstanding the necessary length of the whole) to tradition for the fact. Thus the very marvellousness of the fact, which has been urged against the truth of it by Montfaucon\*; and against the obvious meaning of the words by Mr. Falconer, was the very reason that induced Pliny to record it.

Here we should naturally terminate our revival of the essay, but knowing how much the name of Mr. Falconer will impose upon the too easy faith of some antiquaries; and having fully convinced ourselves of the fallaciousness of all these speculative constructions, we are willing to impart the conviction to our readers. We shall, therefore, close at once with our author, and show his whole fabrication to be a false model of the temple. The original temple still exists in its ground-works, we are firmly persuaded, and cries out against these imaginary representations of it. All the local circumstances unite to appropriate the ruins, and to exhibit the temple†.

‘This wonder of the world,’ notes Mr. Falconer, ‘was erected under Mount Pion, or Prion, in a low situation. The sea at one time flowed very near its walls; but the mud, brought down by the Cayster, which has now filled the whole harbour, had usurped on the sea before the days of Pliny, as he himself expressly declares,’ “Ephesi, ubi *quondam* ædem Dianæ alluebat ‡.” ‘Hence I conclude, that the temple was farther from the sea than the city; for the same author says, that Ephesus itself was *in orâ*, and consequently nearer the mouth of the river.’ That a temple, which was actually washed by the sea, and which is argued by Mr. Falconer to have been so, could possibly be farther from the sea than its accompanying city, is such a solecism in thinking, as we did not expect to find in such a writer. But it results entirely from that impulse of systematic prejudice, which has here infringed upon the understanding, and deranged its ideas. We see its influence again, in the sentence immediately following; which infers the temple to have been farther than the city from the sea, *because* the temple was only *washed by the waves*, and the

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\* Ant. Exp. II. Part I. p. 55. Humphreys.

† Mr. Falconer, p. 10, says, “Mutianus (Pliny, l. xii. c. 4, l. xvi. c. 40) thought it,” the statue of Diana “was vine-wood, but owns it was covered with a varnish of nardus, to conceal the joining of the pieces.” Yet the words of Pliny carry a very different meaning; “adjicit [Mutianus] multis foraminibus nardo nigri, ut medicatus humor aliat teneatque juncturas.” So wildly devious is the version from the original!

‡ Lib. ii. c. 35, as cited, but ii. 85, really,

city was placed upon the coast. But indeed the meaning of Pliny, when he places Ephesus 'in orâ,' was merely this; that Ephesus was a *maritime* town, while some other towns were inland. "*Litori appositâ Derasidas—*," he says, "*intus et Thyatira—, in orâ autem—Ephesus—et intus ipsa Colophon\**." The temple, therefore, and the city, were both upon the sea, and the temple was so near to the sea as to have had its walls once washed with its waves. For these passages of Pliny, let us remark, speak of the *whole* city of Ephesus, and of the temple as a *part* of it. The *whole*, the city including the temple, lay 'in orâ.' It was *at the city*, that the sea once washed the walls of the temple; '*Ephesi—Ædem Dianæ alluebat.*' And the temple was *within* the city, in the days of Pliny.

Having thus turned these two passages directly against their producer, we proceed to a proof in him more historical, more plausible, but equally false. 'In the days of Herodotus,' he remarks, 'the temple was seven stadia distant from the city. Lysimachus, one of Alexander's successors, enlarged Ephesus, by removing thither the inhabitants of Colophon; so that, in the time of Strabo, the distance of the temple was scarcely two stadia.' Mr. Falconer has here traced the history of Ephesus with a careless hand. The city was first fixed at the Athenæum, *without* the posterior walls of Lysimachus, and to the east of that Mount Prion which afterwards had a part of the walls upon it; *ἡ πόλις ἦν τὸ παλαιὸν*, Strabo tells us, *παρὶ τὸ Ἀθήναιον, τὸ νῦν ἔξω τῆς πόλεως*, and *ὁ Πριὼν—ἔχων μέρος τῶ τείχεος αὐτῆς*. This was its site in the days of Herodotus, when it lay seven stadia from the temple. But, before the days of Lysimachus, the city had crossed over Mount Prion, and settled on a plain between it and the temple; as he induced them by a stratagem, to remove again, and settle upon the mount itself. The stratagem which he used, shows the nature of the site; he, taking advantage of a violent storm of rain, says Strabo, *τηρίσας κατὰ ῥαχὶν ὄμβρον*, stopping up all the sewers, *συνέργησε καὶ αὐτὸς, καὶ τὰς ῥινέχας ἐνέφραξεν*, and so flooding the town, *ὥστε καὶ ἀκλῦσαι τὴν πόλιν*. The city was then pitched upon the hill where Pliny pitches it, '*attollitur Monte Pione;*' and was only *two stadia* from the temple, the plain between the temple and the city being about *a quarter of a mile* broad, from the east to the west†. The temple was then *very near* the city, and (what is much more, yet very plain) was actually inclosed within the walls of it, at the very removal of the town from the plain to the mount. The walls of Lysimachus are still remaining,

\* Plin. v. 29. † Pococks II. Part II. p. 49.

almost,

almost entire in some places, showing in others their foundation, ten feet in thickness, ranging at the east end, as they ranged in the days of Strabo, along the summit of Mount Prion; and, at the west, inclosing the temple with its plain before it\*. So apparently was the temple within the walls of the city, from the days of Lydimachus to the days of Strabo and of Pliny.

Yet Mr. Falconer persists in removing the temple, and banishing it from the city. 'As the *old* authorities,' he cries, 'fix the temple *out* of the inclosure of the walls, we may justly wonder that all the *modern* travellers I have read, except my ingenious friend Dr. Chandler, have looked for Diana's temple *within* the walls of Lydimachus.' We have already seen Pliny, one 'old authority,' plainly twice including the temple *within* the city. We have actually seen Strabo, another 'old authority,' planting the very city itself in the plain immediately before the temple. Thence indeed he transplants it to the mount behind, yet fixes it even there at only two stadia distant from the temple, the very breadth of the plain at present. But we have another 'old authority, much older than either of the two former, existing to this very day, and speaking to our very senses; that, at the removal of the town to the mount, and during the very re-construction probably of the temple itself, Lydimachus drew his walls to take the whole plain, and so to take the very temple, at the west end of it, within the circuit of them. So fully do the 'old authorities,' unite against Mr. Falconer! But let us turn to a modern authority, even to Mr. Falconer himself; and we shall see him testifying the same with all. 'This wonder of the world,' he says in a passage cited only a little before, 'was erected *under Mount Prion or Prion*, in a low situation—; the sea at one time flowed very near its walls.' He thus, in a moment of freedom from the pressure of prejudice, places the temple where all have placed it before him, on the plain under Mount Prion, and close to what was once the sea: and the walls of Lydimachus, which mount up so high in antiquity, actually appear at this day pointing into the heart of the sea, but bending inwards to avoid it, then running close along the city border of it, and so forming the back wall to the reputed temple.

Mr. Falconer then applies himself to discredit the remains which have been discovered there, as different in form and fashion from the ancient descriptions of the temple. But he is almost as little successful as he was before. 'Spon and

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\* Pococke 46. 47.

Wheler, who travelled together,' he tells us, ' must have visited the same ruins. The lively Frenchman found a resemblance, in those he saw, to Pliny's description; which the sober examination of Sir George Wheler could not discover. It is a sufficient confutation to say, this ruin was of the Doric order.' That the real temple was of the Ionic, we readily allow to Mr. Falconer, because Vitruvius asserts the point. Had the ruins of Spon, therefore, been really Doric, Mr. Falconer's objection would be irrefragable. But Spon made a mistake, in calling some pillars Doric which were not so; and Montfaucon long since corrected this mistake\*. ' Mr. Falconer's objection, therefore, is repelled at once—' Dr. Pococke has gone farther,' he adds, ' by giving a plan of the supposed temple; but his plan has no resemblance to any Grecian temple, and he thinks it was of the composite order, and not the Ionic.' That the Dr. thought the ruins of the composite order, is not truly stated by Mr. Falconer; as the Dr. only once says incidentally, that in the mosque of St. John, at a village to the east of the walls, and a whole mile (we believe) from the temple, he saw a beautiful composite capital, which he thought came from the temple, but more probably came from some much nearer building in that scene of desolation, the city of Ephesus. That the Dr's. plan has no resemblance to any Grecian temple, may be true as a fact, but is not valid as an objection. That this was very different from others *antecedent* to it, Mr. Falconer himself must allow; *because* he affirms the builder of it ' *invented* the Ionick order' for it †; *because* ' Pliny informs us,' he adds, ' that the spira and the capitellum were *first* joined to the column in *this* temple ‡; and *because* these columns,' he avers, from ' the authority of Pliny confirmed by Vitruvius,' were ' *the first* that had bases§.' That this was also different from others *subsequent* to it, Mr. Falconer must equally admit; as Pliny gives it, ' columnæ centum, viginti septem, a singulis regibus factæ,' because it ' otherwise would introduce an *odd* number of columns,' in violation of all symmetry ||, and as Pliny, notwithstanding, gave it apparently this odd number. Had he meant, as these gentlemen point his words for the first time, under the absence of all punctuation in manuscripts, and consequently of his own manuscript, he could not have written ' columnæ centum viginti septem a singulis regibus factæ lx. pedum altitudine,' but must have written for the sake of perspicuity, ' columnæ centum ex his viginti septem,' &c. So different then from temples

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\* Montfaucon ii. Part I. 55, 56. † Arch. 8. ‡ Ibid. 8.  
§ Ibid. 5. || Ibid. 3. See also Mr. Windham in Arch. vi. 68.



subsequent and antecedent, as it plainly or confessedly was, it may well appear different in Dr. Pococke's plan. Nor is the objection more, in reality, than the mere pedantry of acquaintance with Grecian temples. The Greeks were not compelled any more than the Romans, to build their temples always in one form; and the Pantheon of Rome is a round temple, open at the top, while almost all the other temples there are long and covered. Mr. Falconer has even concurred with Mr. Windham before, to make this open at top, while the other temples of Greece itself were generally covered.

'This mistake,' as Mr. Falconer proceeds concerning Spon and Pococke, 'seems to have arisen from finding subterraneous arched drains, which were supposed to have been the foundation; but, from Pliny's description, I conclude they were not. He lays the first foundation with charcoal, *calcatis carbonibus*, an incorruptible substance. The next words of Pliny, *dein velleribus lanæ*, are not so intelligible; but it might be the general opinion, and no one could contradict it.' In a note, he adds: 'The old bridge at London was said to have been founded on wool-sacks, which our antiquaries interpret to have been erected by a tax upon wool.' Mr. Falconer's conclusion from Pliny against these subterraneous arches, we cannot acknowledge to carry the slightest weight with it. The temple was built on a marshy soil, an earlier part probably of that very morass, which now extends from it to the river; 'in solo *palustri*,' says Pliny, 'in *lubrica* atque *instabili*.' With this quality of the soil agrees the ground under the arches to this day. Spon, with some companions, several lights, and a ball of pack-thread, entered this 'labyrinth,' as it is there called, says, 'indeed these subterraneous vaults are like a labyrinth; they are long, and crossed with several other vaults, as make it difficult to find the way out without the help of a clue. Because some of the vaults were low,' the original having sunk probably in the yielding soil, and being therefore supported by others turned hastily under them, 'we were forced to go sometimes on our knees, and sometimes creep on all four.—Two vaults we found narrower than others—; we had a mind to go to the end of these vaults, but were obliged to come back after we had advanced about a hundred yards, because of the *stiff clay and mire* we found, *out of which we could scarce draw our legs*\*.' 'The temple was built upon arches,' adds Pococke, 'to which there is a descent,' always kept open probably from the first, for fear they should be sinking in

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\* Montfaucon II. Part I. p. 55.

the soil; 'I went a great way in, till I was either stopped by earth fallen down,' the arches having given way, 'or by water; they consist of several narrow arches, one within another; *this being a morassy ground, made the expence of such a foundation so necessary; on which, it is said, as much was bestowed as on the fabric above ground*\*.' On such a soil might well be laid the 'calcati carbones' of Pliny, and then his 'vellera lanæ,' not to supersede arches, as Mr. Falconer suggests, but for a foundation to them. Just so are the wool-packs of our London-bridge reported, by tradition, to have been laid, as foundations to the piers. Just so, likewise, as Leland reports, from information collected at the place 'only eighty years afterwards, at Wadebridge, in Cornwall, 'one told me, that the *foundation* of certain of the arches was first sette on so quick sandy ground, that Lovebone,' the builder, 'almost despaired to performe the bridg, ontyl such tyme as he layed *pakkes of wolle* for foundation†.' So ancient, and even so modern too, is the practice of laying packs of wool for the foundations of arches, which modern affectation knows not how to believe, and for which it substitutes a mere tax upon wool! And, as the modern practice throws a light upon the ancient, so both unite to show the wool, and consequently the charcoal, used not as the poor substitutes of arches, but in co-operation with them.

'I much doubt,' cries Mr. Falconer, holding out to the last against the light of truth, yet only serving to show it more conspicuously flashing in his face, 'if the turning of an arch was invented in these early times;' and in a note: 'The idea of an arch is not suggested by the simple form of the oblong Grecian temple; we may add, that the remains of ancient buildings in Egypt, and the ruins of Persepolis, have none. The first discovery of this improvement is a desideratum in the history of architecture.' Such a doubt is easily resolved, the appeal to the ruins of Persepolis brings us down to the age of Alexander, and consequently to the re-construction of this temple by Dinocrates. Yet Dinocrates, we are sure, made use of arches, because we are expressly told so by Pliny. 'Eodem lapide,' he informs us concerning the load-stone, '*Dinocrates architectus Alexandriæ Arsinoes templum concamerare inchoaverat, ut in eo,*' just as has been fabled of the tomb of Mahomet, who was too ignorant, and in too ignorant a country, for such an imposture, '*simulachrum ejus e ferro pendere in ære videretur*‡.' Yet the easy mention of this vaulting shows,

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\* Pococke II. Part II. p. 51.  
 † Pliny xxxiv. 14.

† Itin. II. 113. edit. 3.

that the construction of an arch had been long known to the world in his time, and probably ages for ages before. Mr. Falconer indeed is truly unfortunate in his memory, when he doubts whether an arch could be then turned; because he has already supposed this temple to be open at top, like the Pantheon, because he makes this opening in his plan to be only about a sixth of the whole, and he must, therefore, throw a vault over the rest, such as is thrown over the Pantheon.

Having thus asserted, beyond all controversy, we flatter ourselves, the real ground of the temple, and reprobated a spirit of scepticism that would overturn every thing, and settle nothing, concerning it; let us now adduce what our two travellers suppose it to be, not from ideal draughts, like Mr. Falconer, Mr. Windham and the Marchese Poleni, but from real, though inconsiderable relics. 'We considered,' Spon tells us, 'whether we could, from the remains of the walls, and other ruins of this famous temple, form a plan of this structure. As far as I can judge, it is an oblong square building, and that its length was double its breadth; from a view of the place, and the representations on medals, I cannot think it was of any other figure. To this I must add the testimony of Pliny, who says this temple was 425 feet long and 220 broad; the grand front looked towards the tower and present city of Ephesus,' the tower and village of Aiasolouk north-east of the city walls. 'The [temple] walls are of large stone, and of brick in some places. I observed several holes in the walls, in a strait line; which made me think the wall was covered all over with plates of brass, or of some other metal, which were cramp't in the stone-work. There are among the ruins *five or six columns, of one stone each, forty feet long and seven broad\**.' But Dr. Pococke is more particular. 'This building and the *courts about it*, were encompassed every way with a strong wall, that to the west on the lake, and to the north was likewise the wall of the city; there is a double wall to the south; and within these walls were *four courts*; that is, one on every side of the temple; and, on each side of *the court to the west*, there was a large open portico or colonnade, extending to the lake, on which *arches of brick were turned for a covering*. The front of the temple was to the east. In the front of the temple there seems to have been a grand portico; before this part *there lay three pieces of red granite pillars*, each being about fifteen feet long, and one of grey, broken into two pieces; they were all three feet and a half in diameter. There are great

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\* Montfaucon 11. Part I, p. 55.

*remains* of the pillars of the temple, which were built of large hewn stone, and probably cased with marble; but from what I saw of one part, I had reason to conclude, that arches of brick were turned on them, and that the whole temple, as well as these pillars, was incrusted with rich marbles: on the stone-work of *the middle grand apartment*, there are a great number of small holes, as if designed in order to fix the marble casing \*.

To these descriptions we wish to refer our antiquaries, in preference to all delineations from Pliny alone. Pliny's account, comprised in half a score or a dozen lines, must necessarily be very obscure in itself, and leave us in perpetual doubts. That is practically true, we see clearly marked in the three varying plans of the Marchese, of Mr. Windham, and of Mr. Falconer. Though so intimately acquainted with the form of Grecian temples, that they pretend to construct this exactly to the model of them; and, though believing Pliny to have been so brief, because he was well understood, as if he wrote merely to architects; yet they cannot find any hint in either him or Vitruvius, *how they shall light it*. The only mode of conduct, therefore, that ought to be pursued by men of judgment, is to appropriate the ruins to the temple from every local circumstance, then to trace the ruins accurately, and finally combine them with Pliny's description, medals, &c. into one plan. This has never been attempted yet. And, as some slight specimen of the mode, let us observe; that the whole temple plainly consisted of a 'middle grand apartment,' being the very temple itself, in the centre of four courts; that this was composed of eight and twenty of the columns so rich in foliage; that the front of the temple was necessarily to the east, as to the city on Mount Prione, was formed (as in Mr. Windham's medal) of the remaining eight of the rich columns, had a grand pediment and an elegant cornice, as in that, and so became what Dr. Pococke, without any thought of the medal calls it, 'a grand portico;' that in the courts were distributed the remaining pillars, ninety-three in number; 'that, on each side of the court to the west, there was a large open portico or colonnade, extending to the lake,' being the most considerable of any, and particularly noticed by Pliny. 'In the temple of Diana, at Ephesus,' he reports, 'but *behind the temple itself*, is a statue of Hecate, held in high admiration, as made of marble so radiantly bright, that the wardens

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\* Pococke II. Part II. p. 52.

of the temple itself admonish you to take care of your eyes in contemplating it\*.

We have thus paid an attention to Mr. Falconer's essay, which we think well bestowed upon it and him. The curiousness of the subject imperceptibly led us on; and we doubt not that many of our readers will pursue the subject with us, equally led on by curiosity, and thanking us for the excursion that we have taken them.

*(To be continued.)*

**ART. XI.** *An entire new System of mercantile Calculation, by the Use of universal arbirer Numbers, introduced by an elementary Description of, and commercial and political Reflections on, universal Trade. Illustrated and exemplified by the Elements of the Chain Rule of Three, the Nature of the Exchanges, and of all Charges and Contingencies on Goods, which are also reduced to a plain and concise System, new and universal. By an old Merchant. 4to, 372 pp. 1l. 11s. 6d. Leigh and Sotheby. 1796.*

**T**HIS author will, we doubt not, be satisfied with our testimony, that although he does not shine as a writer, he has unquestionably produced a very useful and important volume. His ideas are both ingenious and novel, and he has expressed them with perspicuity, if not with elegance.

He begins his description of universal trade, by explaining the reasons for the locality of produce and manufactures; and how the overplus of both become the object of foreign trade and the wealth of nations. His principle is founded on this observation, "that every person, either in England or her colonies, by whose industry any article is produced worth thirty pounds, and sent to foreign parts, is the means of increasing the wealth of England by so much, besides the profit of the manufacturer, or planter, or merchant."

These observations have led the author to make many reflections on our West India trade, as well as on the slave trade; he urges the necessity of continuing to support and encourage the former, and the absurdity of attempting the pre-

\* Pliny xxxvi. 5. "In magnâ admiratione est—Hecate Ephesi in templo Dianæ post Ædem, in cujus contemplatione admonent Editui parcere oculis, tanta marmoris radiatio est."

cipitate destruction of the latter with the Africans; "whose trade," says the author, "among themselves, as far as we have been able to explore, consists chiefly in this traffick." He proposes, however, a method to encourage the propagation of slaves in our colonies, which he thinks would be more efficacious in promoting the cause of humanity.

He proceeds to expatiate on the advantages of foreign trade, where British merchants engage in trade between two or more foreign nations; and the benefit arising to any place, by making it a middle market: and he recommends legalizing the former, as much as prudence will admit, being a means of "destroying clandestine trade, and much to the advantage of our own navigation; as foreign ships only can be employed in such clandestine trade." For the encouragement of the latter, he recommends the utmost œconomy to be observed in all charges and contingencies attending it; and the greatest simplicity to be used by government in admitting goods in and out of port, "as tending most to evade clandestine attempts; concluding," That complex regulations and cheques (which always tend to confuse business) "assist the smuggler in his operations, as much as raising a confusion in the community affords opportunities to the plunderer." He reprobates oaths at our custom-house, and recommends bonds, at an easy expence, in their stead; observing (we think judiciously) "that penalties, by being easily recovered, would be more dreaded than such oaths; because their falsity would, in their nature, be very difficult to be detected as wilful."

It seems to be the plan of this author to intersperse through his work many useful hints for the regulation and increase of our national commerce; while his principal view is to point out the various means by which the balances of trade are created between all commercial places; inferring that from thence arise the various and continual fluctuations in the exchanges. It is the purpose of his first set of tables, of ar-biter numbers (which appear to be of his invention) to enable the merchant to keep a more universal cheque on the variations and disproportions of the prices of exchanges, than can otherwise be done. In this chapter also he shows how the prices of goods are governed, and uses several arguments to prove, that the encouragement of the exportation of all articles, is the best means to produce plenty of them; and he induces the consequent necessity of using the greatest caution in giving any cheque to their circulation. He then points out the method of procuring materials for calculations and comparing the prices of goods; and shows, in some sort, how his system in the last chapter removes all difficulties which arise by means of  
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of the variety of European weights, measures, allowances, duties, &c.

In the second chapter, the author enters upon practical business, and the elements of the chain rule of three: the method he uses to teach this rule, is by harmonizing its proportions, and showing how this harmony is kept up through all the progressive steps by which he carries the reader to a complete knowledge of this excellent rule. The several digressions he makes from applying the rule to the exchanges, by introducing other very useful observations, seem calculated to effect the writer's purpose.

With respect to the author's newly invented numbers, which he calls arbiters, he has first applied them to the exchanges, preparatory to his united calculations of goods with them; he puts their accuracy to the test, by proving every example through the work, by the chain rule of three, as far as this rule will carry us; after making every attentive reader competent to cheque them: The extent of the calculations which are capable of being made by the use of these arbiter numbers, appears almost infinite. The author has formed three tables to show their universality; and he has given various examples by way of explanation; although these have convinced us of their great extent and usefulness; we wish he had given a more extensive explanation, both of his commercial and political applications of the universal cheques which he recommends by means of these tables.

The tables of arbiters, applied to the exchanges, follow these explanations; and these are preceded by a table of the money now in use in each place, viz. that in which they keep their books, exchange, and pass current, compared together; and also a table of the courses of exchanges, by way of index to the tables of arbiters. This we think an arrangement perfectly convenient to the merchant.

The last chapter begins by a description of the nature of the charges and contingencies of goods; with a minute detail of the many causes which subject them to continual variations. These the author forms into tables descriptive of the sundry charges enumerated; which he has introduced before every class of his tables of arbiters for goods; to remind and enable the merchant to deduce from them, in the money of each country, the total charges and contingencies to which goods are liable by the pound, centner, piece or fixed tale, yard, ell or quarter, and those they are liable to by the per cents. On these two sums he forms his system, by reducing the first cost price of every article, in all places, to the full cost price simply; and the gross sale price of ditto, to the net sale price simply;



simply : and thus divests such prices of all incumbrances, which interrupted their being combined in calculation with the prices of exchanges.

He next proceeds to recommend to every merchant to form lists of such two numbers for every article they wish to deal in ; and exemplifies with what ease they might be varied, conformably to every variation to which they are liable, by the seasons of winter and summer, war or peace, &c. &c.

Having by these means reduced the prices of goods to the full cost prices simply, and the net sale prices simply : the arbiter numbers annexed to such prices, added to the arbiter numbers annexed to the price of exchange, between the two countries where the goods are purchased and sold, give the exact profit or loss per cent, arising from such a transaction.

Such is the author's system, and though in many places we wish he had been more explanatory, yet we may congratulate our respectable body of merchants on such an opportunity of furnishing themselves with a fund of mercantile knowledge ; and with having the means of making the most intricate calculations with ease and conciseness.

**ART. XII.** *The Works of the British Poets, with Prefaces biographical and critical. By Robert Anderson, M. D. Thirteen Volumes. Royal 8vo. 8l. in Boards. Bell and Bradfute, Edinburgh ; J. and A. Arch, London. 1794—1796.*

**WE** formerly (Vol. iv. p. 41) noticed with approbation the first four volumes of this collection, which contained the more ancient poets of the nation. Of the remaining nine, the first seven comprise all the modern poets of distinction, in whose works the copy-right has expired ; and the last two contain the most celebrated translations into verse, of the Greek and Roman Classics. In a sensible and unaffected preface, prefixed to the eleventh volume, Dr. Anderson takes upon himself the responsibility of the selection that has been made, and declares the plan of the work to have originated with him. He points out the propriety of his design by an accurate account of the several collections of British poetry, from Tottell's Poetical Miscellany, printed in 1557, to the edition known under the appellation of Dr. Johnson's, re-published and augmented in 1790. Dr. Anderson informs us, that “ he took occasion to recommend to the present proprietors, a collection

a collection upon an enlarged plan, which might unite the works of the ancient and modern poets in one comprehensive view, and exhibit the progress of our national poetry, corresponding with the gradual refinement of language and of manners, from the rudeness and simplicity of a remote period, to the polish and elegance of modern times." To encourage the proprietors in an undertaking so extensive, this gentleman, with a love for poetical literature which merits the highest applause, disinterestedly offered to "furnish them with a *biographical and critical preface* to the works of each author."

The editor, after giving a list of the several poets whose works he recommended for insertion, and specifying some both ancient and modern, to whose inferior merit a place was necessarily denied, "on account of the arrangements which the proprietors had made relative to the extent of the collection," gives the following account of what has been effected.

"Notwithstanding these limitations, which on the part of the editor were unavoidable, it is with some degree of confidence that he offers to publick inspection, a Collection of English Poetry, which contains the works of *one hundred and fourteen* authors, of whom *forty-nine* are not to be found in the last edition of the Works of the English Poets, commonly called Dr. Johnson's edition; and *forty-five* are now for the first time received into an edition of English Poetry."

"In the works of the authors already collected, especially of the later authors, some deficiencies have been supplied in the present edition. In the works of Langhorne in particular, the additions are numerous and important. They are such as a reader of English Poetry will readily distinguish, and therefore unnecessary to be pointed out."

A collection in which the reader will thus find almost the whole of the British Parnassus placed before his view, merits our approbation. From the first ascent to the highest summit, all its paths are rendered perview, and every spot made accessible. The attention is called not merely to its grander scenes and most stupendous monuments, which excite astonishment and command admiration, but is attracted to the humbler retreats of Nature, where we are delighted with the appearance of sweet and modest cultivation. Every poetical performance, whether eminent for sublimity or tenderness, for grandeur or for ease, whether the labour of the serious or the laughing Muse, has its station assigned. Such a book enables the intelligent reader to ascertain the improvements of our language and the progress of our taste; to trace the genealogy of every writer from his poetical parents, and ascertain his pedigree from the similarity of his hereditary lineaments. In it he may watch the course of imitation, and discover the æra or  
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the author of every improvement or innovation ; while those who read only for amusement, may rove in the endless diversities of fancy, and amuse himself at one time with the noble flights of Spenser and Milton, and at another with the sportive turns of Prior and Jenyns.

Of the forty-nine poets specified by Dr. Anderson, as being first inserted in this edition of the poets, the more ancient are comprised in the first four volumes, of which we have already given an account. The more modern are principally contained in the tenth and eleventh volumes. In surveying these monuments of industry and genius, we are compelled to acknowledge that poetic reputation is but too often accidental in its source, and precarious in its continuance. Many are the authors who, swelling in the energies of the Muse, have just right to exclaim

Tentanda via est quâ me quoque possim  
Tollere humo, victorque virum volitare per ora.

Of these many, there are not a few who find that they can scarce flutter for a little period, above the level of common attention, and then sink to the ground unnoticed and forgotten. From the casualties incident to literary reputation, not even the greatest names have been exempt ; and, although time has done justice to their respective merits, yet in this circle of revolutions, we may find that Lilly, Settle, and Shadwell, have been admired, and that Shakspeare, Milton and Dryden, have been either depreciated or forgotten.

Among the poets omitted in the edition of 1790, some must have been excluded for other reasons than their want of acknowledged merit, or established reputation. Such are Blair, Chatfield, and Glover. But there are others who have just reason to complain of general and unjust neglect ; particularly W. Thompson, Wilkie, Shaw, Mickle, and Blacklock.

In going over the volumes, we could not but notice how much has been the production of early years ; and how soon the poetic faculty seems to have arrived at maturity in several writers. Not to mention Cowley, Congreve and Pope, the last of whom is said by Dr. Johnson never to have produced any thing much superior to his *Essay on Criticism*, which he wrote at the age of twenty ; Parnis, R. West, Bruce, Chatterton and Græme, died in early youth, at periods in which the generality of mankind have scarcely ventured to trust their minds beyond the leading-strings of books, or to walk alone either in the regions of invention or observation. Another remark which may be made, is, that in comparing the merits of our own poets with those of other modern nations, we shall be

be found to excel more in the sublime and serious kinds of poetry, than in such as are more light and elegant, whether grave or gay. In the epic, didactic, and descriptive, we may not only challenge a comparison with, but can fairly claim a superiority over the most distinguished of our neighbours. But we have no writers remarkable for exquisite tenderness of sentiment: we can boast neither of an Ovid nor a Petrarch. If, however, we have no poets whose works are generally characterized by those beauties, still we can point out some poems eminent for tenderness, simplicity, and pathos. It is to be recorded to the honour of the British Muse, that the four most conspicuous productions in the elegiac strain, are the effusions of conjugal love. The monodies of Lyttleton, Langhorne, Shaw, and Scott, upon the deaths of their respective wives, cannot easily be excelled. These poets deplored the same event, at periods little distant; but they wrote from Nature, not from each other, and could not bear, like Hammond, to clothe their sorrows in the images and expressions of others. Of these four remarkable poems, that of Shaw will be found the best; nor is it, perhaps, inferior to any poem of the kind in any language. It is in translation, however, that we particularly outshine all other nations. The Latin classic writers imitated copiously, but translated little; and no modern nation can boast such efforts in this way, as those of Pope, Dryden, West, Creech, Francis and Pitt, among us. We must remark, however, that though Dr. Anderson has given more translations in his edition than any of his predecessors, yet the collection is, as he states it, still imperfect: translations of Ovid and Horace are particularly wanting; to which we should be glad to see added, those of Tasso, Camoens and other eminent modern poets.

The biographical and critical prefaces, as they are an original work, require a more distinct and particular examination. To the execution of his plan, Dr. Anderson seems to have brought powers well adapted to its completion. He appears to possess an accurate acquaintance with our poetry, from its first rude efforts couched in mongrel language and ill-paired rhymes, to its present smoothness and polish. His criticisms evince a mind capable of estimating the genuine beauties of the Muse, and candour willing to give praise in return for the pleasure he has received. The plan which Dr. Anderson has prescribed to himself in these prefaces, we shall state in his own words, only remarking, that he has executed what he had conceived, in such a way as to present the public with a very useful work.

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“With a view to popular information, he has endeavoured to collect what is diffused, to glean in spots which have been sometimes neglected and sometimes forgotten, and to relate with clearness and simplicity, what is known of the personal history and literary productions of each author whose works are associated in this collection, digested in the form of a chronicle; subjoining an estimate of his character, a critical examination of his compositions, and, by quotation, the testimonies of contemporary writers, and the judgment of the most respectable critics.”

In these lives, which are but too often the melancholy recital of imprudence, calamity, and premature death, the author seems, as he states, to have sought for anecdote and information wherever they were likely to be found. In the lives that have been well written by others, we cannot give him much praise on the score of originality. He has in particular borrowed copiously from those decorated by the hand of Johnson; but he has transplanted with skill, and his narrative continues smooth, lively, and unembarrassed. The sentiments seem natural to the spot where they are placed, while they render the work more perfect than if he had trusted entirely to his own stores. In justice also we must add, that those lives in which the author could look for no foreign aid, are by no means inferior to the rest. Those contained in the tenth and eleventh volumes, many of which are entirely original, appear to be written with superior judgement and copiousness of information. In his criticisms upon each of the poets, however, he has always asserted the privilege of thinking for himself. The judgment that he gives is his own, and he controverts the censures or the praises of others with candour, ingenuity, and taste. Subjoined to his own estimate of the merit of each poet, are the sentiments of those critics who are worthy of being heard, in their own words. By thus collecting together the opinions of all who have admired or condemned the author under review, he enables the reader ultimately to judge for himself, and to form a decision equally remote from extravagant censure or praise.

In his Preface, Dr. Anderson modestly deprecates a comparison between his work and that of Dr. Johnson; and has declared, that “neither the style nor the manner” has been the principal object of his attention. The comparison must certainly be dangerous, when made with the most popular performance of so great a rival. But, should the comparison be made, it will be found that Dr. A. has frequently sought out, and given, more information than his predecessor; that his narrative of fact is more accurate and circumstantial; and his critical estimate of poetic merit, if not so bold, original, and decisive, is

at least more candid, and, therefore, frequently more just. Johnson looks upon a poet's failings as a severe judge upon the crimes of a felon; Dr. A. as a parent upon the venial errors of his child. The censure of the one flows freely, his applause is often scanty, and sometimes appears reluctant: praise is always uppermost in the wishes of the other, and censure is wrung from him with difficulty and pain. From this difference in their dispositions, their faults are necessarily opposed. The censures of Johnson, however well founded, are often pushed too far, while his approbation is never unjustly bestowed. On the contrary, the applause of Dr. A. is sometimes given with too liberal a hand; but his censure is never improperly inflicted. We cannot compliment the latter on possessing the vigorous powers for criticism enjoyed by his predecessor; but, on the other hand, his mind is not equally warped by prejudices. He has not inscribed in his critical code certain inextinguishable crimes, for which no beauties can compensate, no merits atone: he has no antipathies to blank verse, or descriptions of inanimate nature; he has not declared perpetual war with Pindarics, with imitations of Spenser, or the introduction of Pagan mythology. The *general* criticisms of Johnson are given by our editor in the respective lives, so that the reader has the advantage of both, and may examine into the justice of the comparison we have drawn.

Having thus stated our opinion of this work in general, we shall briefly mention some of those lives which appeared to us, on going through them, to be remarkable either for superior excellence, or particular defects; premising, however, that the few which are contained in the 5th vol. are disclaimed by Dr. A. and are written, as he remarks, with little care or diligence.

In the 6th and 7th volumes, the lives of Dryden and Addison are inferior, even in point of fulness of anecdote, to those by Dr. Johnson. But those of Sprat and Halifax in the 6th, and of Garth, Prior, and Congreve, in the 7th, are more copious in the narrative, and more candid in the criticisms. In the life of Dorset, however, the anecdote related by Johnson, upon the authority of Lord Orrery, should not have been suppressed; namely, that the celebrated song of "To all you ladies now at land," was not written on the day previous to the battle, but had been the employment of a week, and only retouched upon that evening. If it was really so, the courage of this nobleman is equalled, and his facility surpassed by Penrose, who composed a poem, more suitable to the occasion, immediately previous to an engagement, not less bloody, and more successful. We were surprised also to see, that this author, in the  
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life of Dryden, with the same attachment to the marvellous, decides in favour of the opinion, that the celebrated Ode on St. Cecilia's Day, was the production of a morning, and not of a fortnight; but he does not urge a single reason in support of an opinion, which is not, at first sight, the most probable.

In the Life of Sprat, the criticisms upon the author's writings are just and spirited. But when the pliancy of his political principles is censured, the remarkable instance of the contrary ought, in justice, to have been related. Upon the great question, *Whether the crown was vacant?* Sprat manfully spoke in favour of his old master. But, as Johnson gave vent to prejudices of a Tory, Dr. A. sometimes yields to those which influence a Whig. We cannot, however, suppose it was on this account, that we are not informed, in the Life of Garth, of what Johnson relates, upon the authority of Pope, "that Garth died in the communion of the church of Rome, having been privately reconciled." From the general zeal which this biographer has manifested in the cause of virtue and religion, we are persuaded that he agrees with us in opinion, that the attachment to any sect of Christianity, is more laudable than incredulity in all; and that it would have done this poet of the Whigs more credit, to have it supposed that he died a Roman Catholic than an Infidel.

In the 8th volume, the Lives of Tickell, Pitt, Somerville, and Blair, are extremely well executed. We should also have thought those of Pope and Savage entitled to our praise, had we not been necessitated to compare them with those produced by Johnson. In these biographical narratives, as well as in those of Cowley, Milton, Dryden, and Addison, the great Lexicographer seems to have put forth the full glories of his mind, and it is no derogation even from considerable merit, to confess an evident inferiority. In the Life of Savage, sufficient attention perhaps has not been paid to the opinion of Boswell, that this unfortunate man was, in truth, the son of a shoe-maker, and not of Lady Macclesfield. The contrary story, though sanctioned by Dr. Johnson's adoption of it, appears to rest ultimately on the preface to the Miscellanies of Savage, which he quotes. The veracity of Savage, who was the most profligate of all our poets, may well be questioned, without the imputation of incredulity. Pride, haughtiness, prodigality, and carelessness, seem to have struggled for pre-eminence in his disposition; and the man who was so often pitied and succoured, upbraided and abandoned, must with reason have accused something else than his own ill-fortune, or the usual inconstancy of mankind. The aversion of Lady Macclesfield, otherwise unaccountable; the silence of his reputed nurse, who, if



if she did possess the secret, died without disclosing it to him; the romantic method by which he discovered his real origin, in letters which have never been produced; the false statement of the registry of his birth; and the inattention of Mrs. Lloyd's executors, are all strong circumstances in support of Boswell's conjecture. On the other hand it must be admitted, that the reception which Savage met with from Lord Tyrconnel, has the appearance of a weighty evidence, that he was considered by that nobleman as a relation.

In the 9th volume the lives are more comprehensive than those written by Johnson, particularly those of Dyer, Mallet, Shenstone, and Akenfide. The criticism upon the works of Collins merits particular commendation; but it is too long for us to insert entire, and to give only parts, would be doing it an injury.

Dr. A. in his Life of Swift, is more severe upon his moral character, especially with respect to his conduct towards Miss Vanhomrigh, than we should have expected, or than Dr. Johnson has been. The most authentic evidence we have upon this subject, since their letters have been suppressed, is the poem of Cadenus and Vanessa. It was written by the dean, and relied upon by the lady for the justification of her memory: yet surely it affords stronger proofs of the honour than of the gallantry of Swift. It represents the lady as making love to him; and states the success of her design upon his heart, in so doubtful a way, that any female, unblinded by passion, must have considered it as a refusal.

The lives of Young, Gray, Thompson, Goldsmith, and Smollet, are well told in the 10th volume. Among the criticisms upon Goldsmith is the following, copied from Boswell\*;

“ The lifted axe, the agonizing wheel,  
Luke's iron crown, and Damien's bed of steel.

“ Luke, in the last line, is mentioned by mistake for George. In the *Republica (Respublica) Hungarica*, there is an account of a desperate rebellion in 1514, headed by two brothers of the name of Zeck, George and Luke. When it was quelled, George, not Luke, was punished, by his head being encircled with a red-hot iron: *corona caulescente ferrea coronatur.*”

If Goldsmith had not so long survived the publication of his poems, conjectural criticism might suppose, that Goldsmith had written Zeck, not Luke; and that the alteration had been an error of the printer, owing to the similarity of the two

\* Life of Johnson, vol. i. p. 468, 8vo.

words in manuscript characters. This would also be more consistent with the context, Damien having been mentioned by his surname, and would remove the mistake. But the barbarous and unusual sound of Zeck probably deterred the poet from introducing it.

In the life of J. Brown, where his Ode, entitled the *Cure of Saul*, is criticized, it should have been remarked, that Smart, in the preface to his Ode on St. Cecilia's Day, mentions that this subject was suggested to him by Mr. Comber, but that he declined it as above his powers.

The Lives contained in the 11th and last volume of original poetry, are written upon a more expanded scale than those which we have already reviewed. The Life of Dr. Johnson has been published separately, and was formerly noticed by us. Those of Wilkie, Smart, Chatterton, Mickle, Scott, Logan, Warton, and Blacklock, merit particular approbation. We were surprised to find, however, in the accurate criticism on the poems of Wilkie, that his imitation, entitled *The Dialogue*, has been passed by unnoticed. The concluding lines, commencing with

“ May heav'n forbid that this auspicious reign,”

possess great vigour of expression, novelty of thought, and harmony of numbers. We must remark also, that the *Epigoniad* of this poet, though far from the first class of such compositions, merits more attention than it seems to have received. The versification is its most faulty part. It is smooth, but frequently tame; and is read with disadvantage after those sweet and majestic tones in which the *Iliad* is conveyed to the British ear.

The account of Græme is much too long for the consequence of the poet. The obscure life of a low-born youth, who dies a private tutor at the age of twenty-one, can afford few materials for narrative. To spin it out, therefore, as Dr. A. has done, affects the reader's mind with languid indifference instead of respectful attention. It is unwise to attempt conferring importance on an object to which nature has denied it. We cannot even excuse the partiality of the friend, eloquently and feelingly as the author apologizes for it, which allots to Græme fifteen pages of such close print as the Lives of the Poets are composed in, and confines the Life of Halifax, the most conspicuous statesman of his day, and the most eminent patron of poetry that England can boast of, to somewhat less than four. In his zeal for his friend, our editor has heaped upon him every natural endowment of the mind, and every literary acquirement that study could bestow. He gives a pompous enumeration of the books which he read, and specifies every

every name eminent for poetry or science, from remote antiquity to the present period. Such a dry catalogue of names, can afford the reader neither amusement nor useful information. But the most disgraceful phænomenon we have met with, and perfectly inconsistent with the rest, and with the idea we had formed of Dr. Anderson's scholarship, is the *Sapphic Ode*, as it is called, inserted in p. 411, and there styled "a *correct* and manly performance for a boy of fifteen!" So far from being correct, it is not even a decent attempt. In Latin it is bald enough, but the lines are formed with such total ignorance of the Sapphic measure, that, if one or two among them did not accidentally approach rather nearer to it than the rest, we could not even have believed the attempt to have been intended. What will, not only any scholar, but any boy of eleven or twelve, who has learned the rules of verses, say to such lines as these, given for a Sapphic stanza?

**Pueri agrestes irridendum pecus  
Pannais obſiti, circa focum premunt,  
Nugas narrantes, cæteros ſed fugant  
rixæ minaces.**

It is not only that they are full of faults, but there is nothing right in them ; there is not even the effort of a very awkward beginner. The rest are equally detestable, except that the two last stanzas are closed by real Adonics. That the editor knows nothing of Latin metre is evident ; but, not knowing it, why did he not make a little enquiry before he ventured to call such wretched stuff correct ? A boy, producing such lines at one of our public schools, could only be considered as intending to insult the master. So ignorant he could not be.

With the poems of Græme, Dr. A. has united some of his own ; but, as he deprecates criticism, we shall not stop to examine them minutely. The doctor thinks, and labours more than his friend, and is by no means so good a versifier : in one song, " plague you" and " drag you" are made to pass as rhymes to " Peggy ;" and, in another, " deity," it is supposed, will chime with " Betty." We do not think that an ear, accustomed to the broadest Scotch pronunciation, could admit these as rhyme. In a song, facility of expression, and smoothness of versification, are principally required : it is a small gem, whose value consists in its exquisite polish, and delicate workmanship ; not in the intrinsic worth of the materials.

As a specimen of Dr. Anderson's style, we shall insert his critique upon the sermon-writers of Great-Britain, from his

Life of Logan, in the eleventh volume: it has considerable merit, will afford some information not generally known, and can be separated from the rest with less violence than any other passage of equal length.

“ In England, the art of preaching has made a less distinguished progress, and is yet far from having arrived at that degree of perfection which the French have attained. Before the Restoration there is hardly a preacher whose sermons deserve to be read. The spirit of religious controversy gave them some warmth; but, utterly devoid of taste, and destitute of elegance of expression, they abound in cold divisions, and scholastic jargon. Then appeared Sanderson and Barrow, who, deviating from the involved method of their predecessors, introduced a mode less formal, tho’ not quite pure from the parade of artificial composition. In that reign, Scott, diffuse, figurative, serious, and fervent, formed a manner peculiar to himself, which, without an equal portion of congenial talents, it was impossible to imitate. About the end of the last, and the beginning of the present century, some improvements were made. In the sermons of Tillotson there is remarkable good sense, accompanied with simplicity, and considerable purity of expression. Clarke pondered his subjects with patience, compared the Bible carefully with itself, argued coolly, decided with caution, wrote with precision, and seldom admitted an improper word, or gave it a wrong position; but he is generally dry and uninteresting. Butler’s sermons are, for the most part, upon very abstruse metaphysical points, little suited to the pulpit, or to the generality of readers. In the sermons of Seed, there is sound and clear reasoning; the expression is lively and elegant, and the manner warm and uninteresting; but his style is too often artificial, as opposed to natural. The sermons of Hoadly, Sherlock, Secker, Jortin, and many others, though justly celebrated for their sound and clear reasoning, and nervous expression, yet hardly ever afford any examples of an animated and passionate eloquence\*. Atterbury is almost the only English preacher who has attained any remarkable elegance, or who approaches, in any degree, to the eloquence of the French. His style is more nervous, his expression more elegant, and his manner more warm and affecting, than almost any of the English preachers; but he is sometimes careless and incorrect, and sometimes even flat and insipid.

“ If the English preachers have fallen short of the eloquence of the French, those of Scotland have been still farther behind. The genius of Presbytery, and the manners of the people, were unfavourable to a refined and polished eloquence. Of late, however, together with other improvements, good sense, elegance, and correctness have come to be attempted in the discourses from the pulpit; and some preachers have appeared, who, in sound and dispassionate reasoning, in order and clearness, and even in purity and elegance of expression, have rivalled the most celebrated preachers of our neighbouring

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\* This observation surely does not apply to Sherlock.

*Rev.*

country. The first who appears to have distinguished himself by the good sense, sound reasoning, and manly simplicity of his pulpit compositions, was Dr. Leechman. Some improvements were made by succeeding preachers, and sermons gradually became more fashionable. Those of Mr. Walker, as the productions of taste and genius, exercised on important subjects, were deservedly commended. But the polish of Dr. Blair, which gave elegance to sentiments not too profound for common comprehension, nor too obvious to be uninteresting, was wanting, to render this species of composition popular and generally pleasing. By employing the utmost exertions of a vigorous mind, and of patient study, to select the best ideas, and to prune off every superfluous thought, by taking pains to embellish them by all the beauties of language and elegant expression, and by repeatedly examining, with the severity of an enlightened critic, every sentence, and erasing every harsh and uncouth phrase, he has produced the most elegant models of pulpit composition that have yet appeared in these kingdoms. In consequence of Dr. Johnson's approbation, one hundred pounds were given for the first volume of his sermons, and 600*l.* for each of the two succeeding volumes; which was more than ever a work of equal bulk procured from the booksellers\*; but they increased the sale of the former volumes.

"The sermons of Logan, though not so exquisitely polished as those of Dr. Blair, possess, in a higher degree, the animated and passionate eloquence of Massillon and Atterbury. His composition is every where excellent. Its leading characteristics are strength, elegance, and simplicity. The formation of his sentences appears the most inartificial, though, at the same time, it will be found to be strictly correct. But the manner, amidst all its beauties, is, on the first perusal, lost in the enjoyment the reader feels from the sentiment. Devotional and solemn subjects peculiarly accord with his feelings and genius. In exhibiting deep and solemn views of human life, his sentiments are bold and varied, and his imagination teems with the most soothing and elevated figures. His knowledge of poetry in general, and his relish for its highest beauties, are every where conspicuous. Topics such as these, which we have seen illustrated before a thousand times, are made to pass before the mind in the most impressive and affecting manner, and for a moment we deceive ourselves with a belief, that the subjects themselves must be new to us. But it appears to have been no part of his plan to seek out for new subjects of preaching, or to excite his ingenuity in exhibiting new views of moral and religious topics. To embellish the most common subjects, which are certainly the most proper and useful, with new ornaments; to persuade by a more forcible and more captivating illustration, to unite the beauties of elegant diction, and the splendor of fine imagery; in this lay his chief exertions, and here rests his chief praise." P. 1031.

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\* We have heard that Dr. Blair received for his fourth volume, the astonishing sum of 2000*l.* sterling. *Rev.*

Dr. Anderson's style is free and equable ; at times animated, but seldom forcible. Sometimes we meet with a redundant word, or unappropriated epithet, and sometimes, although rarely, with an improper expression. Such are " his works do not *carry* so high an idea of him," for *convey* to the reader's mind : " he now lost *distinction*," for *the power of distinguishing*: " Ossian, the very *demon* of poetry." The word *demon*, although used in a good sense in Greek, is considered in English as nearly synonymous with *devil* ; and to say that a man was " the very devil of poetry," would not be understood as a compliment.

But notwithstanding these, and a few similar blemishes, we consider the present work as a valuable acquisition to English Literature. As a collection of British Poetry and Biography, it confers honour upon the editor, for genius, taste, and information, tending to promote and perpetuate the most imperishable monument of Britain's glory. We say the most imperishable ; for they must endure, though time should erase every other vestige of her greatness. Should the unhappy period ever arrive, when this empire, like that of Greece or Rome, shall sink under the weight of her prosperity,—still the towering pyramids of genius, raised by Shakspeare, Spenser, Milton, Dryden, and Pope, will remain to point out what she was. If, like the ancient mistress of the world, her bosom now the seat of peace, science, and freedom, should become the den of savage barbarians, or the receptacle of unmanly slaves, still the philosophic mind will be led to calculate her excellence in every attainment worthy of a great and free people, from the superior exertions of her philosophers, her historians, and her poets.

ART. XIII. *A Guide to Health ; being Cautions and Directions in the Treatment of Diseases. Designed chiefly for the Use of Students. By the Rev. Joseph Townsend, Rector of Pewsey, Author of the Physician's Vade Mecum, and of a Journey through Spain.* 8vo. 400 pp. 6s. Robinsons. 1795.

THIS is intended as a general system of diseases, ranged in nosological order ; for the use of students ; of apothecaries residing at a distance from the capital ; of clergymen, whose inclination to be useful to their poor parishioners in time of sickness, has too frequently, the author observes, gone beyond

beyond their knowledge ; and to private families, where proper medical assistance cannot be easily procured. In the arrangement, the author has followed the order adopted by Dr. Cullen in his Nosology, but has deviated in some particulars, and generally we think with judgment. The descriptions of the diseases, and the indications of cure, are given in a clear, concise, and yet sufficiently comprehensive manner, and the work appears, on the whole, to be executed so as fully to answer the intention proposed. The author has added neat formulæ, or prescriptions, for each of the diseases, and introduced occasionally, apposite cases, to illustrate his doctrine. To follow him through the variety of diseases he has treated, would swell our remarks to the size of a volume, we shall, therefore, content ourselves with selecting, as a specimen of the work, his account of *Tussis Stomachalis*.

“ This disease,” he says, “ may be distinguished from catarrh, by not having the cough and difficulty of breathing excited, either by deep inspiration, or by exercise, and muscular exertion ; by absence of hoarseness ; by facility of lying indifferently on either side ; by long intervals between the fits of coughing ; by violence of coughing, and expectoration after taking food ; by indigestion, nausea, vomiting, and depraved appetite ; by costiveness, acidities, flatulence, and spasmodic affections. Sauvage remarks, that Lindanus, who first described the stomach cough, distinguished it from the true pulmonary cough by its deep and hollow sound.—Of this species of cough Hoffman has described two varieties, the humid and the dry ; but as these arise nearly from the same cause, and require the same treatment, I shall consider them as one disease. He subjoins a very valuable practical remark : *Generatim vero illud monendum est, quod omnis tussis quæ est periodica, a saburra in ventriculo, vel potius intestino duodeno stabulante, suos mutuatur natales*. From attentive observation, I must here observe, that this affection of the stomach is sometimes complicated with a primary affection of the lungs. Such is the sympathy between these organs, such their correspondence and consent, that a disease seated originally in one, may be quickly injurious to the other. If the mucous glands of the one are morbidly excited, those of the other may be drawn into action by consent.

“ When viscid mucus stimulates the bronchiæ, the irritation is communicated along the larynx, and a cough, that is a convulsive expiration clears the passages. But when the stimulus is in the stomach, the irritation is communicated along the œsophagus, and either vomiting immediately ensues, or this irritation extending by the fauces to the larynx, a violent spasmodic cough precedes, a vomiting ensues, and, the stomach being freed from the offending matter, the cough subsides. This effect is visible in the chin cough, and may be equally remarked in the disease before us.

“ This cough is by Dr. Stoll, of Vienna, in his *ratio Medendi*, called *tussis stomachica*, and appears to be the same with that described by Dr. Percival, under the name of *tussis convulsiva*, which succeeded the



the croup in a boy of three years old. He remarks, that such a membrane as is formed in the trachea of a patient, who labours under *cyanche trachealis*, is sometimes generated in the intestines.

*Indications of cure in tussis stomatialis.*—In many diseases the efforts of nature to relieve herself are sufficient, without the aid of medicine. In fever, in exanthemata, in catarrh, even left to themselves, the course of a few days may put a period to the disorder; but the duration of the stomach cough, without assistance, is usually protracted, and the termination may be either atrophy, or, if the lungs are injured by the violence of reiterated cough, it may end in pthisis. From what I have said it will be clear, that the indications of cure must be, to cleanse the stomach and first passages from indigested food, and more especially from viscid mucus. To restore the tone. The first intention may be answered by emetics. To this nature points by her repeated efforts. But should these be insufficient to cleanse the duodenum, calomel will give relief, or this may alternate with rhubarb, senna, and soluble tartar. The second intention may be answered by bitters, bark, and steel, combined. For the bitter we may take the *tinctura amara*, or a strong infusion made of quassia, with half the quantity of cassia lignea. Or to these may be joined the bark, either in substance or in infusion; or we may combine them in the following form: take bark one ounce, iron filings a drachm and an half, myrrh two drachms, syrup of orange peel, sufficient to make an electuary. Dose the size of a nutmeg three times a day." P. 115.

The author relates the case of a lady, whom he cured by means of emetics, which, besides a great quantity of tough phlegm, occasioned her to throw up a considerable portion of membranous substance, similar to that described by Dr. Percival. Of the four classes into which the author reduces diseases, *Pyrexia*, *neuroses*, *cachexia*, and *locales*, the two first only are treated in this volume.

#### ART. XIV. *Transactions of the Royal Irish Academy. Vol. V.*

(Continued from Vol. VI. p. 584.)

THE ninth article of this division is by Mr. (or Dr.) Kirwan, in answer to the question proposed by the Academy, "What are the manures most advantageously applicable to the various sorts of soils, and what are the causes of their beneficial effect, in each particular instance?" but, as these are points so important, and as this essay has since been republished in England in a separate form, we shall reserve it for more distinct attention. We proceed then to Article

X. On

X. *On the Nature and Limits of Certainty and Probability.*  
By the Reverend George Miller, F. J. C. D. and M. R. I. A.  
P. 199.

This acute and sensible paper exhibits, we think, the strongest instance of clear conception and accurate statement, of a metaphysical subject, that we have lately met with. The object of it is to define in what kinds of enquiry demonstration or certainty can be obtained, and in what only probability. The author thinks that, for this purpose all our enquiries may be distinguished into three classes.

1. Of those, in which our ideas are compared together, without being considered as connected by the relation of cause and effect, but merely as independent objects of thought, corresponding in some particulars which enter into the composition of each idea.

2. Of those in which a consideration of cause and effect is directly or indirectly involved, limited however to the mere fact of their connection, and not extending to the nature of that connection, or manner of operation.

3. Of enquiries into the nature of causes, or the manner of operation.

The first of these classes he considers as the sole region of demonstration; the second of probability only; the last of entire uncertainty. His great principle is, that the nature of causes and their manner of operating are hid from us by impenetrable obscurity, which he confirms by instances of failure in the greatest metaphysicians, where such enquiries were involved. But he does not conclude with Hume, from our ignorance of the *nature* of the connection of cause and effect, that we cannot reason about the *existence* of such a connection. That there must be a cause for every thing which exists, he establishes by two very clear propositions; and what those causes may be he thinks we may reason with probability. Under this head he places the enquiries into the nature of testimony and the probabilities of chance. By this division of things it is evident that this author must differ from Locke, as to the opinion that moral propositions may be capable of demonstration: and that he would exclude all enquiries into free agency and necessity, materialism and immaterialism, as of hopeless and invincible intricacy. This seems, indeed, to have been the opinion of Milton, who makes his fallen angels dispute,

Of providence, foreknowledge, will, and fate,  
Fix'd fate, free-will, foreknowledge absolute,  
and adds that they

— Found no end, in wand'ring mazes lost.

XI. *Meteorological*

XI. *Meteorological Observations in Ireland in the Year 1793. By Richard Kirwan, Esq. L. L. D. F. R. S. and M. R. I. A. P. 227.*

The author here pursues his doctrine of probabilities, respecting the succession of seasons. This paper consists chiefly of tables illustrating that point. The following remark is the most interesting we observed in it.

“ Among all the years observed by Dr. Rutton, from 1725 to 1765, there occurs but one similar to 1792; viz. the year 1755. In that the three seasons, spring, summer and autumn were wet; and, by comparing my journal with his account, I find other points of resemblance; it were perhaps worth examining how far they resembled each other with respect to human health.” P. 240.

XII. *Experiments on a new Earth, found near Strontian in Scotland. By R. Kirwan, Esq. &c. P. 243.*

We said, in p. 363 of our sixth volume, that the discovery of this earth, as a distinct genus, is usually attributed to Dr. Crawford. It is here stated, that when Dr. C. sent the first account of it to Mr. K. he suggested that it appeared to him to constitute a new earth. It appears also whence it was named, and that Mr. Schmeisser, therefore, improperly called it Strontion. Its characters were briefly given in Kirwan's *Mineralogy*, Vol. I. p. 332, under the siliceous genus. We have here also its relation to heat and fixed air, and to acids: with its affinities.

XIII. *Observations on Rain Gages. By T. Garnett, M. D. &c. &c. P. 257.*

The author of this paper has for some time employed himself on meteorological enquiries. A paper by him on that subject, in the fourth volume of the *Manchester Memoirs*, was noticed by us in our third volume, p. 61. Dr. Garnett here directs his attention to the improvement of the instrument by which such observations are made, the Rain Gage. The imperfections he observes in it are the evaporation, and the scattering of some drops when they strike the side of the gage. The former he endeavours to correct, by calculating the quantity of water so lost, the latter by changing the form of the aperture. He would have the mouth square, with a perpendicular rim: for which he assigns his reasons.

XIV. *Observations and Inquiries made upon and concerning the Coal Works at Whitehaven in the County of Cumberland, in the Year 1793. By Joseph Fisher, M. D. Fellow of the Royal Physical Society in Edinburgh. P. 266.*

The detail of facts here delivered cannot easily be abridged; the result of the whole is a striking proof how much may be effected

effected by art to save labour and expence in works of magnitude and importance.

**XV.** *On the Fish enclosed in Stone, of Monte Bolca. By the Rev. George Graydon, L. L. B. &c. P. 281. With four Plates.*

Of the situation and manner in which these petrified fish are found, the following account is given by the ingenious author of the paper.

“ Monte Bolca lies on the border of the Veronese territory, about fifty miles W. N. W. of the Lagunes of Venice, which, I believe, is the nearest sea. I am not informed of its height, but it must be pretty considerable, as I understood from the inhabitants that the climate is too cold for the growth of the country fruits, which are common about every peasant's house in the lower grounds, such as apricots, apples, cherries, &c. as well as vines. It forms one of the chain or ladder of secondary hills, which, from some distance within the adjoining Vicentine, rise gradually above one another to the Alps of the Bishopric of Trent.

Great part of this tract of country has been considered by many Italian, as well as other naturalists of eminence that have visited it, as covered with productions of extinct volcanoes. The supposed lava of these districts differs essentially from that of which the Euganean hills are composed; this latter is of a whitish, yellowish or brownish grey, rough and coarse in the grain, and mixed with numerous minute fragments of what they denominate schorl and felt-spar; whence Sir John Strange\*, Monsieur de Dolomieu, and others, have called it granitical, though unlike granite in many important points: But the supposed compact lava of the Vicentine and Veronese is black, or dark blue, of a close and rather fine grain, even, and almost homogeneous, except that it sometimes contains a few fragments of schorl, and is wholly of the argillaceous genus, and of the trapp or hornblend species; and in short almost perfectly resembles our basaltic stone of the county of Antrim, and the N. W. of Scotland. The basaltic columns of San Giovanni Ilarione, described by Sir John Strange, lie not many miles from Bolca, on the side of the valley that leads to it, and the summit of this hill itself was, many years ago, discovered by Abbate Fortis to be crowned with a great mass of tolerably defined columnar basalt.

“ The whole of the hill, as far as I could observe, seems to be composed of similar, or at least of argillaceous matter, except the quarries in which the fish are found, which are calcareous, and lie at

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\* It should be Mr. Strange. That gentleman was many years the British Resident at Venice, and is son of Sir John Strange, Master of the Rolls. He is a profound and accurate mineralogist. Rev.

about half a mile from the summit. Besides the dissimilarity of these to the other materials of the hill, it is further important to remark that they do not form a continued stratum, but lie in great and wholly detached and distinct masses, as it were accidentally imbedded in the side of the hill, set in a loose rubble of argillaceous, and the same kind of calcareous fragments, the whole more or less in a state of decomposition.

“ The mass that has been most worked stands near the point of an angle formed by two deep channels, that have been worn by a greater and less torrent that meet there. The height of its face above the present surface is, as well as I can recollect, about fourteen or fifteen feet; but as it cannot be determined to what depth it may be buried in the ground, it is not easy to judge what its positive height or breadth may be. The length of the face, I should suppose, for I did not measure it, may be two hundred feet or upwards. The stone is of a schistous or flag-like structure, the leaves lying in the same direction, and parallel to each other; but this direction, it is to be remarked, is neither horizontal, nor coincident with the slope of the hill.

“ I got some of the people that are usually employed in working the quarry, to bring their tools, and shew me their manner of operation, as well to be informed in this, as, if possible, to see some fish actually opened in the stone. Unfortunately the day proved very wet, which prevented my having more than two or three workmen, but from these I procured almost all the information and satisfaction I could expect. I spent nearly three hours on the spot, during which time I not only saw some fish, as well as a few remains of marine vegetables, found by the men, but had the pleasure to find some myself, opening, with my own hands, stones which contained them. These I collected, packed, and brought home; and some of them are now in the museum of the Academy: they are but small, indeed, and in the mutilated state that accident presented them; but, I believe, they are amply sufficient to authenticate the principal fact, if any one should be found to doubt it.

“ The manner of working these stones is, by detaching from the face of the quarry moderate sized blocks, which are then drawn out, set an edge, and quickly split, with sharp-sided hammers or wedges, the workmen glancing between the leaves, to observe if there be any mark of fish, or other organic substance; when they discover such, if they happen to be shattered, as they generally are, by the rude manner of opening, and the fragile texture of the stone, they set about to collect all the fragments that compose the piece as carefully as possible, detaching also from the great stone such parts as may remain adhering to it. When their day's work is finished, they bring their collections to their houses, until they happen to go, either to market, or on any other occasion, to Verona, when they take them in baskets, just as they are, to the proprietor of the soil, who is their landlord and employer; or frequently, I believe, to sell underhand, for their own profit, to some naturalist there, or to some of the shops that vend these productions. Those who receive them in this manner from the peasants, are then obliged to employ a skilful stone-cutter, to find and arrange together

ther the several fragments that compose each piece, and finer of cement them on another stone of the same kind, which is sometimes done with such art and exactness, that it is not easy to discern where they have been joined; and thus the specimens are made up for cabinets or for sale." P. 283.

These fish appear certainly, according to the sensible observations of Mr. Graydon, to have been suddenly inclosed in a vast quantity of calcareous matter, in the form of a fine powder; which at once destroyed life, and produced a rapid absorption of all animal juices, as fast as they became capable of it. The fetid smell emitted by every portion of this stone on being scraped, is explained perfectly by his supposition, that the whole had thus imbibed, and been strongly impregnated with animal matter. The conclusion of this paper is very important and excellent.

" Before I conclude this paper, I cannot omit taking some further notice of a circumstance already mentioned, which seems to hold out a subject of investigation the most striking, and to many the most interesting, that occurs, perhaps, in the whole range of natural history: I mean the great variety of fish collected in one spot, which, from the catalogues, appear to correspond with species now only to be found in seas and climates the most remote from the Italian shores. It would be superfluous to dwell on the analogy which this remarkable circumstance bears to the many discoveries that have been made, not only of shells but of horns, teeth, bones, and other remains, and even of entire skeletons, of various land animals, partly known, and partly unknown, in countries where similar living species have never been observed to exist, and often in climates now wholly unsuited to their constitutions. These extraordinary facts have been long known, and have long excited the attention, and exercised the ingenuity, of naturalists of the most distinguished talents: but, unfortunately, experience has shewn that the paths of speculation to which they directly lead, have too often conducted these great men into labyrinths, from which all the efforts of their genius have not been able to extricate them. Hence it would seem that natural knowledge is not yet sufficiently advanced, nor a sufficient stock of well-attested phenomena yet formed, to enable us to prosecute such extensive and difficult enquiries with good effect. On this account, perhaps, those who really wish to contribute to the substantial improvement of the science, might employ their talents more beneficially, in the humble task of collecting facts, and investigating partial and immediate causes, than in giving the reins to their imaginations, and soaring in pursuit of visionary theories. Of more remote and general causes, posterity, better informed by new facts and observations, in addition to those which we now possess, may possibly form a better judgment than we can aspire to, if such a judgment really lies within the limits of human attainable knowledge. - But, at all events, it should not be forgotten, that speculations of this kind are regarded, by men of the soundest understandings, rather as amusements of the mind, and relaxations from severer studies,

P 2

studies, than as pursuits of much intrinsic importance; and that, at best, they are to be considered as contributing but remotely to the more useful and serious objects of life: but when applied, as we know they have been too often, to excite and diffuse doubts of the most essential truths, and ultimately to sap the foundations of religion, and, with it, of both private and public virtue, order and happiness, and indeed of the very existence of civil society, as too fatal modern experience has shewn, it is not easy to say whether we shall be most struck with the vanity and presumption, the folly, or the wickedness of the attempt, to raise so daring a superstructure on so slender a base." P. 309.

Subjoined to the paper is a curious systematical index of the species of fish found in Monte Bolca, formed from the communications of the two greatest collectors of them, Signor Bozza, and the Marquis Gazola, of Verona.

XVI. *On the Power of fixed Caustic Alkaline Salts to preserve the Flesh of Animals from Putrefaction. In a Letter to the Rev. George Graydon, Esq. from the Rev. Hugh Hamilton, D. D. Esq. p. 319.*

The experiments of Dr. Hamilton tend to strengthen the conjectures of Mr. Graydon, in the preceding communication, and show that caustic alkaline salts have a very remarkable power of preserving animal substances from putrefaction.

XVII. *Extract from a Paper on Surveying. By Thomas Meager, near Palace Grene, in the County of Limerick.*

The improvement here proposed is that of dividing the compass for land surveying, in such a manner as to give the sine and cosine of the angle measured, by mere inspection; which would preclude the necessity of having recourse to a table of natural sines. For this purpose it is suggested, that the circle should be divided into forty parts, or the quadrant into ten, and these again into ten parts each, in such a manner that the sines may be .01, .02, .03 &c. radius being unity.

Some papers on polite literature, and on antiquities, occupy the remainder of this volume, of which we must give an account in a future number.

*(To be concluded in our next.)*



## BRITISH CATALOGUE.

## POETRY.

ART. 15. *Elegiac Sonnets, and other Poems.* By William Asburnham, Esq. junior. 4to. 95 pp. 5s. Cadell. 1796.

These sonnets are the production of no mean hand, and our assertion is sufficiently justified by the following specimens.

## “ ON MIRTH.

Fantastic wreaths in wild confusion hung,  
 Where antic sport and blue-eyed pleasures play;  
 Here goblets glistened and here syrens sung,  
 And ceaseless revels stole the hours away:  
 Here dimpled mirth, with cheek of roseate hue,  
 Despotie reigns these brilliant roofs among;  
 At his high call enamoured myriads flew,  
 Weave the light dance or wake the festive song.  
 But ah! what means that wild tumultuous shout?  
 That frantic laugh is tinged with alloy:  
 What mean these orgies? what this midnight rout;  
 Tell me, my soul, oh! say, can this be joy?  
 These transient starts, embers of dying fire,  
 Glow for a moment, sparkle and expire.”

We make no objection to the above, that it is not what critics call the legitimate sonnet, which is certainly of more difficult execution, but frequently loses in harmony whatever it may gain by its structure. But who can object the structure, or, indeed, any thing else, to the following sonnet on Happiness?

“ Where now are all thy golden visions fled?  
 O say, enchantress, whither are they flown:  
 Soaring aloft, by Fancy’s finger led,  
 I sat exulting on her fairy throne:  
 Thro’ airy arches, built with beams of light,  
 Their odorous spoil Arabian breezes bring;  
 Joy, with his lamp of exquisite delight,  
 And keen-eyed rapture claps his eagle wing.  
 Ah! dear delusion, bright celestial shade,  
 Too pure to grace this sublunary sphere,  
 All earthly bliss is born to bloom and fade,  
 Wakes with a smile and closes with a tear.  
 Too soon, alas, the transient scene is o’er,  
 The meteor shines, then sinks, and is no more.

Many other compositions in this elegant publication deserve our praise, and will amply pay the attention of the reader. At the conclusion the author points out, in the form of notes, passages from modern

dern authors, which he has imitated; among these he has not mentioned Langhorne, with whose compositions he appears, nevertheless, to be acquainted. The last sonnet we have quoted, has much resemblance to Langhorne's *Visions of Fancy*, and commences almost in the same manner—

Children of Fancy, whither are ye fled?

ART. 16. *Elegiac Stanzas, written during a Sickness at Bath, December, 1795, by the Reverend W. L. Bowles.* 4to. 14 pp. 1s. Dilly. 1796.

These stanzas are very unequal, and, were we to judge from the first only, we should say, that however the writing them might amuse the author, we could well have spared the publication. Towards the conclusion, however, we willingly acknowledge traits of poetic taste; and the verses on leaving Winchester School, do honour to the writer's sensibility.

ART. 17. *The Spleen and other Poems. By Matthew Green. With a prefatory Essay, by J. Aikin, M. D.* 12mo. 5s. Cadell and Davies. 1796.

We have before commended similar publications by Dr. Aikin; and the ingenious essay prefixed to this elegant volume promises to rescue a man of very respectable talents from a neglect he by no means merited. We think entirely with Dr. Aikin, that many poetical compositions have had "much more fortune" in the world than those of Green, though distinguished by less brilliancy and originality of thought, and with no great reserve accede to the following character given by the editor to his author: "That, if in point of versification, regularity, and correctness, his place is scarcely assignable among the poets, in the rare qualities of variety and vigour of sentiment, and novelty and liveliness of imagery, it would not be easy to find any in modern times at least, who has a right to rank above him." Dr. Aikin's remarks, as usual, indicate a correct judgment and excellent taste, which we shall be happy to see exercised again and again, upon other of our poets who, although not "possessed of consummate excellence, may have a high degree of it."

ART. 18. *Somerfet House, a Vision, by Joseph Moser, Author of Timothy Twig, Reflections upon profane and judicial Swearing, &c. &c. &c. The second Edition.* 8vo. 6d. Griffiths. 1795.

In a short preface to this short vision, Mr. Moser informs us, that "this is by no means the age of poetry, therefore he fears that his readers will be few." All that a solitary instance can do to prove the truth of this position, Mr. Moser has certainly effected in the poem before us. We cannot but suspect that the boldest flight of poetical fancy is in the title page, which proclaims "a second edition."

ART. 19. *Ode to the Honourable Thomas Pelham, Esq. occasioned by his Speech in the Irish House of Commons, on the Catholic Bill.* 4to. 1s. Johnson. 1795.

Nineteen pages of peevish and querulous dulness. The author's intention is to be satirical, but "nervi deficient animique."

ART. 20. *Musæ Berkhamstedenses, or poetical Prolusions, by some young Gentlemen of Berkhamsted School.* 8vo. 134 pp. 2s. 6d. Macdowal, Berkhamsted. 1794.

We cannot regard it as a mark of wisdom in a school-master, to publish the juvenile productions of his scholars. It is encouraging in them a species of ambition for authorship, which readily enough becomes inordinate, and a vapidity which should be regulated rather than inflamed: and the errors in the Latin compositions (several of which we could point out) reflect more discredit on the teacher who suffered them to pass, than the more successful parts can counterbalance. The poems by J. D. (that is the master) might also have been omitted, as they certainly prove nothing concerning the proficiency of his scholars. Many of the English verses are good.

## DRAMATIC.

ART. 21. *The Bank Note, or Lessons for Ladies. A Comedy, in five Acts, as performed at the Theatre-Royal, Covent-Garden. Partly an Alteration. By William Macready.* 8vo. 84 pp. 2s. Longman. 1795.

From the farcical situations in which the characters are placed, and some humour in the dialogue, this drama may furnish a portion of amusement to such readers, as are not very scrupulously devoted to probability in the detail of events, or very nice indiscriminations of character. The character of Killeavy, a blundering Irishman, is not destitute of appropriate drollery; but drollery and farce are not sufficient to support a play through five acts. The following piece of wit reminds us too strongly of the opening of Moliere's "Mariage Forcé."

"If any body brings me money, call me immediately—and, do you hear, if any one wants money, I'm not at home, nor shan't be to-day." P. 32.

The passage of Moliere differs only from the foregoing in its adherence to grammatical accuracy, wherein Mr. Macready fails, when he says *nor shan't be*.

"Si l'on m'apporte de l'argent, que l'on me vienne querir vite chez le Seigneur Geronymo, et si l'on vient m'en demander, qu'on dise que je suis parti, et que je ne dois revenir de toute la journée."

ART.

ART. 22. *The Adopted Child; a musical Drama, in two Acts, as it is performed at the Theatre-Royal, Drury-Lane. By Samuel Birch.* 8vo. 41 pp. 1s. Dilly. 1795.

A short and simple story, not unskilfully or inelegantly related; in which there are no violent deviations from probability of incident, nor any gross solecisms, vulgarisms, or affectations of language. In the present state of our stage, this is praise.

## DIVINITY.

ART. 23. *A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 7, 1795. By Charles Peter Layard, D. D. F. R. S. F. S. A. Prebendary of Worcester, and Chaplain in Ordinary to his Majesty.* 4to. 1s. Rivingtons. 1795.

For the sake of enforcing the charitable support of the indigent offspring of the clergy, Dr. Layard undertakes a manly and sensible defence of the order, which turns chiefly upon the late exertions of our church in behalf of the persecuted French, and of our own suffering poor. On the latter subject this passage is remarkable.

“When the case of these sufferers was powerfully recommended from that authority, by which the christian and social virtues are inculcated by example as well as by command, there were not wanting some, who whispered about their apprehensions, lest the current of charity should be diverted into improper channels; lest, in the zeal of our attention to foreigners, our own poor should be forgotten; thus vainly endeavouring to excite mean jealousies, even among Englishmen, and fears, lest that source of beneficence should be exhausted, which, blessed be God, never yet hath failed in this country. The exigencies of the poor, during a most inclement season, called upon every one, and more especially our brethren of the ministry, to refute by facts, those suggestions, which so directly tended to destroy the confidence necessary between the different orders of society. And this, we trust, hath been perfectly accomplished. The rich have generously proved by the noblest liberality, not by delusive and flattering professions, that they considered the poor as their brethren; and those, who are called to watch over their souls, have, with indefatigable attention, and with that prudence, which is always necessary to give the fullest effect to charity, laboured to relieve their bodily necessities. The retreats of modest indigence have been diligently explored by their active benevolence, where no investigation hath been neglected, which could determine the peculiar sort of distress, or the most effectual mode of relief; and no assistance was withheld, which the most pressing necessity could demand, or the most generous bounty bestow. “For to their power I bear record,” as said the Apostle, of the Churches of Macedonia, “yea, and beyond their power they were willing.” P. xiii.

An

An expression in p. ix. appears rather remarkable, yet we believe that on examination it will be found strictly just. The author speaks of "the hypocritical craft of a sycophantic philosophy." The conciseness of the passage renders it a little obscure; yet when we recollect, the pretence to philanthropy and benevolence concealing the most bigotted rage and cruelty, and the base flattery of man's worst passions, by which the philosophy of the age is distinguished, we may clearly enough discern the meaning of the author in this sentence.

ART. 24. *The Agency of God in the Events of Life. A Sermon, preached before the University of Cambridge, by the Reverend John Owen, A. M. late Fellow of Corpus Christi College, Cambridge, and Curate of Henham, Essex.* 8vo. 19 pp. 1s. Deighton. 1795.

Mr. Owen here undertakes to prove the interference of the Almighty in human events; 1. From its conformity to that which is received as science concerning the nature of God. 2. From its utility in some cases, and necessity in others, towards the ends and purposes of human existence. 3. From the analogy which it finds in the history of mankind. Here is an extensive plan sketched out; concerning which we have only to lament that the outline is filled up rather too scantily, and the proofs urged in such a rapid manner as to be rendered obscure. We think the phrase of the "Science of God," which the author employs in stating his first head, on several accounts exceptionable; "the Science of Deity," afterwards used, is less so: nor can we avoid objecting to the neological Gallic term *paralyse*, in p. 8. or to the use of *transpire* for *arise*, in p. 6. The discourse in general, like the other compositions of this author, displays acuteness and vigour.

ART. 25. *A Sermon preached in the parish Church of St. Nicholas, Great Yarmouth, on the 17th of May, 1795, by the Rev. Thomas Crompton, A. M. Published by Request.* 4to. 18 pp. 1s. Robinsons. 1795.

An able and spirited discourse on the original publication of the Gospel. The preacher sets out with establishing the advantage of that gradual illumination which Christ communicated to his disciples. He then describes the state of the world at the time when the Gospel was promulgated; and concludes with a comparative statement of the present condition of mankind, in respect to religion, and an animated exhortation to Christian firmness and Evangelical sincerity.

ART. 26. *The divine Goodness to the United States of America, a Discourse on the Subject of national Gratitude, delivered in Philadelphia, on Thursday the 19th of February, 1795, recommended by the President of the United States to be observed throughout the Union, as a Day of general Thanksgiving and Prayer. Published at the Request of the Committee. By Samuel Stanhope Smith, D. D. Vice-President and Professor of moral Philosophy and Divinity in the College of New Jersey.* 8vo. 32 pp. 6d. Philadelphia printed; London reprinted. Matthews. 1795.

A very eloquent and pious acknowledgment of national blessings, as owing to the dispensations of Divine Providence. The author enumerates,

enumerates, as subjects of American gratitude—"The existence and success of the federal government, the continuance of peace with the powers of Europe, and the prospect of returning peace with our savage neighbours. Our internal tranquillity, and particularly the suppression of the late unhappy insurrection. Lastly, that which, in the enumeration of national blessings, ought always to hold the chief rank, our enjoyment of the Christian religion in its purity; unshackled by power, uncorrupted by fraud." On each of these he descants in a manner calculated to afford considerable gratification to an American audience.

**ART. 27.** *An Inquiry into the Origin of Episcopacy, in a Discourse preached at the Consecration of George Horne, D. D. late Lord Bishop of Norwich. By the late Reverend George Berkeley, L. L. D. Prebendary of Canterbury, Chancellor of Brecknock, Rector of St. Clements Danes, Vicar of Ticehurst, Sussex, and formerly Student of Christ Church, Oxford. 8vo. 46 pp. 1s. Rivingtons. 1795.*

The general purpose of this discourse, on Heb. xiii. 17, is to show, that our ecclesiastical constitution has its foundation in the Holy Scriptures, and in the universal practice of the primitive church; and that the spiritual authority, to which obedience is required in the text, is not derived to our bishops from the state, but from Christ. P. 21, 40.

The principal argument here insisted on, is the necessity of baptism, by which converts and others are initiated into the church of Christ, and which must be administered by the persons authorized, that is, not by all Christians; for Christ gave this commission, not to his 500 followers, but only to the eleven disciples, P. 11. And as no body of men can transfer an authority, of which they themselves were never possessed, therefore the power of the keys,—of admitting men into Christ's church by baptism, and of casting them out, (p. 12, 14,) cannot now, by the election of one class of Christians, be delegated to another, but must, by some mode of succession, be derived from the Apostles, who were sent by Christ, as he was sent to the father. It is the commission of Christ, which gives validity to baptism. P. 12. Objections are then considered and answered, particularly those made by Presbyterians.

This is a learned, ingenious, and solid defence of Episcopacy; and, while it is not wanting in commendable zeal, it strongly inculcates charity, candour, and liberality. p. 45. The church of England has cause to regret the loss of this respectable preacher, a worthy son of the celebrated Bishop of Cloyne, as well as of the good prelate on whose account the discourse was delivered. Dr. Berkeley died January 6, 1795, and was buried at Christ Church, Oxford, near the remains of his father.

**ART. 28.** *Religion in Danger: addressed to the Archbishop of Canterbury, by the Curate of Snowden; and submitted to the Consideration of the Clergy of all Denominations. 8vo. 62 pp. 1s. 6d. E. and T. Williams. 1795.*

Neither a real curate, nor any real gentleman, would, we should think, have descended to such low buffoonery as we find at p. 2 of this desultory performance.

Most

Most of the nations of the world, we believe, honour and reverse the Protestant people of England, for their truly Christian charity to the thousands of Roman Catholic priests, who lately fled to them from the daggers of their *philosophic* countrymen. But this author augurs danger to the Protestant cause, from the asylum granted to these priests, (p. 47) whom he styles "droves of lazy monks, driven to foreign countries." P. 44. Alas! that any man, and especially one who undertakes to instruct others, should not rejoice that so many of his fellow-creatures had escaped from impending destruction. Perish, we should say, even the Protestant cause, if it cannot maintain itself without the aid of inhumanity! But the author seems to be one of those whom philosophy (falsely so called) has made Stoics in the case of other men, and sensitive-plants in their own concerns.

There is much more of politics in this book, than of religion; and little of either that will afford any instruction or entertainment.

ART. 29. *A Discourse occasioned by the Death of Alexander Christie, Esq. of Townfield, late Chief Magistrate of Montrose; containing some Observations on the Progress of religious Knowledge in Scotland, and on Mr. Paine's "Age of Reason."* By a Layman. 8vo. 50 pp. 1s. Glasgow. 1795.

It might be expected that a man, discoursing upon the death of his "best friend, the friend of his soul!" p. 11, would, if he had much sensibility or sincerity, find his heart softened in an unusual degree, his judgment calm and temperate, his charity increased, and all anger extinguished within him. But the author, Mr. James Wardrop, is a being of a different order; he is far above such vulgar feelings; all these matters are exactly reversed in him. He thinks little of Mr. Christie, and as little of Mr. Paine: his heart is filled with zeal against the doctrine of the Trinity. Violent railing, with scarcely a single attempt at argument, against this doctrine, and panegyrics upon Unitarianism, occupy the greater part of this wild discourse; which is as ill adapted to the solemn occasion of it, as we can easily conceive to be possible.

ART. 30. *Jacob in Tears. A Sermon preached February 19, 1786, on Occasion of the Death of Mr. Joseph Treacher, February 7, preceding, in consequence of Wounds he had received from Russians, January 7, preceding.* By Charles Bulkley. 8vo. 18 pp. 6d. Johnson. 1795.

In this discourse on Gen. xlii. 36, the preacher considers: 1. The situation of Jacob, "me ye have bereaved of my children:" 2dly, The reflection made upon it, "all these things are against me:" and, lastly, he makes a suitable application. The last head contains an affecting account of the deceased on his death-bed, and offers some pious and seasonable advice to parents, to young persons, and to others in general. There is not much matter in this discourse, but there is abundance of good meaning.



**ART. 31.** *Some Observations on the Inconvenience of the Ten Commandments.* By George Hanmer Leycester, A. M. of Merton College, Oxford, and Barrister at Law of the Honourable Society of Lincoln's Inn. 8vo. 64 pp. 1s. 6d. Fletcher, Oxford; Rivingtons, &c. London. 1795.

It will readily be supposed that a pamphlet with this title is an irony, in the manner of Swift's "Argument against abolishing Christianity," &c. "In consequence," says the author, "of the utmost intention of thought, and the deepest consideration, I discovered that the Ten Commandments, which Moses brought down with him out of the burning mountain some time since, are not only of no sort of use, but a very great inconvenience to a gentleman in pursuit of his pleasures." Having made this important discovery, he undertakes to remedy it, by discussing each commandment separately, with ironical arguments, which, though they have not the poignancy of Swift's, have the same good intention, that of making men ashamed of their vices. The author mentions in an advertisement, that he has been informed that Hildrop has treated the subject before him in a similar manner. Hildrop's miscellaneous works were published about the year 1754; but, as we have them not at command, we cannot make the comparison. We are, however, perfectly willing to take Mr. Leycester's word, that the thought and execution are, with respect to himself, original.

**ART. 32.** *The Duty and Necessity of Humiliation, Repentance, and Self-Reform.* A Sermon preached at St. Philip's Church, in Birmingham, on Wednesday, February 25, 1795, the Day appointed for a general Fast. By the Rev. Spencer Madan, M. A. Rector of St. Philip's. Published by particular Request. 8vo. 25 pp. 1s. Piercy, Birmingham. 1795.

This judicious and instructive preacher, cautiously warns his hearers against presuming to expect the favour of God, from a supposition that we are less wicked than our enemies. Whatever they may be, it is more proper, he says, to inquire; "Are not we sufficiently wicked to deserve punishment?" On this ground he urges, very powerfully the necessity of that true and effectual reform which every man may make within his own bosom. The Text is 1 Pet. v. 6.

**ART. 33.** *A Sermon for the Fast, appointed on February 25, 1795. To which is annexed, an Address to the Dissenters.* By the Rev. John Jebson, M. A. Rector of Great Parndon, in Essex, and Vicar of North Mims, in Herts. 4to. 15 pp. 1s. Rivingtons. 1795.

That Englishmen, in all stations of life, are now addicted to political wrangling, beyond the experience of former times, is unquestionable; and that cautions against the bad consequences of such a propensity are useful, few persons will dispute. But that this is so very seasonable and necessary a subject for a discourse upon a *fast-day*, that it may properly exclude all other topics, we can by no means allow. The address

address to dissenters is not calculated to produce good effects. Both these pieces are slight and declamatory, though not destitute of some good observations.

ART. 34. *The pious Mother; or, Evidences for Heaven. Written in the Year 1650. By Mrs. Thomassen Head, for the Benefit of her Children. Published from the original MSS. By James Franks, A. M. and Curate of Halifax. 12mo. 2s. Edwards.*

Mrs. Head, as we learn from the editor, was a considerable sufferer in the time of the Irish massacre; and the address to her children, prefixed to this little tract, expresses in a strain of elevated piety, the sense she entertained of the divine preservation. Of her evidences for Heaven we have only to remark, that they are decisively characteristic of a pious mind, but partake rather too strongly of enthusiasm and spiritual perfection, to promote the interests of humble and ingenuous piety.

ART. 35. *A Dictionary of the Common Prayer, or the Church of England Man's Companion. Being an easy, familiar, and instructive Explanation of more than three hundred and fifty Words or Phrases, which for the most part occur in the Rubrics and Directions to the Book of Common Prayer and Administration of the Sacraments, or in some other Respects are connected with it, &c. By the Rev. J. Malham, Author of Sermons on various interesting Subjects, &c. 8vo. 130 pp. 2s. Bound. Allen and West, 1795.*

This book fulfils very well all that is promised in its long title-page, which of necessity we have abridged; and it will be found useful in the way of reference, to the younger ministers, as well as to other members of the Church of England. The style is generally clear and good, with the exception of a few inaccurate expressions, as at p. 50, l. 17. p. 65, l. 16, &c.

## LAW.

ART. 36. *Commentaries on the Laws of England, in four Books. By Sir William Blackstone, Knt. one of the Justices of his Majesty's Court of Common-Pleas. The twelfth Edition, with the last Corrections of the Author, and with Notes and Additions. By Edward Christian, Esq. Barrister at Law, and Professor of the Laws of England in the University of Cambridge. 8vo. 4 Vols. 11. 12s. Cadell. 1793—1795.*

Mr. Christian informs us, that a duty similar to that which gave rise to the Commentaries upon the Laws of England, first suggested to him the notion of his present edition. That his plan was “to subjoin a variety of notes to the text, and a supplement to each chapter, where the subject seemed important and unexhausted, and in this manner to extend the whole to five volumes.” Owing however to the length of time which it would have required to complete so extensive a design, he was induced to add his notes to the present edition, “and to re-serve

serve the consideration of such subjects as have not immediate reference to any passage in the Commentaries for a separate supplemental volume."

The notes which have been thus supplied, contain much useful information. But whether it has arisen from the superior ardour which all authors feel at the commencement of an undertaking, or from a peculiar attachment or acquaintance with the subjects, Mr. Christian's notes are more numerous upon the chapters in the first volume than upon any other. By the profession, more copious annotations upon the text of the second and third books may be thought essentially necessary; but we trust that the editor will supply this omission in his promised supplemental volume. The present edition has been ambitiously decorated with engravings from the pictures of several eminent lawyers. Such trivial ornaments tend rather to give the idea of a catchpenny publication, than of a work composed with elegance, and replete with useful learning. We are happy, however, in remarking, that Mr. Christian has anxiously disclaimed, in his preface, the suggestion of these embellishments.

**ART. 37.** *Reports of Cases argued and determined in the Court of Exchequer, from Easter Term 32 Geo. III. to Trinity Term 33 Geo. III. both inclusive. By Alexander Anstruther, Esq. of Lincoln's-Inn, Barrister at Law. 2 Volumes. Royal Octavo. 18s. W. Clarke and Son.*

Mr. Anstruther has, in a very well written preface, explained the motives which gave rise to his publication, and described the method which he has adopted in detailing his reports. As such a work was much wanted, it seems to have been, until this time, unaccountably neglected by the industrious part of the profession. Mr. Anstruther has performed his undertaking in a manner creditable to his industry and talents, and will, we doubt not, meet with such encouragement as will induce him to continue his reports by an annual publication, which, in his preface, he declares to be his intention. In one respect his method of reporting is highly deserving of commendation; for while it is sufficiently full to ensure perspicuity, it is not, according to modern example, spun out into tedious and unnecessary length.

## POLITICS.

**ART. 38.** *Friendly Remarks upon some Particulars of his Administration, in a Letter to Mr. Pitt, by a near Observer. 8vo. 44 pp. 1s. Payne. 1796.*

We can safely pronounce this pamphlet a phenomenon: a public letter, written to a minister, and equally remote from faction and adulation. It is the advice of a friend, delivered with a freedom which proves the sincerity of the friendship. It is written with ability and spirit, and, in part, with eloquence. The design of it is to convince the minister, not only of the advantage of public integrity in his situation, but of the necessity of explaining that integrity in every instance,

stance, and making it intelligible to every mind. As the basis of this advice, the influence of public opinion upon parliamentary conduct is happily explained, and in a manner that has novelty as well as truth to recommend it.

"Parliament by degrees will faithfully reflect the opinions, and, to a great degree, the prejudices of the nation at large. These opinions, indeed, and prejudices, come sifted through that medium; they are not so gross, but they are in substance still the same; they undergo some modifications by the way; but they pass at length." P. 7.

After urging, very ably, the advantage of strict public honesty as the means of gaining or preserving public confidence, this writer explicitly disclaims the intention of insinuating any censure under this recommendation, but insists upon the necessity of making known in every instance the principles of political measures, by clear, full, and open explanations of them, circulated by all means, and in all quarters. This part of conduct he thinks has been too much neglected: and the evil of it is, in the following passage, ably illustrated:

"Sedition has of late arisen to affect the stability of your power, and no less the security of the happiness of every individual of the nation, as founded on the well poised system of temperate government. The popular branch of the legislature is made the object of open attack, as well as the regal office. Corruption, venality, and profusion, are represented as pervading the whole. It is attempted to blast the characters, not of this or of that leader of a party, but of all public men; and to represent politics as a game, in which individuals gain, and the people lose. Every art of misrepresentation is practised. Should you bring forward a measure, upon which the public mind may hesitate; should the introduction be sudden, the preliminary explanation defective, the satisfaction incomplete, the doubts of the House of Commons may yet be reasonably removed by a farther detail of the necessity of the case, and of the expediency and safety of the provisions, enforced by your eloquence, and proved by your argumentation. But if the explanation be suffered to stop there; if no farther industry be used to circulate the reasons that have operated to their persuasion, how large a field is open to the misrepresentations of those enemies of all social order, who would unloose the bands of the Constitution! Parliament, say they, is convinced; but not by argument; it is by other less constitutional means. Where are the reasons? what are the arguments? have you heard them? have you seen them? Bribery and corruption are imputed, and the friends of the Constitution are at a loss for the answer. Publish but a careful report of the same reasons, which you know so well how to develope, and the fate of the battle is turned; the art of the attack is equalled by the skill of the defence; and the better reason will be every where as triumphant, as in your own presence." P. 39.

Many other passages in this pamphlet are striking in a great degree. For example, the encomium of Gustavus Adolphus in p. 24; the picture of the present minister's first accession to power, p. 30—35; and the explanation of the necessity of engaging literary talents in the defence of useful measures. P. 36. A few sentences and expressions, as well as the exceptionable arrangement of the title page, prove that the

*Near*

*Near Observer* has rather the talents of an able, than the adroitness of an experienced writer.

ART. 39. *Thoughts on the theory and practice of the French Constitution. In four Letters.* 8vo. 36 pp. 1s. Blamire. 1794.

We are sorry that this tract did not sooner come under our notice, for it is full of argument and discussion. The author, who subscribes himself "an Englishman," examines the new doctrines respecting the sovereignty of the people, and the *rights of man*, as they are described in the French constitution of 1792, and how far they are reconcileable to reason and common sense; and, by tracing the progress of the revolution, determines that they cannot exist in practice. The second letter contains a curious account of the fate of the editors of the Paris Gazette, and of the Paris Journal; who were executed within a few days of each other, one for writing *against* the constitution, the other for writing *in its favour*. P. 14. The third letter shows, that there never was such a medley of revolting cruelty, shameful injustice, and disgusting absurdity, as was exhibited in the murder of Louis XVI. The last letter treats of the rapid changes of government in France, the arrogant pretensions of reformers in this country, their false assertions, and their readiness to use (if they dared) the sword instead of the pen. This little tract is worthy of being preserved among the valuable productions, to which the affairs of Europe have lately given birth.

ART. 40. *Thoughts on the public Duties of private Life, with Reference to present Circumstances and Opinions.* By Thomas Macdonald, Esq. 8vo. 75 pp. 2s. Cadell. 1795.

In an essay elegantly written, and replete with the most generous sentiments, expressed with energy and truth, we cannot but regret a want of care in the choice of a title, or a want of method in the explanation of the plan, which throws an obscurity over the whole. Were we to name this publication, we should call it "an Essay on the private Virtues which conduce to public Happiness;" which title, though not very remote in meaning from the present, appears to us with much more clearness to explain its object, and illustrate its contents. Some want of method and regular connection in the tract will, after all, a little obscure its merit, which, however, we should conceive to be too great, to suffer it, as the author, towards the conclusion, appears to apprehend, to fall "dead-born from the press." The following passage alone ought to rescue any tract from neglect, and we can assure our readers, that it is only one out of many that are excellent. After remarking some particulars that are praiseworthy in the character of Englishmen, Mr. Macdonald thus admirably stigmatizes the baseness of demagogues.

"But even here we may trust too much to the strength of national character. A people are never stationary. They are either rising or falling in the general scale of manners and public virtue. We have here our mobs; composed of all ranks of persons. We have also our *flatterers of mobs*—men who would declaim against the obsequiousness

business of courts, and yet practise a species of adulation a thousand times more base. It is more base, in proportion as it is more mischievous and dishonest. The flattery of a courtier is dissolved in air: it amounts to no more than an established and familiar formula; addressed, in general, to those who hear it but as a sound, and can answer it in terms of equal insignificance. But this is not so with that part of a mob which is composed of the simple and unsuspecting among the lower ranks of the people. Their orator becomes their idol. They believe him to be their friend. They listen to his vile and hackneyed protestations, as the effusions of sincerity and regard: and thank him by acclamation, for seducing them from their labour and tranquillity, and teaching them to believe that they are an oppressed and unhappy people. They thank him for a boon, which, for aught he can tell, may involve many a poor family in misery. The man who, for purposes of ambition, can thus *deliberately* practise upon all that is honest and right in the natural frame of uncultivated minds,—of what villainy, *were it well masked*, would he not be capable?" P. 68.

Many other striking passages will be found in this tract, among which the character of an English independent country gentleman is one of the most conspicuous; it is drawn with vigour and elegance, and, as the author assures us, from living models. Nor is the character of the British ladies delineated with less spirit, or less attractive truth.

ART. 41. *A few Words in Favour of the British Constitution. By one of the People.* 8vo. 70 pp. 1s. Debrett. 1795.

A very slight declamation, from "a youthful pen," (p. 29) about the British Constitution, and *various* other matters. A sketch of several reigns, from that of King John to the Revolution, furnishes this profound lesson, "that the Constitution of Great-Britain, as it is now modified, was not the work of a moment, nor even of a single century." P. 24. The author says he is "unhackneyed in the paths of literature;" we should have guessed otherwise from one circumstance—the eking out of this little book by an extract of twenty pages together from Guthrie. pp. 31—51.

Of the concluding period, the only competent critic is *Mr. Fox*, who is there desired to weigh the accession of this defender, against the defection of several friends.

ART. 42. *Observations on a Letter to the Prince of Wales, in Consequence of a second Application to Parliament, &c. and on those signed Neptune and Legion. In the same Pamphlet.* 8vo. 28 pp. 1s. Griffiths. 1795.

The sentiments of a firm and energetic reasoner, expressed with due respect for the parties whose characters are involved in the investigation of a circumstance, which appears to be here met fairly, firmly, and dispassionately.

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ART. 43. *Remarks on those Passages, in Mr. Belsham's Memoirs of the Reign of George the Third, which relate to the British Government in India.* 8vo. 81 pp. 2s. Owen. 1794.

Mr. Belsham, in the work alluded to, has entered very much into detail upon the administration of India. In the course of this history, he has described, in no very amiable colours, the supposed malversation of Mr. Hastings. To diminish the impression which this may produce, is the object of the present pamphlet; and the author (whom we understand to be Major Scott) has certainly acquitted himself with considerable credit as an advocate. And as the public has already paid so liberally for the impeachment of the Governor General, they should not hesitate to pay a couple of shillings for a vindication, which circumstances seem to prove so well founded.

ART. 44. *A Letter to the Deputy Manager of a Theatre Royal, London, on his lately acquired Notoriety, in contriving and arranging the Hair-Powder Act, commonly called the Poll-Tax. With a further Exposition of the said Act. Including several Particulars inserted for the Protection of Housekeepers, &c. against Informers and Spies.* 8vo. 32 pp. 1s. Allen and West. 1795.

After a careful perusal of this pamphlet, we cannot but acknowledge that it is written, as the author declares, on the hair-powder act; but what he means to prove, and whether the work be intended to censure or to applaud the said act, we are wholly at a loss to determine.

ART. 45. *An Address to the Electors of Southwark on the following Subjects: 1. Their late Petition to Parliament: 2. The Conduct of their Representatives on that Occasion: 3. The State of the British Nation: 4. Their Duty under the present Circumstances.* By an Elector. 12mo. 32 pp. 6d. Smith, Lincoln's-inn-fields. No date.

If any person is desirous to see a strong specimen of the inflammatory language employed to excite discontent, and to stimulate discontent into fury, he may cast an eye upon this pamphlet. How constitutional it is, may be judged from the following maxims: 1. That no member of parliament is any thing but *the servant* of his constituents: 2. That, therefore, the will of his constituents ought to be the *only* rule of his conduct, &c. &c. The author does not scruple to suggest even *murder* in no very concealed manner. P. 9.

ART. 46. *A Letter to the Magistrates, Burgeffs, &c. of the Royal Burghs of Scotland.* By John Donaldson, Esq. 8vo. 16 pp. 6d. Cadell. 1795.

The author of this letter has already come before us in a plan of moral and municipal reform. We delivered our judgment upon his design in reviewing that work, and therefore have only to remark on the present pamphlet, that it expresses the author's strong conviction of the utility and practicability of his projects for universal reformation.

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## MEDICINE.

ART. 47. *A Treatise on the Dropsy, wherein the various Kinds of the Disease are considered, with their different Causes, &c. &c. The Absurdity of the present general Mode of Cure exposed, and a different one recommended, as pursued by the Author. To which is added an Appendix, containing a few remarkable Cases which had been given up, and abandoned as incurable, by medical Practitioners of the highest Character and Reputation, but were afterwards cured by the Mode proposed; adduced as a Proof of its superiority over the common Method. By a Physician. 1795.*

“A considerable part of the following work,” the writer says, “was originally published in Latin, at Leyden, when he took his degree of doctor of physic, at that University; it was then thought not devoid of merit.” It is now republished, with such additions and improvements, as thirty years practice has enabled him to make. As the doctor’s name was doubtless affixed to the first impression of the work, it is not easy to account for his modesty in withholding it from the present more improved edition. After giving a sufficiently accurate account of the different species of dropsy, and of the methods commonly pursued in attempting the cure of them, which the writer observes are almost constantly unsuccessful, he proceeds to describe a process by which he has often succeeded, he says, in cases left as desperate by physicians of the first eminence. But, as the most material part of this process consists in the exhibition of a preparation invented by himself, and kept, for the present, as a secret, we must refrain from giving any opinion upon the subject. The author promises, on another occasion, to divulge his secret.

ART. 48. *Medical Extracts. On the Nature of Health, with practical Observations: and the Laws of the nervous and fibrous Systems. By a Friend to Improvements. Vol. II. 8vo. 6s. Robinsons, &c. 1795.*

It is not easy to give an analysis of this singular book, we must, therefore, content ourselves with informing our readers of what it is composed. It is properly called extracts, or scraps, as it consists almost entirely of passages, principally from modern authors, disciples of the new, or Brunonian, system, of which the author is so enamoured, that he scruples not to call the inventor, Dr. Brown (p. 136, as it is numbered, but in reality p. 2) “another Newton.”

Amongst the extracts, as they are called, is an account of the late plague at Philadelphia, not extracted from, but consisting of almost the whole of the curious account of that dreadful visitation, written by Mr. Carey, which we noticed in the fourth volume of the *British Critic* \*. Of the author’s attachment, or rather bigotry to his system, the following is a striking example, “Some very pleasing experiments,” he says, p. 200, “are related by Dr. Peart (whose name

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\* Page 504.

would be oftener mentioned with *still higher respect*, were we fortunate enough to rank him among the many illustrious converts to the new chemistry) which prove that *partial exercise* conveys a glow over the whole body." But the most remarkable part of the book is the bill of fare, or table of contents, which, with the title pages, &c. fills upwards of seventy pages; that is, a space equal to something more than a third part of the text. For, although the last page is numbered 334, from this must be taken 134 pages, contained in a former publication, of which this is to be considered as a continuation. But as no reference is made in the title to a former part, this must tend to mislead the purchaser, who has actually only 200 pages for his six shillings, a circumstance we think it our duty to notice.

ART. 49. *A short Treatise on Canine Madness, particularly the Bite of Mad Dogs; some Cautions to prevent the Danger, and Remedies for Injuries received thereby, together with those of other enraged Animals. By a Physician.* 8vo. 50 pp. 1s. Kearsley.

Extracted, verbatim, the writer should have added, from Dr. Mead's essays on those subjects, contained in his mechanical account of poisons.

ART. 50. *Dialogues between a Pupil of the late John Hunter and Jessé Foot, including Passages in Darwin's Zoonomia.* 8vo. 102 pp. 3s. Beckett. 1795.

This writer, like a doughty knight of old, attacks all comers; Mr. Hunter, the admirers of Mr. Hunter, the late critical reviewers, the present critical reviewers, and Dr. Darwin, are here the objects of his lance. Not satisfied with having written a satirical work against Mr. Hunter's doctrine, and a satirical life of him after his decease, he seems to feel himself ill used, that no person will come forth to answer him: and, as no one else will do him that honour, he has made a man of straw, and answered himself. We hope he has done it very much to his own satisfaction, and only wish him more active antagonists in his next controversy.

## MISCELLANIES.

ART. 51. *A Letter to the Lord Bishop of Worcester, occasioned by his Strictures on Archbishop Secker and Bishop Lowth, in his Life of Bishop Warburton, now prefixed to the Quarto Edition of that Prelate's Works. By a Member of the University of Oxford.* 8vo. 41 pp. 1s. Cooke, Oxford; Rivingtons, London. 1796.

There are few readers of the Life of Bp. Warburton, lately produced (we cannot properly say published) by the Bishop of Worcester, who have not lamented with us, that the learned prelate should have been so far biassed by his early prejudices, as to speak in a depreciating manner of two such men as Archbishop Secker and Bishop Lowth. In the tract before us the fame of the former of these personages is vindicated temperately, but strongly, the cause of the other is sup-  
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posed by this writer to be undertaken by a pen that he pronounces much abler than his own. The points here undertaken to be proved, in opposition to the assertions of the Bishop of Worcester, are, 1. That Archbishop Secker *was* qualified to decide on the merits of the Divine Legation: 2. That he attained to the highest eminence in that which Bishop Hurd, unguardedly without doubt, and improperly, calls a narrow walk of literature, Hebrew criticism: 3. That the chief merit of his sermons did not consist in explaining popularly the principles of Bishop Butler's Analogy. On the first of these topics it is very properly suggested, that the surest way to decide it will be to publish the remarks given by the archbishop to the author of the Analogy, which are supposed to be still extant, and in the hands of Bishop Warburton's friends. With respect to the sermons, it is not a little remarkable, that only three, out of more than a hundred, can justly be said to handle the principles of the Analogy. Throughout this publication, considerable and very judicious use is made of the excellent Life of Archbishop Secker, written by the present Bishop of London. The author speaks of himself as personally acquainted with the archbishop, and, we think, may easily be named, among a small number to whom that description is applicable. We do not indeed see why his name should not be prefixed to the pamphlet; there is nothing in it of which the writer can ever have occasion to be ashamed, nor any thing that can give just cause of offence.

ART. 52. *Rules and Regulations for the Cavalry. Printed by Order.*  
8vo. 377 pp. 6s. Walter. 1795.

Had this book contained what the title-page professes, we should have only thought it necessary to announce that a work was published for the use of his majesty's cavalry, under the auspices of the commander in chief, and the inspection of the adjutant-general, whose signature is affixed to it. But, on perusing a very few pages, we were exceedingly surprised to find, that instead of a set of regulations for the army at large, or at least that part of it which is composed of cavalry, it contains rules and orders applicable to one regiment only. Had it been entitled, *Rules and Regulations for the Second, or Queen's Regiment, of Dragoon Guards*, we should have said that the directions, with some few exceptions, were excellently calculated for the government and discipline of that regiment; some we should have recommended to the perusal of all gentlemen who keep servants or horses, particularly the chapter entitled, "Stable Duties;" and we should have regretted that they had not been formed into a general system for the use of the army. From this degree of approbation, however, we must except the chapter entitled, "Marriage," which, as we rather doubt, whether it is perfectly consistent either with the laws of morality or the laws of the land, we would recommend to be expunged from any future edition of this work. But it seems extraordinary to see his majesty's servants issuing orders in his name, which cannot be obeyed without the infraction of other orders very lately issued, and which we have great reason to believe it is not intended to rescind. We allude principally

cipally to the directions for the equipments, clothing, paying, and settling accounts with the men, the two last of which articles have been lately put on a new and much improved establishment. It will occur to every commanding officer, that, in order to comply with the regulations here given for forming and clothing his regiment, he must adopt the precise clothing of the second regiment of dragoon guards, and must mount his men on horses similar to their's. But, as by much the greater part of the cavalry in the kingdom consists of regiments of light dragoons, a conformity to this order would produce a change in the establishment, which we do not conceive any officer is authorized to adopt, without a special order from the War-office. Yet, says the adjutant-general, "It is his majesty's pleasure that the following regulations shall be strictly observed and adhered to," &c.

Of the instructions for training and disciplining the regiment we shall only remark, that though they may be in general well calculated for a regiment of heavy dragoons, yet, as the manœuvres consist entirely of charges in the line, we do not think them so well adapted to the service of light cavalry, as more desultory movements performed in smaller bodies; and we see with regret the old manœuvres abolished, the principal object of which was to habituate the troops to form and change their position according to the nature of the ground and the situation of the enemy. The directions for forming the squadrons suppose them to consist of three troops each; but we have searched the volume in vain for an order, that squadrons of light dragoons shall in future consist of more than two, which is their present establishment.

We can account for the defective mode in which this book is published only by supposing, that the abundant business of the adjutant-general has prevented his perusing it, and that the inconveniences which have resulted from the delay of the publication, has induced him to entrust the compilation of such a work to some person, who has borrowed the orderly book of the queen's dragoon guards, and printed it without giving himself the trouble to alter a letter. Had a compilation of this kind been committed to the care of either of the two noble lords at the head of that regiment, we have no doubt that they would have produced a work, which would have done much more credit to the name affixed to it.

ART. 53. *Letters containing a Sketch of the Scenes which passed in various Departments of France during the Tyranny of Robespierre, and of the Events which took place in Paris on the 28th of July, 1794.* By Helen Maria Williams. Vol. III. 8vo. 233 pp. 3s. 6d. Robinsons. 1796.

We are so exceedingly disgusted with the tales of "Noyades, Fusillades, Mitraillades, and Guillotinades," which are here circumstantially described, and so little contented with the character which this misguided female has assumed, that we shall make no further remark on these letters, than to say that they who liked the preceding publications of Miss W. will also approve of the present. We think that Miss W. uses less reserve in avowing her connection with  
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our enemies, than she has heretofore thought necessary; indeed, in speaking of the French, she, throughout the present volume, uses the terms, *we* and *us*, see pp. 21, 26, 53 et passim. If the marriage between our countrywoman and our foes be not already consummated, we should be glad to have it in our power to forbid the bans.

ART. 54. *A Meteorological Journal of the Year 1795. Kept in London, by William Bent. To which are added, Remarks on the State of the Air, Vegetation, &c. and Observations of the Diseases of the City and its Vicinity.* 8vo. 28 pp. 2s. Bent. 1796.

Whatever commendations this useful and convenient publication may hitherto have received, it is entitled now to more than a continuance of them, being improved by two important additions: 1. That of collateral remarks on the state of the air, vegetation, &c. in each month: 2. A monthly statement of the quantity of rain. The greatest cold mentioned in the remarks on January, 1795, was observed at Maidstone,  $14^{\circ}$  below 0. This is supposed to be the greatest atmospherical cold ever observed in England.

ART. 55. *The Gentleman's Miscellany. Consisting of Essays, Characters, Narratives, Anecdotes, and Poems, moral and entertaining. Calculated for the Improvement of Gentlemen in every Relation of Life. By George Wright, Esq. Editor of the Ladies Miscellany, Pleasing Melancholy, &c.* 8vo. 232 pp. 3s. Chapman. 1795.

We can discover no reason for calling this book *The Gentleman's Miscellany*, except that the title might recommend it as a companion to the *Ladies Miscellany*, by the same author, noticed in our Review, Vol. III. p. 695. It is equally calculated for both sexes, and for all conditions. Like its companion, it is made up of short stories, &c. chiefly in prose, each inculcating some religious, moral, or prudential maxim. A few of them are taken from books of established credit. But the greater part, whether borrowed or original, are remarkable only for two qualities, which we grieve to find in any case united, good intention and dullness. The description of a *country-workhouse*, p. 136, contains many good lines; but is reprehensible for its tendency, which is, to foster groundless discontent. Among the faults of Englishmen, cruelty towards the poor is one of very rare occurrence. If they stood as clear of blame in all other respects, it would not be easy to name a people, either in ancient or modern times, more virtuous than the people of England.

ART. 56. *Elements of Astronomy and Natural Philosophy, with a concise View of the Geography of Europe, &c. and Map of the same; to which is added, a mental Tablet: the whole selected from the best Authors, for the Improvement of Youth, to assist their early Enquiries, and to form their Minds to Science and Virtue.* 12mo. 150 pp. 1s. 6d. bound. Saol. 1795.

A perspicuous, and, therefore, useful little book; it is indeed very well calculated to answer the end proposed.

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ART. 57. *An impartial Narrative of a Detachment from the Brigade of Foot-Guards, commencing 25th February, 1793, and ending 9th May, 1795. By Robert Brown, Corporal of the Coldstream-Guards, illustrated with a Map of the Seat of War.* 8vo. 279 pp. 5s. 6d. Stockdale. 1795.

This Journal is obviously made up from Gazettes, and the Orderly Book, yet it may be of use to those who wish to examine into the particular circumstances of any engagement, or movement of the allies and the enemy.

ART 58. *The Life of Lord George Gordon, with a philosophical Review of his political Conduct, by Robert Watson, M. D.* 8vo. 137 pp. 3s. 6d. Symonds. 1795.

The more remarkable incidents of the life of this singular and unfortunate personage, are here detailed with minuteness, and the most favourable construction will be found to be put upon actions, which some have represented as the result of folly, others of madness, and many of malignant intentions. Whether the biographer means to leave a favourable impression of his friend on the mind of the reader we know not, but he thus concludes his narrative—"A few hours before his death, he repeatedly exclaimed, O Duke, Duke; and, after singing *ça ira*, he *bad* the world an eternal adieu on the 1st of November, 1793."

ART. 59. *An Attempt towards a Defence of Virgil against the Attacks of J. D'Israeli.* 8vo. 39 pp. 1s. Rivingtons. 1796.

Mr. D'Israeli in his entertaining work, called the *Curiosities of Literature*, has somewhere called in question the judgment of Virgil, with regard to the miraculous transformations which take place in the *Æneid*. Such, for example, as the ships of *Æneas* being metamorphosed into sea-nymphs, &c. This writer has, with an ingenuous, but, we think, unnecessary zeal, undertaken the poet's defence. He shows himself to be very intimately acquainted with the works of the Latin Bard, and many of his remarks evince both good taste and good sense.

ART. 60. *Reasons for quitting a country Neighbourhood, in a Letter to a Friend.* 8vo. 11 pp. 1s. 6d. Owen. 1795.

A melancholy picture of *morbid irritability*, which fancies that whatever is, is wrong; of a recluse man speculating on reforms, in all possible branches, till the common intercourse of life is rendered intolerable to him. Among the reasons here assigned, none is given why eleven pages, including the title-leaf, should be charged eighteen pence. If reasons were as scarce as pine-apples this could hardly be fair.

## FOREIGN CATALOGUE.

## GERMANY.

ART. 61. Io. Aug. Ernesti *Opuscula varii argumenti*. Leipzig, 1794; 516 pp. in large 8vo.

This volume, published by Mr. *Theod. Fr. Stange*, which had been preceded by the *Opuscul. Orat.*, the *Opusc. philolog. crit.*, and the *Opusc. Theolog.*, completes the collection of the smaller tracts of *Ernesti*. It consists of academical prologues, disputations, prefaces, together with some poetical pieces and German essays. *Ibid.*

ART. 62. *Vorbereitung zur Waarenkunde, von Beckmann; das dritte Stück.—Introduction to the knowledge of Merchandize, by Beckmann, Part III.* Göttingen. 1794.

Of a former *livraison* of this work we gave an account in our last number. This new part, or volume, begins with a dissertation on *ivory*, which gives occasion to a variety of curious physical, technological, and antiquarian observations. All the fore-teeth of the elephant are reckoned to be the most solid, have no enamel, are throughout more even; and, as *Rouelle*, at least, asserts, contain calcareous earth without the phosphoric acid. On the difference to be found in ivory, depending on the country and the age of the animal. Of the *Marfils*, *Crevelles*, &c. Average of the import of this article in Europe, with its usual price in London, Liverpool, Amsterdam, and Germany. Of the several uses and methods of working ivory, as also the manner of bleaching, or whitening it. The preparation and use of charred ivory, called in French *noir de vélours*. The molar teeth should likewise be wrought, which being cut horizontally and polished, form milk-white surfaces with blueish shades, scarcely inferior in beauty to the finest agate. In the same manner from the grinders of horses may dice and buttons likewise be made. The author then proceeds to point out the different substitutes for ivory, or the teeth of other animals which are used in its stead. Of the teeth of the *Narval*, and the high price which they once bore. From them were formerly made the croziers of bishops, such as that of *Bernwardus*, at Hildersheim, and the staff of *Charlemagne* at Osnaburg. Teeth of the *Sea-Horse*, with the manner of taking them, the difficulty of which has of late been greatly increased. They were employed in the most remote times, and with them the ancient Britons made the hilts of their swords. How great the commerce in this article was in the ninth century, we may learn from the accounts of king Alfred and of Ohther here cited. Even in the fourteenth century the revenues of the Pope from Greenland, and the Peter's-Pence, were paid in this article, *dentibus de roardo*, which the receivers exchanged for money at Drontheim. Teeth of the *Hipopotamus*.



*popotamus*. Their form, which is very remarkable, is delineated here from a head in the collection of Mr. *Teslop*, at Lübeck. The best are brought from Cape Mesurado, in Guinea, and they are particularly adapted to the purpose of making artificial teeth, because they retain their whiteness, and are not liable to become yellow, like those former from ivory. This essay terminates with an account of the ivory which is dug out of the ground in Russia, with the manner in which it is employed, as also of the use to be made of the smaller teeth and bones of other animals, which is by no means inconsiderable.

The next article treats of the *Snail-Shells*, which are found in the Philippine and Maldivé islands, and which, under the names of *Kauris* or *Zimbis*, are sent to Guinea instead of money. Great numbers of them are likewise exported into other countries, where they answer the purpose of ornament only. The method of carrying on this trade, with some account of the alterations that have taken place in the price. Some years ago the Dutch East-India Company sold of them, in all their factories, 125,437lb. In the year 1780 the pound cost 5½ stuyvers. On the subject of *Gall-Nuts*, we have also here much interesting and useful information. Those brought from the Levant, which are of a superior quality, are procured neither from the *Quercus cerris*, as has been generally imagined, nor from the *Q. agrifolia*, but from the common oak. An American production, of which the Spaniards some years ago attempted to make an article of commerce in the place of the gall-nut, under the name of *Dividivi*, is likewise described here after an account which had been transmitted from Spain to Mr. *Murr*. It is the pod of a *Poinciana*, which has been described by *Jacquin*. It was used for some time by dyers and cotton-printers at Hamburg, but its astringent quality was found to be much weaker than that of the gall-nut.

P. 392, of *Liquorice*. The profits arising from this article in Italy, Spain, and about Bamberg. The preparation of the juice, which is no longer boiled in this last country. Fifty years ago, not less than 200 cwt. were annually sent from thence to Nuremberg, Frankfort, and Leipzig. But the juice is now, with some additional ingredients, baked in the form of small cakes, the preparation of which, as also whatever else relates to this branch of trade at Bamberg, is here explained by Prof. *Grellman*. In modern times so much liquorice is required by the brewers in their porter, that the exportation from Spain is very much increased by it. Theophrastus, Dioscorides, and the other ancient physicians used the roots of the *Glycyrrhiza*, which is still employed in Astrachan together with the common sort.

P. 411. *Of the Cocoa-Nut*; use of its rind and shell. The nuts worked by our turners are not those of the ordinary, but of a smaller kind, with a much thicker shell, which the Portuguese bring from Brasil, and which are likewise to be found in St. Domingo. Here our author takes an opportunity of describing the *Maldivé-Nut*, the form and size of which are very remarkable. It is now known, that this palm-tree grows in the Sechelles Islands, and that it is a *Borassus*. The reader will hardly expect to find that *Moses Maimonides* should have been acquainted with this *Travancara*, and have called it by this name. Not only were the common cocoa-nuts known, as curiosities,

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to the ancients, but likewise the manner of working their shells. In the concluding article we are presented with an account of the trade in *Ostrich-Feathers*, together with the manner of preparing them. In enumerating some circumstances peculiar to these feathers, the author points out the reason why, by the Egyptians, the figure of an ostrich-feather was employed as the emblem of an impartial judge; which, it seems, *Pauw* and others had misunderstood. The trade in this expensive article is chiefly confined to the Jews at Leghorn. The best feathers come from Algiers; some of an inferior quality from Tunis and Alexandria; and others, still worse, from Senegal. Those imported from Egypt are less valuable, by one-fifth, than such as come from Barbary, from Saida and Aleppo. *Ibid.*

*Continuation of the List of German scientific Publications, from p. 693 of our last Number.*

ART. 63. *Versuch einer vollständigen Conchylienkenntniss, nach Linné's System, herausgegeben von C. Schreibers. Erster Band, von den Schnecken. Zweyter Band, von den Muscheln.—Essay towards a complete Conchyliology, according to the System of Linnæus, by C. Schreibers. Vol. I. on Snails. 446 pp. Vol. II. on Muscles, 416 pp. in 8vo. Vienna.*

This is little more than a very accurate and comprehensive list of the shells pointed out in the title, according to the order observed in the last edition of Linnæus, with this difference, however, that the Snails here take the lead, being followed in the second volume by the Muscles. To the figures are annexed a short description of them in the German language, with the countries where they are found, as also the names most commonly given to them in Germany; a complete index of which concludes each volume. We shall only add, that the value of this really useful work would have been greatly enhanced, if, in the instances where Mr. Schr. has availed himself of the discoveries of other naturalists, such as *Lister, Bonanni, Seba, Rumpf, &c.* he had always referred to the authors to whom he was indebted for them, and if he had, where it was practicable, compared the figures with nature herself, which it does not appear to us that he has done. *Ibid.*

ART. 64. *Technische Geschichte der Pflanzen, welche bey Handwerken, Künsten, und Manufacturen bereits im Gebrauche sind, oder noch gebraucht werden können, von G. R. Böhmers.—Technical History of the Plants, which are either already used in Trade, the Arts, and Manufactures, or which may yet be employed in them; by Prof. Böhmers. Leipzig. Vol. I. 780 pp. in 8vo.*

The plants here described are both domestic and foreign; which are brought under different classes, according to the uses to which they are applied. At the head of these appear such as are valuable for their wood; then such as produce flour, and drink, or liquors; next those that are spun or woven, which are followed by those to which we are indebted for oil, the different salts, sugar, and soap. The other divisions are to form the materials of the next volume. To the first part

part of the present volume is prefixed an essay on what *Dubamel* calls the *Physique des Arbres*, from an attention to which the reader will often be enabled to account for the manifold uses to which they are applied. The same judicious plan is likewise adopted in regard to the other articles; and in each part the plants are ranged according to the alphabetical order of their German names. We hope that the work will be accompanied with a very complete index, which is the more necessary, because, owing to the order here observed, the same plant is often mentioned in different places, and under various names.

*Ibid.*

ART. 65. *Magazin für das neueste aus Physik und Naturgeschichte von Johann Heinrich Voigt; 4 St. des 8 B.—Magazine for the latest (discoveries) in Physics and natural History, by J. H. Voigt; 4 Part of Vol. VIII. Gotha.*

Among the new articles in this periodical work are an essay, by Prof. *Wild*, of Colmar, on frozen windows; another, by the same, on the effects of a good air-gun, and the compression of the air in it; a dissertation, by Mr. C. H. *Presoon*, late of the Cape of Good Hope, but now of Göttingen, on sponge; an account, by Prof. *Wild*, of an improvement on the Planetarium of *Bode*, &c.

*Ibid.*

ART. 66. *Zoologische Beyträge zur XIII. Ausgabe des Linnéischen Natursystems; von Donndorf, des zw. B. erst. Th.—Zoological Additions to the 13th Edition of the Natural System of Linnæus, by Donndorf; 1 Part of Vol. II; likewise with the following title, Ornithologische Beyträge zur XIII. Ausgabe des Linnéischen Natursystems. Leipzig.*

This new volume, which includes the four first orders of birds, and extends to p. 1156, exhibits a fresh proof of the great diligence and accuracy of the compiler, who has availed himself of the discoveries and improvements made in this department of science, by *Latham*, *Pennant*, *Bechstein*, and others.

*Ibid.*

ART. 67. *Panzer's Insekten Deutschlands; St. XIII—XVIII.—Panzer's German Insects. No. XIII—XVIII. 1824 pp. Nürnberg.*

Of this work, the character of which is likewise sufficiently established by the former numbers, we shall content ourselves with announcing the continuation only.

*Ibid.*

## SWITZERLAND.

ART. 68. *Reisen in verschiedene Provinzen des Königreichs Neapel, von C. U. von Salis.—Travels in different Provinces of the Kingdom of Naples, by C. U. de Salis. Zürich.*

In the first half of the first volume, which forms 442 pp. in 8vo. the author gives an account of his travels in *Apulia*, through the provinces of *Bari* and *Otranto*. Concerning countries hitherto so imperfectly known,

known,

known, we are glad to receive even such information as is, however, more calculated to excite, than to satisfy curiosity. The first journey (in the year 1789) was to *Molfetta*, and to the salt-petre pits there, which have indeed already been described by other travellers. Lately a piece of salt-petre, weighing two pounds, was found there. Notwithstanding they do not at present make any use of this natural production, and the superintendant, *Targoni*, is here considered as an ignorant impostor. The taxes at *Molfetta* are farmed by government, and any article of merchandize, of the value of six ducats, must now pay ten carlinos to the king, instead of the four which it formerly paid to the house of *Spinola*. The inhabitants are still good merchants and seamen, their principal traffic being with *Ferrara*, *Venice*, and *Trieste*. But the sea-port towns of *Apulia* have certainly not all the commerce of which they might be capable; and it may indeed be said that the government, far from promoting it, rather appears to throw obstacles in its way. In the time of the kings of *Arragon* the province of *Bari* produced much silk: and when a person some years ago wished to plant again some thousands of mulberry-trees there, he was told that he might be permitted to do it, on the condition that for every pound of silk he should pay three *carlini*. The trees were, therefore, burnt. Many other political errors, of a nature equally gross, are here noticed by the author, who assures us at the same time that they are not to be charged to the account either of the king, or of his ministers; a circumstance which we must own that we find it somewhat difficult to comprehend. In one severe winter more than 40,000 sheep died in the eastern provinces, owing chiefly to their being constantly in the open air; now they begin to keep them under cover during the winter, and the author reminds the inhabitants of the advice of *Columella*, who says that *genus Tarentinum molliissimum, nec aestus, nec frigoris patiens*. The beautiful *Tarentine* wool is no longer to be found. A sheep will, however, produce a clear profit of a *Neapolitan* ducat yearly. A species of *Hypericum*, called *crispum*, when covered with dew, is here said to be fatal to sheep. The author paid a visit to the two islands, lying three miles from *Tarentum*, which were by the ancients named *Cerberades* and *Electrides*, and which, though their existence has been denied by *Mazzocchi*, are to be found in *Clüver*, and in most maps. The larger is now called *St. Pelasgia*, and the smaller that of *St. Andrew*. Both of them are perfectly uncultivated. The sums expended in the repair of the harbour at *Brindisi*, may be considered to have been entirely thrown away. *Gallipoli*, though without any haven, or even a safe road for ships, has, however, a greater share of commerce than any other place in the whole kingdom. But its merchants are nothing more than factors to some houses in *Naples*, *Leghorn*, and *Genoa*. Of the manufacture of oil there; an extract from the writings of *Presta* and *Grimaldi*: in regard to the land-holders, we are informed, that when there is no relation of the third degree, the property devolves to the king. P. 192 a description, by the Abbé *Fortis*, of *Matera* and *Gravina*, where there are a number of caverns in the *Tufa* (*Tophus*) some of which continue, as formerly, to be inhabited, and in all of which considerable masses of saltpetre are found. Important observations on

*Lava*; some of which, owing to the different substances of which it is composed, will, in the course of ten years, be covered with a layer of earth of a foot thick, which would not be formed over other portions of it in two hundred. Chemical Analysis of the Lava of *Ætna* and *Vesuvius*. In p. 237, we are presented with observations made on a journey through some part of *Abbruzzo*. This country is very little frequented by strangers, on account of the want of public roads, and the number of robbers with which it abounds. A view of the sea of *Celano*, in *Abbruzzo ultra*. There are here many bears, lynxes, wild boars, and venomous serpents, which are caught for theriacal uses. The antiquities and inscriptions here are likewise very numerous. In a continued dry season, in the year 1752, there were found some very fine statues of *Claudius*, *Nero*, *Hadrian*, &c. which were carried to *Casertá*. In the country of the ancient *Marfi*, who were heretofore noted for their dealings in poisonous drugs, and in the magical art, medicinal preparations of various kinds are still made, from plants that grow wild there. The complaints made by the ancient inhabitants against the *Lacus Fucinus*, by which the emperor *Claudius* was induced to form the canal, which has of late again been opened and examined, still continue the same. The completion of this undertaking would neither be difficult nor very expensive. The 150000 ducats which it might cost, would soon be repaid by the profits it would produce. Notwithstanding this, it is scarcely to be expected that, under such a government, it should ever be finished.

In the supplement is contained an account of the different shells found on the coasts of this kingdom, with their Linnean names, and references to *Martini*. Four plates, coloured after nature, represent likewise the several species which the author looks upon to be new. We have also here many curious and useful observations on *Muscles*, *Oysters*, on the method of taking the Silk-Muscles, *Pinna nobilis*. The Silk, *lana penna*, is combed or carded, spun on a spindle, wound, and used together in knitting with other silk. The demand for this silk is, however, not very great, as it is particularly liable to be injured by moths. At the end of the volume are brought together those passages of the ancients, where they have touched on any of the objects described by our author, though we cannot say that any new light is here thrown on them. We shall, however, be glad to see the continuation of this work, inasmuch as, according to Seneca—*In tanta bonorum egestate minus fastidiosa sit electio.* *Ibid.*

## CORRESPONDENCE.

To the AUTHORS of the BRITISH CRITIC.

GENTLEMEN,

WITH submission to your better judgment, I think that, to your observations on *Σπίμβοι αἰμαῖος*, in November Review, it should be added, that *Justin Martyr* and

and *Euthymius* also understand the particle *ὡς* as denoting only *similitude*: and, on the other hand, *Glassius*, in his *Philologia Sacra*, Lib. 3. Tract. 5. Canon. 28." *Bucherus*, in his "Antiquitates biblicæ ex N. T. selectæ. p. 670," and more particularly *Westbrouius*, in his "Diatriba in Hist. Passionis Dom. Nostri. p. 100," maintain that *ὡς* here denotes *reality*.

I beg leave to inform *Clericus Wellensis* (through your Review) to whom you gave an answer in August last, respecting "Epitome Vitarum Plutarchi, &c." that there is another edition of that "Epitome," with an "Index," viz. "apud Jacobum Stoer (no place mentioned) 1608." I would also respectfully enlarge a passage in your Review for June. p. 678, where you say, that this "Epitome" might be translated with advantage. It is already translated. It is an octavo of 350 pages. The title is, "Plutarch's Lives of the illustrious Greeks and Romans, with their Comparisons. Done from the Epitomy of Darius Tibertus, a noble Italian, and corrected by the Original. By the Author of a Grammar of the English Tongue, with Notes, &c. London, 1713."

Now, *Clericus Wellensis* may perhaps particularly want these books, and, as I have them, they are much at his service, on his signifying his wish through your Review, and they shall be left for him at Messrs. Rivingtons.

With my congratulations to you on the well-earned and far extended reputation of the British Critic,

I remain, Gentlemen,

your obedient servant,

(and former correspondent)

Jan. 25, 1796.

*A grateful Reader.*

*Benevolus* may be assured, that the assertion to which he alludes was most strictly correct, and true. In the opinion he states, we do not at all coincide with him.

At the suggestion of R. B. C. we turned to the very entertaining adventures of Signor Gaudenzio di Lucca, which we had formerly read and admired, and find that the *Mezzoranian Tale* is indeed there at p. 202. Perhaps an extract from so common a book, should not have been inserted in a new publication without a reference to it. We return our thanks to this writer, for the very obliging expressions with which he concludes his letter.

The objection raised by a *clergyman* to Mr. Keate's interpretation, from the nineteenth verse, is fully obviated in p. 27 of his publication, and may be answered also in other ways:

ways : nor had the tendency of other passages, of a similar kind, been overlooked, as may be seen in his twenty-fifth page.

Our *Admirer*, who sends us verses, may depend upon it that we are far from designing to slight *Loyal attachment*. It will be noticed, if tardily, yet the more strongly should it be found to deserve it.

J. W. has no mercy. Because we will not take up a whole controversy he picks out scraps of it. If we thought with him on these points, we should be of his opinion in the rest. This is the last answer we shall give.

## LITERARY INTELLIGENCE.

A very elegant work is expected from the pen of a young man of high family. It is a translation of a very popular German Ballad, executed by Mr. W. Spencer. It will appear as a specimen of beautiful typography, and ornamented with engravings from drawings, by Lady D. Beauclerk.

Mr. Cox, so justly celebrated for his travels in the Northern parts of Europe, is now employed on Memoirs of Sir Robert Walpole; which will be illustrated by state papers and letters never before published, and carefully connected with the history of the time.

The Journals of Captain Vancouver, who formerly sailed with Cook, and has lately returned from a voyage of discovery, are in a state of preparation to be laid before the public by authority.

A work, consisting of many beautiful plates, from drawings of the most striking scenes in the environs of Rome, will soon be published by Mr. Edwards, in Bondstreet. Short descriptions of the places represented are to accompany the plates.

We understand, also, that Mr. Dalby, of Liverpool, who has a very fine collection of Rembrandts, is about to publish a *Catalogue raisonné*.

An undergraduate of Cambridge has projected, and nearly completed, a chronological View of all the Systems of Theology which have prevailed in the different ages of the world. The work is said to be in considerable forwardness.

## ERRATUM.

In p. 93 of our last Review, at Art. 43, for "*Repository* of Arts and Manufactures," read "*Repertory*?" also in the corresponding part of the blue cover.



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T H E

BRITISH CRITIC,

For MARCH, 1796.

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Qui res audacter magnas, parvasque, jecumque  
Eloqueret. ENNIUS.

Be ours the task with freedom to produce,  
Things small and great, for pleasure or for use,

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ART. I. *Philosophical Sketches of the Principles of Society and Government.* 8vo. 159 pp. 4s. Elmsly. 1795.

**I**T has been a favourite maxim with writers of a particular class, to represent government as then only deserving the praise of wisdom and justice, when it is characterized by simplicity, and rendered, whether as a subject of study or administration, familiar to the capacities and talents of all. This maxim has been founded upon an erroneous view of the origin and the ends of government. The eye directed to the single contemplation of man in the abstract, has traced out a code of imaginary rights; which, however consistent with primeval union, are totally incompatible with a more advanced state of human history. The progress of mankind from the first point of civil association to the full zenith of political establishment, involves a variety of changes and gradations; in their

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passage

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passage through which, the rights of man and the principles of government become necessarily modified and adapted to the circumstances of a community, increasing in the numbers of its members, and the variety of its individual interests. To follow this progress through its important changes ; to define how much belongs to corruption, how much to necessity ; to harmonize power with liberty, and right with expediency, is the province of that philosophy which dictates for the mixed state of human condition ; and, by a comparison of cause with effect, and a balance of good against evil, settles the just proportion which may be expected, and ought to be required, of political perfection.

With such a philosophy the writer before us appears to have cultivated a very laudable familiarity. Assuming his principles from the experience, rather than the hypothesis of man, he argues in reference to what he *is*, rather than what he *ought* to be ; and, therefore, deduces a theory, which is equally just and practicable, and which undertakes for as much happiness to the *individual* as is consistent with the safety of the *whole*.

In Sketch I. the writer adverts to a state of nature ; and, in establishing a distinction between this and a state of society, professes a wish of excluding the term *right* totally from the first, and confining it to the last. His reasoning sufficiently evinces the propriety of this rule, from a consideration of the liberty essential to a state of nature, which, therefore, can admit of no right but that of the strongest. Proceeding on this principle, the author of this book traces what he considers as the real origin of right, in a state of association. This he illustrates by some parallels tending to prove, that however *power* may belong to nature, *right* belongs exclusively to society. Sketch III. discusses this question still more at large : in this the author contends, that right, as employed in a political sense, not only implies a power of acting, but in addition to that power, a sanction received from some other beings, for the due and unobstructed use of that power. The errors which have obtained amongst mankind from a want of attention to these useful distinctions, is urged in the conclusion of this sketch with equal eloquence and justice.

“ From want of sufficient attention to this distinction, considerable errors have arisen, and a fatal delusion has spread itself over Europe. Several authors, supposing that the word right, when applied to man in a state of nature, carries with it the same import, which it bears in society, have hastily concluded that right is coeval with man's existence ; and hence they have reasoned upon the inutility, nay, the inconvenience of the very circumstances, which originally gave birth,  
and

and are necessary to the continuance of all right whatsoever, viz. association.

“ From mistakes of this kind it arises, that an odium is cast upon society; and the social compact, the source of every happiness to man, which raises him above the beasts of the field, and gives him dominion over the rest of the creation, is represented under the unfavourable aspect of slavery and subjection; and is regarded as the means of defalcating from his rights, and restricting his liberties; thereby depriving him of innumerable enjoyments, in which, in a state of nature, he was at liberty to revel. He continues in society, therefore, not with an idea that he is receiving from others what he could not himself procure, that he is partaking of benefits to which he is not the natural heir; but he remains in it, under the gloomy impression, that he is daily, and at his own expence, contributing to the superfluity of others; and that he is hourly dispensing from that stock of happiness, which Nature, in her moments of partiality, allotted to his share. Vain, deluded man! if thou wouldst know thy natural rights, if thou wouldst feel the blessings to which, as an individual animal, thou art entitled, strip thyself of the arts with which society has furnished thee, and contend for them with the lion! Will he regard the superior elegance of thy form, and thy exalted birth? will he respect thy children and thy possessions? or will he resign the dominion of his native forests, that thou mayst range over them at large and uncontrolled? Where are the documents which prove the superiority of thy claim? where the title deeds which he will acknowledge? his tenfold powers, if thou darest oppose them, will shrink thee into nothing; and at once convince thee, that the right of the strongest is the only right, which a state of nature confers.” P. 20.

In order to ascertain the specific rights of man in society, this writer considers societies as simple and compound; the first providing only for the natural, the second for the natural and artificial necessities of mankind. The last is evidently that with which the philosopher has most concern. In investigating the restraints which must necessarily enter into a system accommodated to such a state, the author lays down the conditions on which is founded the Social Compact.

“ The conditions upon which each deposits his power are three:

“ First, to be entitled to the full benefits arising from the fund.

“ Secondly, to have that portion or surplus of power from the fund, which is not immediately employed by the society, constantly returned to him.

“ Thirdly, to be allowed to trade, or traffic with such surplus to his own private advantage; provided that, in so doing, he does not injure, or interfere with that surplus, which belongs to another.

“ These conditions constitute what is termed the Social Compact.” P. 37.

The definition of this compact \* is then given, with the rights which flow from it.

“ The Social Compact then is a tacit agreement subsisting between the members of a society ; the principles of which exist in nature, but are developed and analyzed by reason.

“ Upon the basis of this compact rest the following claims :

“ First, to protection of person and property.

“ Secondly, to be compelled to do nothing, which the welfare of the society at large does not require.

“ Thirdly, to be allowed to do any thing which does not injure another.

“ These claims constitute the original primary rights of association, in which every individual member is, without the smallest exception, equal.” P. 39.

From these positions very unexpectedly, but we think very soundly, the political inequality of men is deduced, in the observations which close the fifth Sketch.

“ So long as the equality in the claims of the several members to the primary rights of association is maintained, two consequences will result :

“ First, the most perfect political liberty.

“ Secondly, an inequality in the condition of the members.

“ The latter may perhaps appear, at first sight, somewhat paradoxical, but, upon a nearer inspection, it will be found to be strictly true ; for so long as every member is equally protected, and continues to receive the whole surplus of power which is due to him ; in other words, so long as he enjoys an equal liberty of employing his faculties in any way, which is not detrimental to another, his condition in the society, setting aside the accidental occurrence of untoward events, to which every man is equally exposed, will principally depend upon his own ability and exertions. Taking therefore, to adopt the language of mathematicians, the point from which any individual starts, as given, his relative situation, or condition in society, will be nearly as the product of his talents and industry ; but as these are probably different in every individual, that will be also different.

“ No means whatever can operate, so as to level the conditions of men, without previously destroying the equality of their primary rights.” P. 43.

The tendency of these regulations towards change being argued, the concluding sketch of part the first insists upon the necessity of some strong measures, to organize society in such a manner, as to insure the permanency of its rights.

\* The author adopts the term compact in compliance with common usage, but objects to it as implying an actual agreement which never existed.

Having thus established with much clearness the elements and base of government, this very ingenious writer proceeds, in Part II. with no less ability, to the practice and superstructure. Laying down, in Sketch VII. the object of association to be that of "defence from foreign and domestic enemies," and considering all the varieties of human government as reducible into the True Republic, and the different modifications of Aristocracy, he proceeds in Sketch VIII. to examine the first principles of republican government. Here he makes a very solid reply to the most plausible defence of republicanism. He argues that civil society is an artificial state, that it is to be considered (for the reasons before stated) as an aggregate of dissimilar parts; and, therefore, differs essentially from the early state of the social union, when the community might have been reputed an aggregate of similar parts, and "when the shades of difference between the qualifications of one member and another were scarcely strong enough to be accurately distinguished." Having investigated, with considerable strictness, this part of his subject, the author concludes against the principles of republicanism; and conveys, in his ninth Sketch, some strong and sensible animadversions upon the false lustre that has been thrown around republicanism, particularly in a late "*Letter to the National Convention of France.*"

Having exposed the incompetency of the first mode, the writer proceeds to a consideration of the second; and assigns, what to his judgment appears, the perfection of a political machine.

"First, the preservation of the social compact; that is, the full enjoyment of the primary rights of society.

"Secondly, sufficient energy, or ability, to preserve itself entire; without which the first mentioned property would, in course, be transient.

"These properties, liberty and permanency, seem to be, in some sort, at variance with each other: for the mode of organization, which would produce either in the greatest possible extent, will be proportionably deficient in yielding the other. A middle course must be therefore steered, a sort of compromise be entered into, and that arrangement adopted, which shall partake of both properties; the deficiencies of the one being made up by supplies from the other: no more of either being sought for, than is consistent with a due proportion of the other." P. 105.

This is afterwards rendered more express in the commencement of the eleventh Sketch.

"A perfect government, or constitution, consists in such an artificial arrangement of these individuals, as secures to them all a perpetual enjoyment of the conditions into which they have entered. So  
that,

that, notwithstanding the change which takes place among the individuals themselves, the arrangement continues the same, and the same properties and advantages are derived from it.

“ The whole nation, in the strict and true meaning of the word, is the aggregate of every particular part; that is, of every single individual of the association. But these individuals, being prevented by various self-evident causes from assembling together upon all occasions, cannot, in the aggregate, take upon themselves the direction of the national concerns: besides, if, upon any occasion, they could be so assembled, yet, being variously qualified in point of interest, abilities, and information, it would be impossible, as has been shown in Sketch VIII. to ascertain and estimate their real opinions; in such a manner, as that, in the event, their intentions might be fulfilled. It is clear, therefore, that the whole nation, under this view of it, is not competent to fulfil the ends of its association; and it follows that, for all practical purposes, such an idea of the whole must be rejected, and the term be applied to some selection or deputation, which, containing the properties of the aggregate, or real whole, may, at the same time, be divested of the inconveniences, which would attend their individual deliberations, and which, consequently, may be capable of directing, to the greatest possible advantage, the interests of the nation at large.” P. 111.

The doctrine advanced in this last paragraph, leads the author to a discussion of the question respecting representation. Having divided the interests of the community into *personal*, *commercial*, and *landed*, he limits the propriety of representation to the two last. The concluding part of this discussion is so ably decisive against personal representation, that we shall present it in the words of the author.

“ The followers of Rousseau, and all those who have habituated themselves to look to a popular, or personal, representation, as the only true basis of government, will not, at first perhaps, be able to reconcile this system of organization to any ideas of justice or sound policy. The restrictions will appear arbitrary and unjust, and, in the first instance, destructive of that liberty, which it is the business of government to maintain. Every person, they will say, has equally a title to be represented; and therefore every person ought equally to be permitted to contribute his vote to the choice of a representative.

“ This leads us to consider the nature of representation in general; for, if it can be shown that, in any instance, individuals are represented, and that he, who has by vote contributed to the election of a member, is, in point of fact, more the object of representation than another person, who has not so contributed, there will be an evident injustice in the method proposed above, which will require some further consideration and amendment.

“ Representation must be either individual or collective. Now, if N be individually represented, because he has contributed his vote to the election of X, then also are O, and P, and an hundred others, on the same account, individually represented by him; and X be-  
comes,

comes, at one and the same time, the representative of more than an hundred persons, individually considered. But this is an absurdity; because one person cannot represent, at the same moment, even two others, unless it can be shown, that those two are perfectly similar in all respects; much less can he represent any greater number, such as an hundred. It follows, that X is the representative of the whole collectively, and that N and O, and the rest of the electors, are not represented as individuals, nor because they have contributed by vote to the election; but because they constitute a part of that body, of which X is now the representative; and, therefore, that all other parts belonging to that body, though they may not have contributed by vote to the election of X, yet, being included in the whole, are also included in the representation.

“ Let us further illustrate this matter, by supposing that X is the representative of some county in England, inhabited, and possessed, by it matters not what number of individuals. In what manner has X been elected? By the declaration of certain of those individuals, who, according to the regulations of the government, are the constituted organs for that purpose. X then is the representative of the whole county: that is, of all persons, collectively considered, who have any particular interest in the welfare of that county. He is the deputy, or advocate, if you will, of that interest; by whom, the individuals concerned become acquainted with the general state of surrounding interests, and through whom, they are enabled to make known the particular state of their own to the nation at large. But X is not the representative of particular individuals in that county; on the contrary, if, during the time appointed for his holding the office, every individual were twenty times changed, their successors would be equally represented by X, and he would still be the representative of the same county.

“ In like manner, the representatives of this university are not the representatives of the senate only, but of the whole university collectively considered—of those who have voted for, of those who have voted against them, of those who have not exercised the privilege of voting, and of those who do not possess it.

“ Indeed, if it were otherwise, I would fain know in what manner a perfect representation could be effected. The perfection would consist in the unanimity of the electors; now, provided two or more candidates proposed themselves for one interest, the electors would probably be divided in their opinions, and consequently a part only, a third perhaps, or still less, would be represented by the successful candidate. For, if it be true that those, who cannot vote, are not represented by the member, surely it must be true that those, who vote against him, are excluded.

“ Again, provided the representation in this manner could be made perfect, how long would it continue so? Scarcely one day. For in that time several electors would die, and others would acquire qualifications sufficient to entitle them to vote.

“ In whatever manner, therefore, this matter is regarded, it seems with impossibilities; and seems calculated merely to disturb the hap-



piness of society, by sowing in the breasts of the members the seeds of jealousy and discontent.

“ It is plain then, that the permanent interests of a nation, which necessarily include the individuals concerned in them, and not the individuals themselves, are the objects of representation ; and therefore that, so far as relates to representation, the state of the individuals is in nowise affected by the privilege of voting.” P. 121.

For the incompetency of simple delegation to the purposes of stable government, urged in Sketch XII., the author proposes in Sketch XIII. two remedies : the first of these is, that adopted by the United States of America, and which he considers as defective ; the last is that which constitutes the aristocratical part of a government, and

“ Consists” (to use the words of our author) “ in the appointment of a second house, selected from the principal possessors of property in the nation, whose opinion is requisite, as in the former case, to sanction and ratify the resolutions of the deputies, and ultimately to constitute a law ; with this further addition, that the privileges, attached to this appointment, are granted in perpetuity, and are allowed to devolve in hereditary succession. By this salutary provision, the inefficiency of this first mentioned method is entirely done away, and a sort of perpetual guardianship is established. The individuals, who hold these privileges, from the great stake of property which they possess, are equally interested with the rest of the nation, in the general preservation of the social compact ; and from the peculiar advantages which they are allowed to enjoy, they are particularly interested, in preserving the means, by which that compact is to be maintained.” P. 137.

To obviate the objections against this Aristocracy, the author reduces them to three heads, *danger, folly, and injustice*. His reply to these is at once manly and ingenious, and our readers will doubtless be gratified by its insertion.

“ First, it is stated to be unsafe to the cause of freedom, to trust a body of men with such privileges as render them no longer accountable for their future actions. But this argument is erroneously stated ; for the privileges, alluded to, have no interference with the primary rights of society ; for the sole security of which they are granted and allowed. The individuals, therefore, who are permitted to enjoy them, remain equally amenable to the laws, and responsible to the nation, in all the common concerns of life ; and, in their official capacities alone they are not responsible. And therein the great excellence of the institution rests, as they are placed above the reach of all influence, and remain the steady bulwarks of the system which they are intended to support.

“ Neither

“ Neither is there the smallest room for the apprehension of danger from an establishment of this sort, when raised upon the broad foundation of universal freedom; especially as the members of it are the judges, rather than the contrivers, of new measures. On the contrary, it must appear evident, when the weight of this body is balanced against the people, that the great danger will lie in the want, rather than the excess, of its power; and that, at times, it will require all the assistance, which the wellwishers of the constitution can pour in, to preserve its influence, and maintain it in its situation. For if the people once become sensible of their own strength, they will naturally grow impatient of opposition, and, careless of the consequences, take the earliest opportunity of throwing off the restraint.

“ Secondly, it is argued as a measure replete with folly, to confer privileges in perpetuity, the exercise of which implies, and requires, a degree of ability, and information, superior to the ordinary class of men; seeing that the qualifications of parents by no means necessarily descend to their children. This argument, so specious in appearance, becomes futile in the extreme, when the conditions of the grant are impartially investigated. It would indeed be absurd, if the son were compelled to take upon him the same official situation, in which the abilities of the father shone forth conspicuously; if he were expected to conduct the fleets, or to command the armies of the nation.—But this is not so; the nation is looking for no such active service at his hands; she requires only the faithful exercise of those functions, with which she has entrusted him, of protecting her rights, and defending her liberties. And to whom, I would ask, shall she look with greater confidence, whom shall she find more deserving her esteem, than those who have bled in her cause, or exerted their various abilities to the utmost in her favour? And though, from the imperfections incident to humanity, her expectations may, in some instances, be thwarted, yet, unless it can be shown that they must necessarily fail in general, the purposes of the institution will be fully obtained, a check will be given to the daring spirit of individuals, and peace and tranquillity will flourish in the nation.

“ Thirdly, it is said to be unjust, and in some sort oppressive, to confer privileges upon one part of a society, from the enjoyment of which the remainder is utterly debarred. But that establishment, which is proved to be necessary for the wellbeing of all, and the advantages of which are, from its nature, participated by a few only, cannot, according to the rules of sound reasoning, be unjust to any. And no man, strictly speaking, is oppressed, who is not either deprived of something which he was legally enjoying, or to which he can make out a fair and indisputable claim. But this being incompatible with the nature of a privilege, the charge of injustice falls instantly to the ground.” P. 141.

A last desideratum now remaining, in the want of a power to repair and regenerate the Aristocracy, exposed to change and even extinction, leads the author to the principle of Monarchy; and the argument in favour of an hereditary Aristocracy,

cracy, he considers as applying still more strongly to the hereditary office of the supreme functionary. The necessity of a just balance between the several parts is then contended for ; and the conclusion is drawn with the animation of genius and patriotism.

“ Thus then, from the proper arrangement of the combinations, already described, will result a political machine, which, performing its actions, as it were, in a circle, and suffering no absolute waste of power in any part, what is employed in producing one, being amply repaid by its influence over others, will be perpetual ; and possessing, at the same time, the requisite properties in their fullest extent, may be deemed, in theory, perfect.

“ Should any one be anxious to contemplate these principles in action, he will find them tried and approved by the inhabitants of Great Britain ; whose constitution—that model of perfection, has long been the pride of Englishmen, the glory of modern times, the envy and admiration of the whole world. In which, through the happy inequality in the distribution of privileges, is maintained the most perfect equality in the enjoyment of rights. May it ever endure unshaken, unchanged ! may it repel the daring efforts of innovation, and survive the visionary schemes of its enemies, which threaten the destruction of all social order ! And may it ever continue, by protecting the liberties of mankind, to diffuse that universal happiness, which is unknown to any other nation on the globe. P. 158.

Our analysis of these sketches has led us insensibly into a detail not often allowed to treatises of so small a bulk : but the merit of this writer, and the subject of his disquisitions, will sufficiently justify this deviation from general practice. In reviewing the particulars which the sketches contain, we find a large variety of useful matter, digested in neat arrangement, and delivered in clear, logical, and eloquent terms. At a time when false and dangerous notions of government are circulated with such pernicious success, few things can be more important than to bring forward, to a fair and equitable examination, these opinions of an acute and original thinker, and to place his arguments before the public in that strong light which they so well deserve to meet.

ART. II. *Archæologia. Volume XI.**(Concluded from our last, page 169.)*

HAVING dwelt so particularly upon the first of the three dissertations, that alone appear to demand especial notice, we shall pass at once to the second of them ;

XVIII. *Memoir on British Naval Architecture. By Ralph Willett, Esq. F. A. and R. SS. P. 154—159.*

This is indeed an important memoir, very pregnant with information, and highly gratifying to curiosity. We therefore wish to indulge our readers with some extracts from it, and shall endeavour to form the extracts into something like a regular history.

‘ It is to the reign of Henry VIII. that we must look for the establishment of a regular navy. Before his reign, ships were hired occasionally from the Venetians, the Genoese, the Hanse towns, and other trading people. These, with the others supplied by the Cinque Ports, formed the strength of our English fleets.—Henry resolved to form a permanent strength at sea.—To execute this plan, Henry established building-yards at Woolwich, Deptford, and Chatham. He was at first obliged to hire foreign artificers; “ Italian shipwrights.”—“ If we consider the ships that formed the navy in the first year of Edward VI. as the navy left by his father; which I think we fairly may do; we shall be surprized at the state to which he had raised it. My own account states it at 11,005 tons, and that given by Mr. Topham at 11,748 tons.” P. 159. “ But the form of building them renders these ships contemptible, in the opinion of persons in the least acquainted with naval architecture; for, if we could depend on the curious print given to us of the Harry Grace de Dieu, by Mr. Topham, it may fairly be pronounced that she was unfit for every purpose of navigation, not only in the ocean, but in the less tempestuous waves of the Mediterranean, and hardly safe out of an harbour any where.’ P. 164.

And, as the author sums up for this reign, at the close of the whole memoir, with a contradictoriness that is very apparent when the passages are thus collated :

“ Henry the Eighth left a navy of 10,550 tons, consisting of seventy-one vessels, whereof thirty were ships of burthen;” and one of them, the Regent, appears from a record before, to have carried “ seven hundred foldiers, mariners, and gunners.”

“ Edward the Sixth had fifty-three ships, containing 11,005 tons, whereof only twenty-eight were above eighty tons. Queen Mary had only forty-six of all sorts. Queen Elizabeth’s consisted of

17,030

17,030 tons, whereof thirty ships were of two hundred tons or upwards. The pacific reign of James the First is not more brilliant in the ships, than perhaps in the other parts of it, having added only 1596 tons to the navy left by Elizabeth." P. 198.

Yet, with another contradiction, the author has observed thus before. "A print of a large ship, [that] published by Mr. Allen, and [this] supposed with some reason by Mr. Topham, to have been built in James's reign, is [exhibits a ship] less uncouth' than Henry's 'though still an unpleasant picture of the state of ship-building at this time.' A note adds, very contradictorily again! 'that this is a valuable intermediate step between that ship,' of Henry's, 'and the Royal Sovereign' of the next reign; "being," as a quotation from Stowe's Chronicle, says, in the note, "in all respects the greatest and goodliest ship, that ever was builded in England."

"Charles the First added only nine ships, besides the Royal Sovereign. But, in giving this last, he did great service to the navy, by increasing the size, as well as improving the form of building them. The Royal Sovereign, built by Phineas Pett in 1637, gives us the first idea of any knowledge in the art," any *extraordinary* knowledge Mr. Willett means, or the previous ship could not be "a *valuable* intermediate step" between this and Henry's; "and is really an astonishing proof of the rapid progress it had made; for *she* continued an useful and valuable ship in our navy, until the beginning of the present century. *She* was in all the actions at sea during the reigns of Charles the Second and William the Third, and did great service in the fight off La Hogue in 1692."

"During the Usurpation and Oliver's time, from what I have been able to collect, it sufficiently appears that the size of the ships was not increased; and that the great naval officer, the gailant Blake, was more intent on making much and honourable use of the ships he found built, than of adding much to their number, and nothing [any thing] to their magnitude.—As some of Blake's fleets appear to be numerous, it is likely that many of Charles's ships were still left, and formed a part of them.—We know particularly, that the Triumph, the James, and the Vanguard, that figured in those actions, were ships built by Charles;" when merely four pages before the author enumerates the "only" ships built by Charles, and the James alone is among them. "We even find the Royal Charles, built by *him*," Charles the First, "so late as 1684." the author strangely confounding the second Charles with the first, "as also the Victory and James;" the author returning to Charles the First again, who is said before to have built

built the *Victory* as well as the *James*, but confounding (we believe) the *Victory* built by Charles, which was only two hundred and fifty tons, with the *Victory* of the preceding *James*, which was eight hundred and seventy tons ; as he has certainly given before the *Triumph* and the *Vanguard*, of *James's* fleet, to the first Charles.

“ Charles the Second, in 1684, enlarged the number as well as the size of them to 100,385 tons ; one hundred sail of them [ships] of the line. We see with pleasure, therefore, the happy effects of peace and security, in the powerful fleets raised in this reign ; fleets, that gave us truly the dominion of the sea, and especially as those of the Dutch, our only competitors at this time, decreased as rapidly as ours increased. It was some time after this before the French began to be formidable at sea.” Charles’s navy consisted in 1684 of “ one hundred and five,” only one hundred before, “ line of battle ships, eleven fifth-rates, sixteen sloops, nine smaller sloops, eighteen yachts, eight smaller ditto, and eight hulks.”

“ In 1697 it [the navy] was increased to 168,224 tons, one hundred and twenty-one line of battle.—It may be sufficient to observe, that the ships built in the reign of William the Third, though they added very much to the number, did not very much add to the size of them ; for, except a new *Royal Sovereign*, built towards the end of his reign, [which was] of 1882 tons, and which remained a serviceable ship till about 1786, we find no other that equalled the magnitude of the *Britannia*, of 1715 tons, which was built by Charles the Second.” P. 187.

“ At the end of Anne,” a very incorrect expression for Anne’s reign, “ it [the navy] was 147,830 tons, one hundred and thirty-one line of battle ; in 1730, 160,275 tons, one hundred and twenty-six line of battle ; at the end of 1545, 165,635 tons, but, at the end of 1782, when the American war ended, during which Great-Britain had the united naval force of France, Spain, Holland, and the American States to contend with, and did it with honour and success, the exertion was indeed extraordinary ; for our navy consisted of 491,709 tons, six hundred and fifteen vessels, whereof one hundred and sixty-four were of the line, although they had increased nearly to their present magnitude.” P. 189.

To this magnitude, as Mr. Willett shows, they had risen slowly. From the reign of Queen Anne,

“ A long peace made us inattentive to the farther improvement of our navy. We idly imagined the neighbouring powers had been as remiss as ourselves ; and that our own navy, still equal to what it had been, was still as able to combat theirs as ever. But the action that took place in the Mediterranean in 1742, when Matthews and Lestock commanded

commanded our fleet, convinced us of our error. In that memorable engagement, we supposed, by having a greater number of ships, that we had also an acknowledged superiority of force; but we saw with surprize how active our enemies had been, and what advantages they had taken of our indolence; for our admirals, from the inferior size of *those* ships, were obliged to order all our fifty-gun ships out of the line, though eleven in number, *and* always deemed ships of the line, *and* taking their stations as such in all engagements, *and* placed them among the frigates; nay, the very sixty-gun ships, many of which were not above nine hundred tons, were very poorly equal to such honourable service, being not bigger than some of our present frigates of thirty-six guns, which are about nine hundred and forty tons. Soon after this we had the good fortune to capture the *Princessa*, a Spanish ship of seventy guns, and above 1700 tons; at a time when our own three seventy gun ships, that took her, were under 1100 tons each. Our eyes were then opened: and we found it necessary to increase the size of our ships and our guns, if we wished to meet the enemy on equal terms. This was done, though very inadequately every way, by a new establishment in 1745." P. 184.

Under this regulation a ship of a hundred guns was to be in burthen 2000 tons, a ship of ninety 1730 tons, one of eighty 1585, one of seventy 1414, one of sixty 1191, and one of fifty 1052. Considerable as this increase in the size seemed to be—the ships, built by this establishment, proved in general very crank, and bad sea boats. They have been gradually much enlarged since.

"Sir Walter Raleigh recommended, that the ships should carry their midship guns four feet from the water. We have now improved by the above table, what he seemed to think was sufficient; for even our three-deckers carry them fifteen inches higher, and our two-deckers (except the forties) about twenty inches higher out of the water. Perhaps this would be sufficient, if we could depend upon *their* truth," the truth of Sir Walter's rule, "*in practice*"; but that is not the case, for our present *Victory*, although such an excellent ship in every other respect, carries those guns only about four feet six inches, being nine inches less than the calculation from her draught should give her. These nine inches are material, not only by disabling her *often* from using her lower-deck guns, but by immersing that quantity of her body in the water, must *permanently* affect her sailing and workings"

"As we continued to take, both from the French and Spaniards, a great many ships, we found we were still very short of the magnitudes to which they had increased theirs. We found that the weight of our guns was too great, and that we must either lessen their calibres, or build ships more able to carry them. To meet our enemies, on equal terms, we could not do the former; the latter hath, therefore, been chosen; for it was ridiculous surely, to put on board vessels of 1414 tons, calibres that the French and Spaniards employed in vessels of above 1700 tons."

"It



“ It is possible, however, to exceed the limits that experience seems to tell us should be observed in the calibre of our guns for sea-service; for we may be assured, that all weight above water that is not strictly useful, is detrimental to the ship, and injurious to the service. This was perhaps the case with our 42 pounders; they were unmanageable guns, and loaded the vessel unnecessarily; for a calibre of 32 pounds could be loaded and fired at least thrice, as soon as that of 42 pounds could twice. These reflections induced the late Lord Keppel to confine himself to 32 pounders on board the *Victory*, and to establish it [them] generally through the navy. This calibre is surely equal to any service at sea; 24 pounders are almost the only calibres employed in the land-service. The sides of a ship are not stronger than stone-walls; and the force that can demolish and reduce them [these] to a mere heap of rubbish, must be very sufficient to batter the sides of any ship whatever. The Admiral seemed to hope that, by this reduction of the lower deck guns, he could have substituted 32 pounders on the middle deck, instead of 24 pounders; but they were found too heavy on trial, and he was contented to preserve the old calibres in that, as well as in the upper deck; but, instead of the 6 pounders, on the quarter-deck and fore-castle, he placed 12 pounders.” P. 192.

“ Much hath been done; and our ancestors would be surprized at the several improvements that have been made in our navy.—Perhaps all hath not been done that would accomplish it; but the size of our ships seems now to have reached nearly its ultimatum. It is man who is to navigate and manage them; and, unless our bodily strength could be increased likewise, every manœuvre on board them must be conducted with difficulty and delay.—Our first-rates are now above 2300 tons; our second-rates above 2000, and one of them even 2100 tons; our eighties from 1900 to 2000 tons; our seventies from 1700 to upwards of 1800 tons; and our sixty-fours of above 1400; with calibre of guns, that they now can bear very well. The French indeed have latterly built a ship of a most extraordinary size; tonnage about 2850 tons; but she is pronounced entirely unfit for service, and hath never been out of harbour; and the Spaniards are said (and *that*, by such a respectable authority as *that* of the Marquis del Campo) to have built one still larger. But the Spaniards, on sending this unwieldy monster to sea, found that she must have been lost, if they had not had the precaution to send out two other ships with her, which towed and brought her back again.

“ The art and industry of man hath been sufficiently evinced, in having traced [made] this gradual progress from the first simple raft, or a few logs of wood tied together, to pass a *single* man over some inconsiderable river, up to our present first rates of above 2300 tons, able to carry eleven or twelve thousand [hundred] men, with every accommodation, and a numerous heavy artillery, across a turbulent, tempestuous ocean, for many months.” P. 126.

We have thus formed for our readers as complete an abstract of this memoir, as our limits would possibly permit us; because

we consider it as very valuable, calculated for the best purposes of our national security, and exhibiting to us a happy proof of our national greatness. It is blemished, as we have seen, with some inaccuracies of expression and idea; but the good sense, the knowledge, and the sagacity displayed in it, make up for petty faults, and give it a high rank in our opinion, among papers of national utility.

As we have now dwelt sufficiently upon two of the three articles, that challenged our particular attention; we pass on, "smooth-sliding without step," to the third.

XXII. *Memoir on the Origin of Printing. By Ralph Willet, Esq. F. R. and A. S. S. P. 267—316.*

This consists of no less than fifty pages, and, what is rather singular, is written by the same gentleman who wrote the memoir abstracted in our last; written too with the same plentitude of intelligence, the same sagacity of discernment, and the same happiness of success. We shall, therefore, endeavour to present our readers with an equal abstract of its contents.

We first come to the claim of OXFORD, for the honour of introducing the art of printing into this island.

"After what had been written by Dr. Middleton and Dr. Ducarrel, concerning the Lambeth MSS. I little expected the subject would have been revived by such respectable writers, as Mr. Meerman and Messrs. Bowyer and Nichols, the latter indeed little more than transcribe, for I can hardly call it copy, the sentiments of the former: however, as they possess a considerable rank in literature, and explain and strengthen, as far as they able, the arguments of the other writer; they are well entitled to the observations I shall attempt on what they have written." P. 267.

The 'supposed Lambeth record, as given by Mattaire from Atkins's book,' is 'by Richard Atkins, Esq. Whitehall, April 25, 1664,' and reports Archbishop Bouchier to have prevailed upon Henry the VIth. in no year stated, but 1459 supposed, to send one Turneur, and the famous printer Caxton, over to Harlem in Holland, in order to steal the art of printing there practised; and to have set up accordingly one Corfellis, an under-workman, allured away by them, at Oxford, where printing was practised by him before it was practised in France or Italy.

Ducarrel adduces a strong proof against this MS. he says, that in Archbishop Parker's Antiquities of the British Church, there is this MS. note, written probably by the Archbishop himself, concerning Bouchier, "His temporibus (scil. Tho. Bouchieri)

Bouchieri) illa utilissima cudendi atque imprimendi libros scientia, Argentorati, Germaniæ civitate; inventa est; et si de auctoris, loci, annique, certâ veritate, inter scriptores magna diffusio est, quam perpendant lectores." "If Bouchier had taken such a great part in the introduction of the art into England, was it not natural that the Archbishop should observe it in this note? If the MS. was known to him, would he not have used it to give credit not only to Bouchier, but to the see itself over which he presided? It must have been at Lambeth at this time, viz. 1572; for it was there, according to Atkins, so late as 1664.' P. 273.

\* In 1642, Ducarrel states, that the great question, between the king's prerogative of licensing books, and the Stationer's Company, took place; Prynne, at that time a Member of Parliament, was one of those who were employed to investigate, and report to the House, the result of their enquiry. Prynne, after mentioning his authorities, proceeds to say, "Ex his testimoniis colligo, artem impressoriam inventam fuisse in Germaniâ circa annum 1440, publicatam et exercitam circa annum 1450." If this treasure had been known, Prynne could not have been ignorant of it; it must have been brought forward on this occasion, for it was then at Lambeth. In 1665, Sir John Birkenhead had a copy of it; but, not satisfied with that, he inspected the original, then in the custody of Archbishop Sheldon. But not finding it sufficient to *prove what Atkins had cited it for*, made no report of the MS. to the House. These are Bowyer's own words, p. 18. What could he cite it for, but to prove the king's prerogative from a king's introduction of the art at his own expence? If the story of Caxton and Tournour's journey was true, the MS. must have mentioned it, and so have established the prerogative. If no such account appeared in it, Atkins was guilty of the most impudent and unprofitable forgery ever known, except Lauder's and Rowley's in our own times; and the MS. can have no weight in this enquiry.' P. 276.

\* Before I quit this unfortunate success of the MS. in proving any judicial enquiry, I must observe that, in three years after this miscarriage in Prynne's affair, a suit was instituted in the King's Bench by the Company of Stationers, against the University of Cambridge, for printing books; the Lambeth MS. was again brought forward by the former, but rejected by the Bench, who would not suffer it to be urged, as it rested *only on the credit of Mr. Atkins.*—

\* But the strongest objection to this book [once printed at Oxford with the date 1648 to it] being printed by Corbellis is, that it is said to be printed in wooden types or blocks, the only mode, he [Meerman] says, then used at Harlem. If he rests his faith on this foundation, he should have taken care to see the book. Mr. Herbert, who hath continued Ames's *Typographical Antiquities*, not only saw it, but examined it carefully, and hath given a fac simile of the Colophon;  
S [he]

[he] declares, not only on his own authority, but *that* of the most eminent printers to whom he shewed it, ~~that~~ it is printed with the *single separate metal* type, and not on wooden blocks; and, if we may rely on the fac simile exhibited by him, we may safely add, *that* it is performed with as beautiful a type, as any we know from the most celebrated printer of that age.' P. 277.

'The reader has now had the reasons of my suspecting that this MS. is a mere fable; these are, at least many of them, those mentioned by other writers in this dispute; but have they been answered? Confident assertions are not answers; it is to connect into one view all *that* hath been written about it, *that* I unite them.' P. 282.

These arguments appear to us as decisive against the authenticity of the Lambeth MS. as the nature of the case may possibly admit. But before we conclude this refutation of the Oxford claim, let us lay before our readers a detached remark of Mr. Willet's in it, that exhibits him correcting two printers, in their own province of printing. "The action of the *fuso sculpti* [types]," he says, "so eagerly taken up by Meerman, seems to me still more absurd; and I am surprized that Bowyer and Nichols, eminent printers themselves, and therefore competent to have corrected Meerman in such an extravagant idea, should countenance and support him in it; I will venture to pronounce it *impossible*."

We should come now to Mr. Willet's refutation of the claim of HARLEM itself, to the first practice of printing. But, as our limits prohibit us from expatiating over all the ground traversed by Mr. Willet, and the dispute becomes wonderfully extended by quotations; we shall only preclude the claim of Harlem by establishing that of MENTZ.

\* To begin then with our own country, Aldridge, in the Black Book, or Register of the Garter, vol. ii. p. 161, published by Anstis, speaking of the thirty-fifth year of Henry the Sixth, writes thus, "in this year of our most pious king, 1457, the art of printing books was first began at *Mentz*, a famous city of Germany." N. B. Aldridge was Fellow of King's-College, Cambridge, 1507; though possibly born about the time, he says nothing of Turnour's and Caxton's journey, nor one word of Harlem. Fabian, writing of the year 1457, says, "after the *opinion* of many writers," this must refer to the claim of Strasburg, adopted by several, "the craft of imprinting books began in a city of Allemagne named *Mayence*, which since that time had wonderful increase." Caxton, in his Polychronicon, relating the events of 1455, says, "about this time the craft of imprinting books was found in *Megunce*, in Allemagne; why [whence] the craft is multiplied through the world, and books be had great cheap, and in great number, because of the same craft." Caxton was abroad from 1441 to 1471, chiefly in Flanders and Holland, in the  
very

very neighbourhood of Harlem; and yet doth not seem to have heard of the invention there. We know he was abroad in 1459, the time of Tournour's journey, as he says in his *Recueil de Troy*, at his *great charge and trouble*, learning the art of *imprinting*. Supposing the art went no farther there than the blocks of wood, in that state it must have struck such a curious man, at that time busied himself to learn it, with wonder and astonishment; and induced him to make some mention of it, as the basis of the [those] subsequent improvements, which [as] Nichols will have it, detained him abroad, depended; if he had not been desirous to learn more of it than Corfellis could teach, who went no farther than the blocks of wood.

‘ Ex epitome rerum Germ. Script. 1502, cap. 95. “ Anno Christi 1440,—magnum quoddam ac penè divinum beneficium collatum est universo terrarum orbi a Joanne Gutenberg, Argentinenſi, novo Scribendi genere reperto. Is enim primus artem impressoriam, quam Latinioreſ vocant *excusoriam*, in urbe Argentinenſi invenit; inde *Moguntiam* veniens, eandem feliciter complevit.”

‘ Hen. Wirzburg de Vach, in fasciculo temporum Werheri Rolevinck de Laer, aucto ad ann. 1457. This was continued afterwards to 1473, and published 1481: “ librorum impressionis scientia subtilissima, omnibus sæculis inaudita, reperitur in urbe *Moguntinâ*.”

‘ Erasmus ascribes explicitly the invention to Mentz and to Fust. In his epistle dedicatory to an edition of Livy in 1519, printed at *Mentz* by young Schoeffer, he says, “ *huic urbi (Moguntia) omnes bonarum literarum studiosi non parum debent, ob egregium illud ac penè divinum inventum, stanneis typis excudendi libros.*” He also says, “ atque hujus quidem laudis præcipua portio debetur, hujus penè divini (dixerim) opificii repertoribus; quorum princeps fuisse fertur totius ævi memoriâ celebrandus, Joannes Fust, avus ejus cui Livium hunc, tum auctum duobus voluminibus tum innumeris locis ex codice vetustissimo castigatum, debemus; ut hoc egregium decus partim ad Joan. Schoeffer velut hæreditario jure devolvatur, partim ad *Moguntianæ* civitatis gloriam pertineat.” If Erasmus knew of this invention at Harlem, would his vanity as a Dutchman have suppressed all mention of it?

‘ Imp. Maximiliani privilegium ad impressionem T. Livii per J. Schoeffer an. 1519: “ Maximilianus, &c. honesto nostro et sacri imperii fideli nobis dilecto, J. Schoeffer Calcographo Moguntino,” &c. “ Cum sicut *docti et muniti* sumus *fide dignorum* testimonio, ingeniosum Calcographæ, *autore avo tuo*, inventum, felicibus incrementis in universum orbem promanaverit, &c.”

In a work published *fourteen years before*, “ *Dedicatio T. Livii Germanicè versi, editique an. 1505. Imp. Maximiliano inscripta,*” are these words: “ Hoc opus, quod in laudatissimâ urbe *Moguntia* exantlatum atque impressum est, Imperatoria tua Majestas benigne recipiat, in quâ etiam *primùm* admiranda *ars typographica* ab ingenioso *Joanne Gutenbergio*, ann. a nativitate Christi 1450, *inventâ*; et post-hac, *studio, sumtu, et labore* Johannis Fust et Petri Schoefferi, *Moguntia* emendata et ad posteros propagata est,” &c. ‘ There appears all the candour in this account that should give credit to it. The first inven-

tion is honestly ascribed to Guttenburg. This must be allowed, as far as the faint attempts to discover the art had been made by him; but which would not have been completed, without the help of Fust. Would Erasmus have countenanced this bold assertion; would he suffer the emperor to credit it, or could the emperor himself, after consulting so many *able persons*, believe Schoeffer; if this claim, *at that time*, had not been generally acknowledged, and no claim from Harlem known or heard of?" P. 310.

Mr. Willett brings other evidences, one in 1506, another in 1507, another in 1528, and a fourth in 1483, all uniting with these testimonies in favour of Mentz. But we think what we have produced sufficient to satisfy every man who is to be influenced by evidence, on a point that can be settled by evidence alone. "This," says Mr. Willett, therefore upon the last, "seems to be as plain and as full an account of the discovery, as we can expect. Few, if any, of the discoveries of the ancient arts, have reached us so well authenticated and explained. We have here the son-in-law of the inventor of the art, the principal *improver* of it *himself*, by the introduction of the *fusile* metal types, giving this fair and modest account to Trithemius, [and] *honestly* giving to Guttenberg the honour of the first invention. If his modesty and candour led him to give up this praise to Guttenberg, what could induce him to withhold it from Coster and Harlem, if he had known, (and know it he must) that any such claim had existed?" What, *we* add, but the great force of truth, and the overpowering conviction of his mind?

We have thus abstracted, with no little trouble, this curious and important dissertation on the origin of printing. In reading it we have been strongly impressed by the vigorous good-sense of Mr. Willet, and much inclined to think the claim of Harlem, and to confess that of Oxford, swept away for ever. Of the defenders of the contrary opinion, Mr. Nichols, we believe, alone survives. Should he not reply, and hitherto he has not, we may consider the controversy as closed. Should he undertake it, he will find, we apprehend, some difficulty to answer even what has been advanced in our short abstract of the paper.

We thus take our leave of the present volume; considering the remaining articles, twenty-three in number, not as wholly unworthy of attention, but as little likely to attract it, after the superior claims of those we have selected; and not sufficiently important to demand that we should add to our account, already long, or extend it to another number.



ART. III. *A Bone to gnaw for the Democrats; or, Observations on a Pamphlet entitled The political Progress of Britain.* 8vo. 66 pp. Philadelphia, printed for the Purchasers. 1795. Also, Part II. *A Bone to gnaw for the Democrats, containing,* 1. *Observations on a patriotic Pamphlet entitled "Proceedings of the United Irishmen."* 2. *Democratic Principles illustrated\* by Example.* 3. *Democratic Memoirs; or, an Account of some recent Feats, performed by the Frenchified Citizens of the United States of America.* By Peter Porcupine. 8vo. 66 pp. Bradford, Philadelphia. 1795.

**A**FTER seeing so many specimens of the talents of this author, our readers are probably desirous that we should fulfill the promise made in our Review for December last (p. 589) by giving some account of these publications, of which honourable mention has been made. On looking more accurately into them, with a copy entrusted to our perusal, we find the first part not quite equal to the other pamphlets of the same writer. It is confined chiefly to the censure of a malignant but obscure performance, and therefore is less interesting than the rest. It contains, however, many passages sufficiently characteristic of the author's manner to mark its affinity to his other productions. The following, for instance, is strongly in the style of Swift, which in other instances he has approached.

"We are told that there is, or ought to be, about every human body, a certain part called the *crumena*, upon which depends the whole œconomy of the intestines. When the *crumena* is full, the intestines are in a corresponding state; and then the body is inclined to repose, and the mind to peace and good neighbourhood; but when the *crumena* becomes empty, the sympathetic intestines are immediately contracted, and the whole internal state of the patient is thrown into insurrection and uproar, which, communicating itself to the brain, produces what a learned state physician calls the *mania reformatio*; and if this malady is not stopped at once, by the help of a hempen necklace, or some other remedy equally efficacious, it never fails to break out into Atheism, Robbery, Unitarianism, Swindling, Jacobinism, Massacres, Civic Feasts, and Insurrections. P. 4.

The exploits of the American Democrats are also related with spirit.

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\* In the title-page it is, by a manifest error, "exemplified by example:" in the pamphlet itself, p. 21, it is, we have printed it, "illustrated."



“ Our democrats are continually crying shame on the satellites of Royalty, for carrying on a Crusade against Liberty ; when the fact is, the satellites of Liberty\* are carrying on a Crusade against Royalty. If one could recollect all their valorous deeds, on this side the water, since the beginning of 1793, they would make a history far surpassing that of Tom Thumb, or Jack the Giant-Killer. The Aurora, and two or three other prints of that stamp, have served them by way of backers-on : they have been, and are yet, the Saint Bernards and Peter the Hermits of the Crusade.

“ When they found the government was not to be bullied into a war, they were upon the point of declaring it themselves, against the coalesced Monarchs so well known for their depredations on the purses of all Christendom, and against that old ruffian Harry the Eighth, who is a sort of setter-on of the whole pack. And though this resolve was not put into execution, out of respect for the inviolable and sacred person of his Majesty of Clubs, they immediately “ let slip the dogs of war” at every thing else that bore the name or marks of Royalty.

“ Their first object of attack was the stage. Every royal or noble character was to be driven into everlasting exile, or, at least, none such was ever to be introduced except by way of degradation. The words your Majesty, my Lord, and the like, were held to be as offensive to the chaste ears of Republicans, as silks, gold lace, painted cheeks, and powdered periwigs to their eyes. In short, the highest and lowest titles were to be *citizen* and *citess*, and the dresses were all to be *à la mode de Paris*.

“ That the theatre might not suffer for want of pieces adapted to the reformed taste, the reformers had the goodness to propose William Tell, and several others equally amusing.—William was to be modernized : in place of shooting the governor with a bow and arrow, he was to stab him in the guts with a dagger, cut off his head, and carry it round the stage upon a pike, while the music was to play the *Murderer's Hymn* and *Ha, ça ira*.” P. 13.

He then produces a most infamous song, written by the celebrated Mr. Barlow, exulting in the death of Louis XVI. and withing the same fate to all kings ; and with great force urges the ingratitude of Americans, who could sing that song on the anniversary of their independence ; rejoicing at the same time in that event, and in the *murder* of him who effected it. With equal gratitude are the violent republicans among them prepared to treat even Washington !

• “ Take care, reader, how you confound terms here. *Liberty*, according to the Democratic Dictionary, does not mean *freedom from oppression* ; it is a very comprehensive term, signifying, among other things, slavery, robbery, murder, and blasphemy. Citizen David, painter to the Propagande, has represented *Liberty* under the form of a *Dragon* ; it is, I suppose, for this reason that our democrats cry out against Saint George as “ the most dangerous of Liberticides.”

On

On the subject of a prediction made in Congress, of the ruin of Britain, by a person whom he calls Citizen Madison, he thus expresses himself :

“ Laying aside dreaming and soothsaying, what indications do we perceive of an approaching dissolution of the empire of Britain ? Has she lost an inch of territory, or has the enemy set a foot on any of her extensive dominions since the beginning of the war ? Is she not in possession of almost the whole Western Archipelago ? Are not her possessions increased to an amazing extent in the East-Indies ? Has she not more men and more cannon afloat than the whole world besides ; and is she not the undisputed mistress of the ocean ? For my part, the English are no favourites of mine ; I care very little if their island were swallowed up by an earthquake, as the author of the *Political Progress* says ; but truth is truth, and let the Devil deny it if he can, that this is the truth.

“ Are these indications of weakness and distress ? Are these indications of approaching dissolution ?” P. 60.

That this writer is occasionally a little coarse in his style and expressions, cannot be denied ; but, perhaps, he could not easily attain more refinement except at the expence of some strength : his object also appears to be to write in a popular and familiar manner.

The second part of the *Bone to Gnaw* contains more matter that is interesting to us. It is divided, as we see in the title-page, into three sections. The first of these indeed a little resembles the former tract, in being confined to observations on a pamphlet of Irish, as the other of Scottish original, but here even his account of the pamphlet is highly humorous.

“ The history of the United Irishmen will not detain us long. Soon after the ever-to-be-regretted epoch ; when God, in his wrath, suffered the tinkers, butchers, harlequins, cut-throats, and other modern philosophers, to usurp the government of France. their brethren in Ireland, tempted by the successful example, began, with wonderful industry, to prepare for taking the government of that country into their hands. With this laudable end in view, they formed what they called their Society, in the city of Dublin. To say in what manner they proceeded to business would be superfluous, since we know they were democrats. Their meetings, as among us, produced resolves in abundance, and good fortune seemed, for a time, to smile upon them. The press was suffocated with their addresses and letters of fraternity, which were swallowed by the mob, for whom they were intended, with an appetite which generally characterizes that class of citizens. But, all of a sudden, when they were in the height of their work, mangling the carcase of the government, the magistracy soured down upon them, like an eagle among a flock of carrion crows. Here was fine helter-skelter ; fining, imprisoning, whipping, and emigrating ; some ran this way, others that ; some came to America to brew  
whiskey,

whiskey, some went to France to gather laurels, while others, of a more philosophical turn, set off to Botany-Bay to cull simples.

“ Amidst all this bustle, it is very natural to suppose there was little time to think about securing the archives of the Society, and it is to be feared they would have been irrecoverably lost, if they had not already passed into the newspapers. To record, however, in a newspaper, is like writing in sand; the citizen editor of the pamphlet now before us has, therefore, extracted the *proceedings of the United Irishmen* from so perishable a register, and moulded them up into a volume, which may well take the name of the *Sans Culotte Manual*, for I am much mistaken if it will ever be used any where but in the temple of Cloacina.” P. 2.

The following passage contains so fair a tribute of justice to the excellence of our laws and government, that we cannot refuse it a place.

“ The *United Irishmen* shed abundance of crocodile tears over Dr Priestley, and his friends Muir, Palmer, &c. and make out piteous stories about the tyranny of the British laws: but who will believe them? Nobody here, above the rank of a potatoe-digger. The late trials for high-treason in England, furnish us with an example of integrity and impartiality, in a court of justice, that may be equalled, but never has been yet. The cobbler acquitted, and the peer condemned\* (the latter a friend to the government, and the former its professed enemy) while it leaves us but very little room to doubt of the guilt of the Botany-Bay convicts, reflects eternal honour on British jurisprudence. Indeed all the beneficent effects of the British constitution are now felt in their full force: never did it shine forth with such transcendent lustre as at this important and awful crisis. It was this constitution that first launched Britain from obscurity, that has since preserved her in so many perils, and that now bears her steadily through the revolutionary tempest, surrounded by the wrecks and ruins of her neighbours.” P. 6.

The second section of this pamphlet, by way of illustrating the principles of the Democrats from their actions, contains a spirited but tremendous account of the cruelties practised at Lyons after its capture, by the player Collot d'Herbois, and the wretches associated with him. He introduces it thus:

“ Let us extract then the instances of oppression, complained of by the United Irishmen, from the bombastical rhapsody in which they are buried, and see to what they amount. They tell us that Butler, Bond, Rowan, and about four others, were detained some months in prison; and that Muir, Palmer, and Margarot, with two or three more, were transported; and all this, they say, for having done no more than

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\* “ I allude here to Hardy and Lord Abingdon, an account of whose trials the reader must have seen in the gazettes.”

what the good of their country dictated. I am sure the reader is very well satisfied, that these men were all guilty of the crimes laid to their charge; but, to avoid all disputation with respect to this fact, I shall suppose them all innocent, and then the sum total of the tyranny, against which the United Irishmen exclaim, will amount to eight or nine false imprisonments, and five or six unjust sentences of transportation. This is certainly a great deal too much, may the hand be withered that ever wields a pen in its justification! But, as the United Irishmen wished, as a mean of avoiding such acts of oppression in future, to overturn their monarchical government, and establish a democratic one in its stead, it becomes incumbent on the reader who would not be their dupe, to contrast the conduct of the government which they wanted to overturn, with that of the one they intended to adopt." P. 21.

When this balance has been fairly made, *two millions of murders* appear in the opposite scale; a difference certainly of no small magnitude, even allowing the first accusation to be true, which however, as we see, is positively denied.

The third section, containing the feats of the democratic party in America, offers many remarkable particulars, out of which we shall select, for the amusement of our readers, the account of a Civic Feast at Reading in Massachusetts. The author reckons that there have been twenty-two such feasts, besides very many public dinners.

"The day was ushered in by the ringing of the bells, and a salute of fifteen discharges from a field-piece. The American flag waved in the wind, and the flag of France over the British, in inverted order\*. At noon a large number of *respectable* citizens assembled at Citizen Rayner's, and partook of an elegant entertainment; after dinner, Captain Emerson's military company, in uniform, assembled, and escorted the citizens to the—(grog-shop, I suppose you think) to the *meeting-house*!! where an address, pertinent to the occasion, was delivered by *the Reverend Citizen Prentiss*, and united prayers and praises were offered to God, and several hymns and anthems were well sung; after which they returned in procession to Citizen Rayner's, when three farmers, with their frocks and utensils, and with a tree on their shoulders, were escorted by the military company, formed in a hollow square, to the common, where the tree was planted in form, as an emblem of freedom, and the Marseillois Hymn was sung by a choir within a circle round the tree. Major Bondman (you know what sort of captains and majors these are, reader†?) by request, superintended the business of the day, and directed the manœuvres.

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\* "And yet, those unreasonable dogs, the English, pretend that our neutrality is not *sincere*."

† Fortunately we do not know, in this country. Rev.

These

These *manœuvres* were very curious to be sure, particularly that of the *Reverend Citizen Prentiss*, putting up a long, snuffing prayer, for the successes of the French Atheists! A pretty minister truly! There was nothing wanted to complete this feast, but to burn the Bible, and massacre the honest inhabitants of the town. And are these the children of those men, who fled from their native country to a desert, rather than deviate from what they conceived to be the true Gospel? Are they such men as *Prentiss* to whom the people of Massachusetts commit the education of their children, and the care of their own souls? God forgive me if I go too far, but I think I would sooner commit my soul to the care of the Devil." P. 52.

On the taking of Holland by the French, Peter Porcupine thus expresses his sentiments.

"Those profound statesmen who, for our sins, conduct the newspapers of this country, swore by all that was good, that, as soon as Amsterdam was taken, Great Britain would become a prey to the Carmagnoles. Is it so? no, not just yet, but it will be so very soon, now; for "*a bridge of boats*" is getting ready to carry them over. Have patience only a few weeks, and there will be no such place as England in the world. My good countrymen, be no longer the sport of these sons of ink. They lie, good folks; upon my soul they tell you lies. I foretold, long enough ago, that the English would rejoice at the over-running of Holland, and if they do not rejoice at it, their benevolent compassion for the Dutch must have got the better of their interest; for, if there ever was an event that tended to the aggrandizement of Great-Britain, to concenter in her the commerce and riches of all Europe, it certainly is this. There has been a sort of division in the business; the French have got the *Dutchmen*, and the English have got their *money*; and I believe few sensible people will hesitate to allow that the latter is the best half." P. 55.

We cannot any further expatiate on these publications, though we could continue to entertain our readers in no small degree by them; but they must give way to the books properly belonging to our own country, among which, whatever the English brethren of the persons addressed may choose to say, we certainly cannot reckon these tracts.

Between the appearance of these two parts, the same author published a smaller tract, entitled "*A Kick for a Bite*," &c. but as it contains only the castigation of an American democratic Review, there is little in it that could gratify readers on this side of the Atlantic.

**ART. IV.** *A Summary View of Heraldry, in Reference to the Usages of Chivalry, and the general Economy of the Feudal System; with an Appendix respecting such Distinctions of Rank as have Place in the British Constitution.* By Thomas Brydson, F. A. S. Edinb. 8vo. 319 pp. 10s. 6d. Edinburgh, Mundell and Son; London, Nicol, &c. 1795.

**I**T may perhaps be but justice to declare, that the ingenious author of this work has comprised, in the space of an octavo volume, all that is worthy of general promulgation on the subject of heraldry. To those superficial students of the science, who mean to content themselves with blazoning arms and sketching pedigrees, his book will be useless. It will neither enable them to detect the owner of a single coach, nor will it add one alliance to their store of genealogical information; but the historian and the poet, nay, the lawyer and the politician, will peruse it with pleasure, while the more careless reader, who, pursuing none of the regular paths of literature, steps occasionally into all, will be equally gratified and surprised, when he finds that heraldry has some relation to all sciences, is connected with every branch of civil polity, and influences in a considerable degree the general manners of society.

The work is divided into six chapters, treating chiefly; 1. of the feudal system and of chivalry; 2. of tournaments and the crusades; 3. of romance and its connection with heraldry; 4. of armorial ensigns; 5. of titles and dignities, forming the political department of heraldry; 6. of the effects of distinction of rank on society. To these is added an appendix which treats of the various specific orders of persons recognized by the British Constitution. The third and sixth chapters demand particular notice; the former for information on some of the lighter parts of the subject, conveyed in a manner equally ingenious and amusing; the latter, for some political reflections, judiciously conceived and well expressed.

Left this preference, however, might lead to a disadvantageous opinion of the rest of the book, we will select two passages from the first and second chapters, for the judgment of our readers. The first, with which the work opens, will in a great measure explain the nature of the author's plan.

“ The feudal ages employed heraldry as a medium to display the exploits of chivalry, and to commemorate its triumphs over oppression and violence.

“ Amidst

“ Amidst the imperfections of an uncultivated eloquence, and a general ignorance of written language, the ensigns of heraldry were peculiarly significant. They addressed the imagination by a more direct channel, and in a more striking manner, than words; while, at one glance, they recalled important occurrences in the history of particular persons, families, and nations. By their immediate relation to war, and to the distinctions of honour arising from it, they were extensively connected, both with the business and manners of former times. Exhibited on the shields and vestments of warriors, they also adorned the most splendid apparel of peace; and were transferred to more durable materials, to perpetuate the memory of those who bore them. They formed the chief ornaments in the castles and palaces of the great; were chosen, by artists of various professions, to embellish their respective works; were set up in courts of judicature, and impressed on the public money. Thus, to the utmost extent of their application, did armorial emblems and trophies become the symbolical language of Europe.

“ Were inquiries respecting civil dignity to be founded partly on an acquaintance with heraldry, it would obviate the difficulties that occur when they are conducted on legal and political principles only. In such researches, politicians, lawyers, and heralds, view the subject partially, each in a different light, accordingly as it falls within the sphere of their respective professions.

“ To render a system of heraldry complete, it ought to exhibit the nature, not only of armorial ensigns, and other characteristics of rank, but also the honorary distinctions to which such characteristics refer. Having their origin in the feudal ages, the several branches of such a system might be elucidated, by referring to the political economy and general usages of those times: And, in the same manner, may a like reference be conducive to the summary illustration at which the following sketches aim.” P. 1.

The following extract furnishes us with the origin of some modern customs, and points out, with much clearness, the difference between the almost unmeaning badges or cognizances of the ancients, and the heraldic symbols of later ages.

“ The magnificent array of war was outshone at the tournaments, by the presence of kings and queens, amidst all the splendours of their court. This enhanced the honour of victory; where every candidate was also noble by birth, or by knighthood received from the sovereign, adorned with many personal accomplishments, and stimulated to excel by all that ambition could promise.

“ Although they fought for honour, and without any animosity, as it was not disgraceful to be overcome; yet they charged so furiously, that their lances often yielded to the shock, and flew in pieces against their coats of mail. To be dismounted, or wounded, was not uncommon; and if even fatal accidents sometimes happened, it bore no proportion to the advantage derived in battle, from address in those initiatory exercises.

“ To



“ To such as were victorious, prizes were awarded by the judges, and presented by the hands of the ladies; who also honoured the combatants, by adorning their helmets with the wreath or chaplet, silken drapery, and other appropriate ornaments; and by presenting them with ribbands, or scarfs, of chosen colours, called liveries. These liveries are the ladies' favours, spoken of in romance; and appear to have been the origin of the ribbands, which still distinguish so many orders of knighthood.

“ The favours, including the prizes, which also consisted of wreaths and plumes for the helmet, scarfs, and bracelets, were worn at succeeding tournaments, and in battle. Many of the greatest tournaments were held at the marriages of princes. Accordingly, the custom of giving such favours at marriages, continues to the present day.

“ The ensigns of heraldry, so conspicuous at the tournaments, received the name of armories, or arms, from their immediate relation to war, and as being exhibited on the principal parts of the armour. Besides adorning the shield and helmet, they also formed the ornaments of a splendid coat, like the Roman tunica palmata, and were so worn over the armour. Hence the appellation “ coat of arms.” Their exhibition in this form was the principal characteristic by which one man could be distinguished from another, when completely covered with armour, and his face obscured by the helmet.

“ Some of the modes in which armorial ensigns were exhibited, referred to the particular rank or condition of the bearer. They were worn above the helmet, as crests, by knights, in contradistinction to inferior nobles; as appears by an ancient ceremonial for the tournaments, copied from Colombiere, in the seventh dissertation of Du Cange. If displayed on a pennon or flag, rounded or split at the farther end, it denoted the bearer to be a knight-bachelor; if on a banner or flag, of equal breadth throughout, the bearer was either a prince, or a bannaret. Thus also, by the pennons or the banners which adorned the turrets of a castle, was the rank of the owner announced from afar.

“ From the earliest ages, banners, shields, and helmets, belonged to the apparatus of war. They likewise bore symbolical devices, corresponding to those of heraldry, and forming signals to call the brave to the pursuit of military fame.

“ The shields, devices, and mottos, which Æschylus assigns to the warriors against Thebes, might almost be taken for those, which, in later times, distinguished the heroes of chivalry. One bore a dragon; another, a naked man, Prometheus, with a burning torch; a third, a nymph leading a warrior in armour, as if conducting a knight to the tournament. But, notwithstanding this coincidence, heraldry, when completely established, differed from all the hieroglyphic symbols of antiquity: in its ensigns being granted by public authority; in their conferring hereditarily the privileges of nobility, according to the more extensive acceptation of that term; and in constituting the distinctive badges of this nobility.

“ Besides the shields that the poets have adorned for their heroes, there were among the Egyptians, Greeks, and Romans, certain appropriate

propriate devices, or symbols, which distinguished communities and states. They usually consisted of the representation of tutelary deities, or of the animals peculiarly dedicated to them; and were thus exhibited, in honour of the deities to which they referred. But, in heraldry, the very same figures would refer solely to the honour of the person, or family, whose armorial ensigns they were employed to form." P. 48.

The language of this publication is easy and correct; too curious minuteness, and carelessness are equally avoided, and consequently very few mistakes occur. The assertion at page 133, that no family bears arms without a crest, is not well grounded. The invention of crests was long posterior to that of arms; and some ancient families have always declined accepting the addition, priding themselves in what may seem to common observers a deficiency, because it carries with it a proof of their antiquity. This, and the trifling mistake of king *at* arms, for king *of* arms are the only errors we have discovered. It is a pleasing circumstance to find elegance and liberal information thus happily connected with a science usually perplexed, as Heraldry is, by technical terms and grotesque figures. Mr. Brydson's book may be recommended, as we have already hinted, to intelligent readers of all descriptions, who will find in it much that is amusing and instructive, without any unpleasing mixture.

**ART. V.** *Observations, anatomical, physiological, and pathological, on the pulmonary System; with Remarks on some of the Diseases of the Lungs, viz. on Hæmorrhage, Wounds, Asthma, Catarrh, Croup, and Consumption, tending to establish a new Pathology of the Lungs, founded on the Anatomy and Physiology of the Parts. Some Remarks are introduced of the broken Wind of Horses. And to the whole is added, an Appendix, containing Observations on some of the Articles of the Materia Medica, viz. on the Rosa Rubra, Flores Chamæmeli, and Sarsaparilla; as also on the Cicuta, Stramonium, Hyoscyamus, and Aconitum. By William Davidson. 8vo. 226 pp. 4s. Egerton. 1795.*

**T**HE idea which gave rise to these observations is developed in two papers, published in the third and fourth volumes of Medical Tracts and Observations, in which the author gives an account of a new and successful method of treating hæmorrhage from the lungs. To the cases related in those papers,

pers, only three in number, and which are here republished, we are sorry to find the author has made no additions, although in a disease of such frequent occurrence, opportunities for making further experiments could hardly, we should think, have been wanting. The remedy on which the author places his principal dependence, is a diminution of the quantity of liquid aliment taken by the patient, which should seldom exceed, he says, half a pint, or, at the most, a pint in the twenty-four hours. By directing persons affected with hæmoptoe, to dilute plentifully, the effect of the antiphlogistic treatment, which is intended to diminish the heat and volume of the blood, and to check the rapidity of the circulation, is defeated. "In health, the quantity of drink absolutely necessary," he observes, p. 20, "is very inconsiderable, and in sickness we often drink too much. This has constantly been the case in pulmonary diseases; and particularly in hæmorrhages from the lungs, according to the common method of treating them. Practitioners had surely forgotten, that the chief cause of the rupture and hæmorrhage, and the chief impediment to the cure, was the distention, or too great fulness of the blood-vessels; otherwise they would not have added to the fulness and distention by their plentiful dilution."

This mode of reasoning is afterwards applied to the cure of asthma, pthisis, &c. in which a similar course of abstinence is thought to be equally indicated. The author supports his opinion by physiological arguments, taken from the structure and office of the lungs, and makes some useful and pertinent observations on the subject.

"The spare use of liquids," he says, "may be considered as one of the greatest improvements in the modern treatment of hæmorrhage: and particularly in hæmorrhages from the lungs. And why should not the idea be carried farther? Indeed, from some cases I have lately attended, I think I may venture to assert, that in all diseases of the lungs, moderate drinking will be of service. For seeing they are a congeries of vessels, if these vessels are overfilled, or kept in a continued state of distention, they may so press upon one another, that their healthy actions shall be either prevented, or greatly impeded, particularly the actions of the absorbent system: whereas, if they are but moderately filled, the different systems of vessels are left more at liberty to exercise their respective functions, either in the business of health, or in the removal of disease. When tubercles are formed in the lungs, why should they not be absorbed? We know that the most solid tumours, in other parts of the body, frequently disappear; and that even bone itself is capable of being absorbed, as is clearly demonstrated by the different changes which take place in it, as well in health as in disease. And in the lungs there are many absorbent vessels, which, if their actions were not lessened or prevented, might soon remove the most confirmed induration of their substance. As emetics  
are

are powerful promoters of absorption, is it not on this principle that many patients, seemingly labouring under tubercles of the lungs, have been cured by vomits, particularly of the stronger kind? I hope the time is not far distant, when practitioners, being better acquainted with the laws and functions of this important system, shall be enabled to direct its action with more certainty, either in removing a tubercle, or the most schirrhous tumour. But when this happy period arrives, it can only be carried into effect by a proper regulation of the quantity of liquids; and, in general, a diminution of the usual prescribed quantities." P. 46.

This is ingenious and plausible, but *decipimur specie re&i*, is so frequent a complaint in medical reasoning, and the most ingenious theories, have so often proved fallacious, that we can only trust to them as far as they are confirmed by actual experiments: and even experience itself is fallacious. The powers of the constitution frequently operate so efficaciously in removing complaints, and we see persons recover from serious diseases under such various and opposite treatment, that a few cures taking place, while the patient is under any particular course of medicine, is by no means sufficient to establish its general utility or pre-eminence.

With this view of the matter, therefore, we can only recommend to the author to continue his observations, and we hope the work before us, which shows evident marks of great care and attention paid to the subject, will induce other practitioners to adopt his method, by which means its value will, in a little time, be ascertained.

The author has made some experiments and observations on the most convenient and efficacious mode of preparing and exhibiting the several articles of the *materia medica*, recited in the title, but for these we must refer our readers to the volume.

**ART. VI.** *Walks in a Forest: or Poems descriptive of Scenes and Incidents characteristic of a Forest, at different Seasons of the Year.* By Thomas Gisborne, M. A. The second Edition, corrected and enlarged. Small 8vo. 123 pp. 3s. 6d. Whites. 1796.

**D**ELIGHTED, as every intelligent and feeling reader has been, with the ease and energy so happily united by Cowper in his "Task," and by his very successful manner of passing from the most beautiful descriptive poetry to the most solemn and sublime instruction, Mr. Gisborne has evidently attempted

tempted to tread in the same steps. In executing this design, the much and justly commended moralist\* shines most in his peculiar province, in the enumeration of high and awful truths. His poetry is rather the production of a studious and sensible man, who knows what poetry should be, than of one of those gifted few, who are born to pour out its spontaneous effusions. It is the work rather of a thinking head than of a glowing genius; nor has his versification, in any degree, the mellifluous harmony, and unaffected, easy dignity, which are among the most attractive qualities of his model. Yet excellent as this publication is, in many more important points of consideration, we are very happy to find that, during our accidental and unintended delay of notice, it has made its way to a second edition. The name of Mr. Gisborne is, and ought to be, a passport to a certain degree of celebrity, and there can be little doubt, that whatever he shall think fit to publish, will have many irresistible claims to the respect and attention of his countrymen. It cannot be denied, that the descriptive poetry of this author has, in general, the merit of that characteristical truth, which arises from an accurate observation of nature.

While thus the imprison'd leaves, and waking flowers,  
Burst from their tombs, the birds that lurk'd unseen  
Amid the wintry shade, start forth, and catch  
New life, new rapture, from the voice of spring.  
With wings, now here, now there, in changeful course  
Hurrying, the branches flutter, and resound  
With notes that suit a forest. Hoarsely screams  
The jay. With shrill, and oft-repeated cry,  
Her angular course, alternate rise and fall,  
The woodpecker pursues; then to the trunk,  
Close clinging, with unwearied beak assails  
The hollow bark; through ev'ry cell the strokes  
Echoing, terrific rouse from wintry sleep  
Her prey; hope glistens on her verdant plumes,  
And brighter scarlet sparkles on her crest.  
Chatters the restless pie. In sober brown  
Drest, but with nature's tenderest pencil touch'd,  
The wryneck her monotonous complaint  
Continues.

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\* See the account of his "Enquiry into the Duties of Men," in our fourth volume, p. 329, being the first article in our Review for April 1795. Also his "Principles of Moral Philosophy," lately republished.

If the author does not here fall into the fault of a " minuteness of detail, scarcely intelligible to persons not accustomed studiously to examine the face of nature," which, in his short preface, he promises to avoid, his accuracy will certainly be commended. The passage " with wings," &c. is not so well expressed, (though in more words) as the similar trait in Thompson's Spring.

Now 'tis nought  
But restless hurry through the busy air,  
Beat by unnumber'd wings.

This poet has, indeed, in his plan, ventured very closely upon the steps of Thomson, his six Cantos being employed on the succession of Seasons, though confined chiefly to one species of scenery. The first treats of Spring, the second and third of Summer, the fourth of Autumn, and the two last of Winter. Let us now turn to a passage in which Mr. G. appears more in his own place, affording solemn instruction. After describing a man, unexpectedly rescued by change of weather, from the danger of perishing in the snow, he thus proceeds:

O ye, whom struggling on life's craggy road,  
With ~~obstacles~~ and dangers, secret foes  
Supplant, ~~false~~ friends betray, disastrous rage  
Of elements, of war, of civil broils,  
Brings down to Poverty's cold floor, while grief  
Preys on the heart, and dims the sinking eye;  
Faint not! There is who rules the storm, whose hand  
Feeds the young ravens, nor permits blind chance  
To close one sparrow's flagging wing in death.  
Trust in the Rock of Ages. Lo, ev'n now  
He speaks, and all is calm. Or, if to prove  
Your inmost soul, the hurricane still spreads  
Its licens'd ravages, He whispers hope,  
Earnest of comfort; and, through blackest night,  
Bids keen-ey'd Faith on Heaven's pure sunshine gaze,  
And learn the glories of her future home.

So when the son of patience heard the wreck  
Of all his fortunes, camels, oxen, flocks,  
Sons, daughters, all in one short hour o'erwhelm'd;  
And ere each messenger his tale of grief  
Had closed, beheld another still succeed,  
With wilder eye-balls, cheeks more deadly pale,  
More trembling lips, portending heavier woes:  
Each limb when with corrosive tooth disease  
Gnaw'd to the bone: when scoffing friends arraign'd  
His uprightness: when she who should have pour'd  
Balm on his wounds, his consort, mock'd his pangs  
With venom'd taunts—" Still dost thou boast thy faith?

Renounce the ungrateful power thou serv'st in vain;  
 Defy his malice shelter'd in the grave:"—  
 His head to earth the sufferer bow'd, with hands  
 Press'd on his bosom, yet his eyes up-rais'd  
 In hope tow'rd's heaven—"Father of all," he cried,  
 "Thy will be done! All was thy gift; thine own  
 Thou hast resumed. Blest be thy hand that gave;  
 And—peace, my heart!—blest when it takes away!  
 Yet these poor limbs, of swarming worms the spoil,  
 New life shall clothe, and rear them from the dust.  
 Thou livest, my Redeemer! At the hour  
 In thy decrees ordain'd, careering clouds  
 Shall speak thine advent; earth beneath thy tread  
 Shall shrink; this voice shall hymn thy love, these knees  
 Adore thy power, these eyes behold their God!" Walk V.

It is impossible not to allow, that throughout these cantos many poetical ideas are collected, and many things poetically expressed; yet, on the whole, we must repeat that they appear the work of an observer and a meditator, rather than a poet. Even the descriptions, though full of circumstances, are not often such as strike the imagination with a vivid picture; and the roughness of the language sometimes almost surpasses the power of pronunciation, as for instance:

"Streams  
 Trickled from ev'ry bank; and down the hills  
 Spread sheety o'er the slopes, or rush'd amain  
 In the deep gullies. Swell'd the turbid brook," &c.

The harsh and daring idiom, of putting the verb before its nominative case, very sparingly allowed to blank verse, and almost always better avoided, recurs by far too often, and has a technical and very unpleasing effect. The passages we have given afford more than one instance; besides which we find, "Tremble the glades," "Frown'd the old oak," &c. &c. We object not equally when it is preceded by another part of the sentence which leads at all to it, but in this unqualified way, though great authorities may be cited in its defence, it has been used very sparingly by good writers, and cannot be too seldom introduced. The following appears to us a very unhappy attempt at making the sound imitate the sense:

"On legs of length unequal staggers along."

It is in fact no verse; and such tricks, even if well effected, are of no great value. It is also immediately followed by, "Trembles his rider;" still more intolerable in familiar narrative than in elevated description. Sometimes this author falls upon provincial terms; the following is one so uncommon, that we can only guess from the context at its meaning.



“ ——— *estearn* each  
To execute the task her voice assigns.”

In what part of England *estearn* means *eager* we know not, but that *eager* itself would have answered every purpose, we are perfectly satisfied. In another place we have “*Squander’d* o’er the plains,” for *scatter’d*, with less obscurity, but equal want of justification from necessity. For the word “*flusker-ing*,” Mr. G. himself apologizes, yet with some doubt whether it be a provincial term or not, in which doubt we cannot join. Let his own apology however be seen: “I venture however to use it, in consequence of not knowing any other word in the language which precisely expresses the same idea; namely, the sound occasioned by a large bird bursting in alarm through thick foliage.” To this it should be replied, that the same kind of partiality for particular terms is to be found in every part of this kingdom, but ought not to be allowed to incroach upon the language, which, if once the plea were allowed, it might do to a great extent.

The attention we have shown to this little poem, will prove that we are not inclined to think lightly of any thing that proceeds from such an author: while the objections we have thought it necessary to make, and the general opinion we have delivered, will afford a strong example of our uniform determination, not to be led astray by the sound of a name, nor biassed even by the most justifiable partiality.

ART. VII. *Memoirs of the Life, Studies, and Writings, of the Right Reverend George Horne, D. D. late Lord Bishop of Norwich. To which is added, his Lordship's own Collection of his Thoughts on a Variety of great and interesting Subjects. By William Jones, M. A. F. R. S. one of his Lordship's Chaplains. 8vo. 5s. Robinsons, &c. 1795.*

**I**N reviewing the present work, we shall attend principally to the object of it, the good Bishop, whose life is here written by one of his most intimate and most early acquaintances. We shall select some of the more striking features in the portrait, in order to do justice to so respectable a character: and, by so doing, we shall serve the cause of religion, orthodoxy, and literature.

“The prejudice so strongly infused by Mr. Hutchinson,” to whose writings Mr. Horne attached himself very early at Oxford, “against an evil design in Clarke and Newton,” upon the theology of

of Scripture, "took possession of Mr. Horne's mind at the age of nineteen; and was farther confirmed, by reports which he had heard, of a private good understanding between *them* and the *Sceptics* of the day, such as Collins, Toland, Tindal, &c. more than the world generally knew. It is an undoubted fact, that there was an attempt to introduce Atheism, or Materialism, which is the same thing, here in England, towards the beginning of this century; of which the *Pantheisticon* of *Janus Junius Eoganesius*, a technical term for John Toland, is a sufficient proof: and Hutchinson, who knew all the parties concerned, and the designs going forward, dropped such hints in his *Treatise on Power, Essential and Mechanical*, as gave a serious alarm to many persons well disposed. But our young scholar, viewing the whole matter at first on the ridiculous side, and considering it not only as a dangerous attempt upon religion, but a palpable offence against truth and reason, drew a parallel between the Heathen doctrines in the *Somnium Scipionis* of Cicero, and the Newtonian plan of the Cosmotheorial system; of which parallel I shall not undertake to justify the particulars. I see his faulty flights and wanderings. He observed a very different manner afterwards; and, as soon as he had taken time to bethink himself, he resumed and reconsidered the subject; publishing his sentiments in a mild and serious pamphlet, which he calls a fair, candid, and impartial state of the case between Sir I. Newton and Mr. Hutchinson. The piece certainly is what it calls itself, *fair, candid, and impartial*. And I will venture to say thus much in its behalf, that, whatever becomes of the argument, the manner in which it is handled, shews Mr. Horne to have been, at the age when he wrote it, a very extraordinary young man." P. 37.

The acquaintances of Mr. Horne in the University appear to have been numerous. One of them, and the earliest next to the biographer himself, was the Reverend George Watson, the publisher of two single sermons, and of a letter to the *Monthly Reviewers*, which is highly praised by Dr. Delany; and of whom Mr. Horne wrote thus at the commencement of his intimacy with him:

"He is, though but six and twenty, as complete a scholar in the whole circle of learning, as great a divine, as good a man, and as polite a gentleman, as the present age can boast of." Another "was Dr. Hodges, the Provost of Oriel College, who composed a work, to which he gave the title of *Elihu*, the chief subject of it being the character of Elihu in the book of Job. A third was "the Reverend Mr. Holloway, Rector of Middleton-Stoney, in Oxfordshire," who "had been a private tutor to Lord Spencer, in the house of the Hon. John Spencer, his father. This gentleman had been personally acquainted with Mr. Hutchinson, and had published an elementary piece in favour of his philosophical principles. But he was better known in the University of Oxford, by three excellent discourses on the doctrine of Repentance, with a Supplement, in answer to the perverse glosses of Tindal the Free-thinker. He was a sound classical scholar, who had gone farther than most men into the mysteries of the Greek Philosophy;

Philosophy; and, to an attentive study of the Christian Fathers, had added great skill in the Greek and Arabic languages." A fourth, as we pass over all that were not authors, and therefore not known to the public, was "the late Dr. Patten, of Corpus Christi College, a gentleman of the purest manners, and unquestionable erudition. On reconsidering the state of the question between Christians and Infidels, and seeing how necessary it was to speak a plain language in a case of such importance to the world, he gave to the University of Oxford a discourse, which he called the Christian Apology, and which the Vice-Chancellor, and the Heads of the Houses, requested him to publish. It went upon true and indisputable principles; but it was not relished by the rash reasoners of the Warburtonian school; and a Mr. Heathcote, a very intemperate and unmanly writer, who was at that time an assistant-preacher to Lincoln's-Inn, published a pamphlet against it; laying himself open, both in the matter and the manner of it, to the criticisms of Dr. Patten, who will appear to have been greatly his superior as a scholar and a divine, to any candid reader who shall review that controversy." A fifth was the late "Dr. George Berkeley, Prebendary of the Church of Canterbury, and Chancellor of Brecknock, then Mr. George Berkeley, a student of Christ-Church. Mr. Berkeley grew up into a firm believer of the Christian religion, and discovered an affectionate regard to every man of letters, who was ready, like himself, to explain and defend it. He was consequently a very zealous admirer of Mr. Horne; and the one had the happiness of belonging to the Chapter, while the other, for several years, was Dean of Canterbury: and when his friend was removed to the See of Norwich, Dr. Berkeley preached his Consecration Sermon at Lambeth; an act of respect for which he had reserved himself, having been under a persuasion, for some years before, that he should see Mr. Horne become a bishop. His discourse on the occasion shewed him to be a true son, and an able minister, of the Church of England: and another discourse, originally delivered on the 30th of January, and reprinted since, with large and curious annotations, has distinguished him for as firm and loyal a subject to his king, and the laws of his country." But "Mr. Samuel Glasie, a student of Christ-Church, who had the repute [which] he merited, of being one of the best scholars from Westminster-school, was another of Mr. Horne's intimate friends, and continued to love and admire him through the whole course of his life. The world need not be told what Dr. Glasie has been doing since he left the University, as a divine, as a magistrate, as a teacher and tutor of the first eminence." And the last author who is noticed, is "the Reverend John Whitaker, now so well known by his learned and valuable writings."

The biographer, relating how Mr. Horne and he were preserved from any infection of dissention, though connected with Dissenters in their Hutchinsonian notions, speaks thus:

"We had the good fortune to meet with the works of the Rev. Charles Leslie, in two volumes folio, which may be considered as a library in themselves to any young student of the Church of England; and no such person, who takes a fancy to what he there finds, can ever

ever fall into Socinianism, Fanaticism, Popery, or any of those more modern corruptions which infect this church and nation. Every treatise comprehended in that collection is incomparable in its way.—The sight of Mr. Leslie's two theological folios prepared Mr. Horne for the reading [of] such of his political works as should afterwards fall in his way; and it was not long before he met with a periodical paper, under the title of *The Rehearsal*, which the author had published in the time of Queen Anne, when the Infidels and Dissenters were most busy. This singular work, then lately reprinted in six volumes (1750) fell into the hands of Mr. Horne at Oxford, and was examined with equal curiosity and attention. According to his own account, he had profited greatly by the reading of it; and the work, which gave to one man of genius and discernment so much satisfaction, must have had its effect on many others; insomuch that it is highly probable, [that] the loyalty found amongst us at this day, and by which the nation has of late been so happily preserved, may have grown up from some of the seeds then sown by Mr. Leslie; and I have some authority for what I say." The authority, we believe, is subjoined in this note: "No farther proof of this will be wanting to those intelligent persons, who read the learned Mr. Whitaker's *Real Origin of Government*, one of the greatest and best [which] the times have produced." P. 71.

But Mr. Horne also "made himself well acquainted with the serious practical writings of the Reverend William Law, which, I believe, were first recommended to him by Mr. Hamilton, afterwards Archdeacon of Raphoe, in Ireland, or by the Reverend Dr. Patten, of Corpus Christi College. He conformed himself in many respects to the strictness of Mr. Law's rules of devotion; but without any danger of falling, as many did, after Mr. Law's example, into the stupendous reveries of Jacob Behmen, the German Theosophist. From this he was effectually secured by his attachment to the doctrines and forms of the Primitive Church, in which he was well grounded by the writings of Leslie, and also of the Primitive Fathers, some of which were become familiar to him, and very highly esteemed. In English divinity he had also greatly improved himself, by the writings of Dr. Jackson and Dr. Jeremy Taylor; from the latter of which I suppose him to have derived much of that mildness and devotion, for which he was afterwards so conspicuous. The former, Dr. Jackson, is a magazine of theological learning, every where penned with great elegance and dignity, so that his style is a pattern of perfection. The early extracts of Mr. Horne, which are now remaining, shew how much information he derived from this excellent writer, who deserves to be numbered with the English Fathers of the Church."

Soon after he was ordained, he preached before one of the largest and most polite congregations at London. The preacher, whose place he supplied, but who attended in the church on purpose to hear him, was so much affected by what he had heard, and the manner in which it was delivered, that, when he visited me shortly after in the country, he was so full of this sermon, that he gave me the matter and the method of it by heart; pronouncing at the end of it, what a writer of his life ought never to forget, that "George Horne was,  
without

without exception, the best preacher in England." Which testimony was the more valuable, because it came from a person, who had, with many people, the reputation of being such himself." P. 77.

The biographer then enters into a more busy and active period of Mr. Horne's life, his engaging in controversy. Here we lament we cannot attend him. We therefore proceed to other parts of the character, that will better unite with the parts already given, and exhibit Dr. Horne in a more useful view.

" Though the imagination of Dr. Horne was sometimes at play, when the *speculum* of infidelity was in his hand, his heart was always serious; whence it came to pass that the composition of sermons never was out of his mind; and it was the desire and the pleasure of his life, to make himself useful in the pulpit wherever he went. The plan which he commonly proposed to himself in preaching upon a passage of the Scripture, was that of giving, 1. the literal sense of it; then, 2. the interpretation or spirit of it; and, 3. the practical or moral use of it, in an application to the audience: and he was of opinion, that one discourse, composed upon this plan, was worth twenty immethodical essays; as being more instructive in the matter, more intelligible in the delivery, and more easily retained in the memory. Yet, after long practice, he came to a determination, that no method was more excellent, than that of taking some narrative of the Scripture, and raising moral observations in the several circumstances of it in their order." P. 134.

As for the doctor himself, " worldly advantage was no object with him; he lived as he ought; and, if he was no loser at the year's end, he was perfectly satisfied. This I knew, because I have it under his own hand, that he laid up nothing from his preferments in the church. What he gave away was with such secrecy, that it was supposed by some persons to be little: but after his death, when the pensioners, to whom he had been a common benefactor, rose up to look about them for some other support, then it began to be known who and how many they were." P. 167.

" In the year 1788, his constitutional infirmity began to increase upon him. He grew old faster than his years would account for; being now only in his fifty-seventh year. However, he resisted his infirmities with a [great] degree of resolution. He accustomed himself to walk early in the garden, by my persuasion; and assented to it, in his pleasant way, with these words: " I have heard you say, that the air of the morning is a *dram to the mind*; I will rise to-morrow and *take a dram*." " That the faculties of his mind did not fail, in the way it was imagined, I could shew by the last letter [which] he wrote to me, within a few weeks of his death, in which there is the same humour and spirit as had distinguished him in the prime of his life. That he was not subject to fits of weakness in his mind, I do not say: he could not persevere in a train of thought, as he used to do, but applied himself by short intervals, as his ability would permit; and in that way he could execute more than we should have expected from him,

him, under his bodily infirmities." He soon afterwards set out on a third visit to Bath, "in the autumn of 1791. At my departure, he carried me in his coach about ten miles, he set me down, and I betook myself to my horses. That moment will for ever dwell, like a black spot, upon the mind, in which we had the last night of a beloved friend. After this parting I never saw him more. His company I can now seek only in his writings, which are almost my daily delight." P. 170.

"On the Friday before his death, while his housekeeper was waiting by his bed-side, he asked her, on what day of the week the seventeenth day of the month would fall? She answered, on Tuesday. Make a note of that, said he, in a book; which, to satisfy him, she pretended to do. This proved to be the day on which he died, as quietly as he had lived. From this occurrence, a rumour got abroad, as if he had received some forewarning of his death. To this I can say nothing; but I can *think*, without any danger of being mistaken, that if ever there was a man in these latter days, that was worthy to receive from above any unusual testimony due to superiority, he was that man." P. 172.

These extracts we shall finish with one, removed from its less apposite situation in the prefatory epistle, and restored to its proper place at the close.

"While we were under the first impressions of grief for the loss of him, a person of high distinction, who was intimate with him for many years, declared to me, that he verily believed him to have been *the best man he ever knew*."

As to his biographer, he has written (which the reader must have observed) with the warmth of friendship, with the fidelity of truth, and with a zeal for Christianity, all united together. Some little blemishes in style we have noted, as we have transcribed. But the author's mind is bent upon higher objects, than petty accuracies of language; and, as all Mr. Jones's numerous publications do equal honour to his head and heart, so some of them, his *Catholick Doctrine of the Trinity* in particular, have done, and will do, more extensive good, than perhaps half the publications of the present century.

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ART. VIII. *Nature and Art. In two Volumes. By Mrs. Inchbald. 12mo. 7s. Robinsons. 1796.*

MRS. INCHBALD is already in possession of a very fair reputation as a writer, from which this performance will by no means detract. We have, however, a very serious quarrel with



with many of the principles which are here inculcated; many misrepresentations of characters and situations; many inaccuracies, which a candid enquiry, or a little careful deliberation, would have prevented. We lament that it should be thought necessary, by some of the most accomplished persons in this branch of writing, to exhibit the errors or weaknesses of those in exalted rank, in the most odious and exaggerated representations. What is intended by it, we shall not here investigate; nor stop to observe, that, in vulgar minds, the transition from contempt and dislike to acts of violence is but too easy. We shall be satisfied with telling Mrs. Inchbald, and those with whose sentiments she appears to assimilate her own, that the noblest virtues, and most excellent accomplishments, are as often found to unite in individuals of the most elevated rank, as in any other portion of society, and that throughout all, the moralist will have occasion to distribute his admiration and dislike in proportions nearly equal.

The outline of the story, which is agreeably enough told in these volumes, is this: two brothers, William and Henry, set out on foot, from a distant province, to seek their fortunes in London. After suffering, for a time, the evils of poverty, Henry fortunately remembered one qualification, *which, in all his distress, he had never called to his recollection*, namely, that he could play upon the fiddle. This accomplishment, (*crédit Judæus!*) enables him very speedily to maintain his brother at college, to obtain for him, first of all, a living of five hundred pounds a year, and afterwards a deanery, whence finally, he succeeds to a bishoprick.

The demeanour of the Ecclesiastic, in his progress from humility to grandeur, is represented throughout as full of ingratitude, insolence, pride, and every unamiable quality. *The Fiddler*, ill-treated by his great brother, and losing, by accident, the means of exercising his talent, migrates to a distant and barbarous country, whence he contrives to send an only son to the care of his brother; and the contrast of the manners of the uneducated young man, with those of the son of the polished, and now affluent priest, the delineation of their several qualities of mind, and their final effects upon the quantum of content which each is supposed to enjoy, is the object of Mrs. Inchbald's novel. The Bishop dies, despised and unlamented; his son, distinguished by the vices of the age, becomes a Judge, condemns to death a young woman whom he had seduced, and spends the latter part of his life detested by all, and not less so by himself. The Bishop's brother returns to his native country, accompanied by his son, who, incurring his uncle's displeasure, had left England in search of his father. The issue of these



these adventures is; that they spend the remainder of their lives in humble, but contented poverty.

Every vice and imperfection to which, from their situation and circumstances, grandeur and affluence are exposed, are here plentifully heaped upon the poor Bishop and his friends. All we can say is, that we know of no such ecclesiastics as are here represented; we never heard of such distinction obtained in the Church through such a channel; and indeed, throughout, we are compelled to remark, that the author seems to have received her information, with respect to colleges, and the clergy, from very ignorant, or, what is worse, very malicious tongues. We could point out many other errors of a less important kind, but we would rather turn to the more agreeable part of our duty, that of the communication of praise. The book throughout is remarkably well written; some situations are described with singular elegance, truth, and energy. The following description of a young woman, who, having been seduced and deserted, and, as she supposed, having also murdered her infant, has determined on self destruction, can never be read without emotion. With this we shall take our leave of the performance.

“ While she found herself resolved, and evening just come on, she hurried out of the house, and hastened to the fatal wood—the scene of meditated murder, and now the intended scene of suicide. As she walked along, between the close-set trees, she saw, at a little distance, the spot where William first made love to her; and where, at every appointment, he used to wait her coming. She darted her eye away from this place with horror; but, after a few moments of emotion, she walked slowly up to it—shed tears, and pressed with her trembling lips that tree, against which he was accustomed to lean while he talked to her. She felt an inclination to make this the spot to die in—but her preconcerted, and the less frightful death, of throwing herself into a pool on the other side of the wood, induced her to go onwards—

“ Presently she came near the place where her child, and William's, was exposed to perish. Here she started with a sense of the most atrocious guilt; and her whole frame shook with the dread of an approaching omnipotent judge, to sentence her for murder. She halted, appalled! aghast! Undetermined to exist longer beneath the pressure of a criminal conscience, or die that very hour and meet her final condemnation.

“ She proceeded a few steps farther, and beheld the very ivy bush close to which her infant lay when she left him exposed; and now from this minute recollection, all the mother rising in her soul, she saw, as it were, her babe again in its deserted state, and, bursting into tears of bitterest contrition and compassion, she cried:

“ As I was merciless to *thee*, my child, thy father has been pitiless to *me*! As I abandoned *thee* to die with cold and hunger, he has forsaken, and has driven *me* to die by self murder.” “ She now fixed her

her eager eyes on the distant pond, and walked more nimbly than before, to rid herself of her agonising sense!

“Just as she had nearly reached the wished-for brink, she heard a footstep, and saw, by the glimmering of a clouded moon, a man approaching. She turned out of her path for fear her intentions should be guessed at and thwarted; but still, as she walked another way, her eye was wishfully bent towards the water that was to obliterate her love and her remorse—obliterate for ever William and his child.

“It was now that Henry, who, to prevent scandal, had stolen at that still hour of the night to rid the curate of the incumbrance so irksome to him, and take the foundling to a woman whom he had hired for the charge: it was now that Henry came up with the child of Hannah in his arms, carefully covered all over from the night's dew.

“Hannah; is it you?” (cried Henry, at a little distance) “Where are you going thus late?”

“Home, sir,” said she, and rushed among the trees.

“Stop, Hannah,” he cried, “I want to bid you farewell; to-morrow I am going to leave this part of the country for a long time. So God bless you, Hannah!” Saying this, he stretched out his arm to shake her by the hand.

“Her poor heart, trusting that his blessing, for want of more potent offerings, might perhaps at this tremendous crisis, ascend to heaven in her behalf, she stopt, returned, and put out her hand to take his.

“Softly,” said he, “don't wake my child; this spot has been a place of danger for him; for underneath this very ivy bush it was that I found him.”

“Found what?” cried Hannah, with a voice elevated to a tremulous scream.

“I will not tell you,” replied Henry, “for no one I have ever told of it would believe me.”

“I will believe you; I will believe you;” she repeated with tones yet more impressive.

“Why then,” said Henry, “only five weeks ago?”

“Ah!” shrieked Hannah.

“What do you mean?” said Henry.

“Go on,” she articulated in the same voice.

“Why then, as I was passing this very place, I wish I may never speak truth again, if I did not find”—here he pulled aside the rug in which the infant was wrapt—“this beautiful child.”

“With a cord?”

“A cord was round its neck.”

“’Tis mine! the child is mine! ’tis mine! my child! I am the mother and the murderer! I fixed the cord, while the ground shook under me! while flashes of fire darted before my eyes! while my heart was bursting with despair and horror. But I stopt short. I did not draw the noose. I had a moment of strength, and I ran away. I left him living—he is living now—escaped from my hands—and I am no longer ashamed, but overcome with joy that he is mine!

I bless

I bless you, my dear, for saving his life, for giving him to me again, for preserving my life as well as my child's."

"Here she took her infant, pressed it to her lips and to her bosom, then bent to the ground, clasped Henry's knees, and wept upon his feet.

"He could not for a moment doubt the truth of what she said; her powerful, yet broken accents, her convulsive starts, even more, her declaration convinced him."

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ART. IX. *Nichols's Leicestershire.*

(Concluded from page 101.)

**W**E before informed our readers that the first part of this laborious and very important work would extend to four volumes. The first part of the second volume contains the History of the Hundred of Framland. That of Gartre will form the second part of this volume; and the other four hundreds of the county will be divided in the two remaining volumes, which may yet be expected; the plates to the whole of which, to the number of FOUR HUNDRED, are nearly engraved. From the specimens of the execution given in our preceding number, there should seem but little occasion for the testimony of our praise, either to excite the editor to the vigilant prosecution of his undertaking, or to persuade those, whose curiosity is directed to this branch of literature, that no topographical work has yet appeared, which has been commenced with greater ardour, conducted with more diligence, or been more distinguished by all the talents essential to its successful and honourable termination. We cannot, however, reject the opportunity which is here placed before us, of contributing as well to the general entertainment of our readers, as to the circulation of the honest fame of the author, by means alike honourable to him, and consistent with our undertaking.

Of the Earls of Leicester an excellent account is given, particularly of the Montforts, for which Mr. Nichols in his preface strongly acknowledges his obligations to the Rev. Sambrook Nicholas Ruffel, who had employed, he says, a large portion of an active life in the study of the early constitution of this kingdom. The opinions of Mr. Ruffel are frequently singular, and opposed to those of Lord Lyttelton and other modern writers on the same times, but supported with great diligence. The following extract will afford some knowledge both

both of the opinions of this learned coadjutor, and of his method of digesting his information.

“ The year 1258 presents to us one of the most remarkable epochs of the English history. The executive department had dared to violate the constitution by arbitrary and illegal exactions of money from the free orders of the community, by persevering in and multiplying this species of 'tyranny without end, and in making itself the sole judge of political measures and projects, in disregard of the council of the baronage, that is, the great landed interest of the realm. That age was not advanced to such an affectation of political science, as to oppose the crown on the ground of rights of man. They said only, let the nation be preserved in glory and prosperity, and let the king govern the realm according to the customs and statutes of England. Henry of Winchester is called a weak prince; certainly he was far from splendid in natural capacity. But his greatest weakness consisted in losing the affections of his people, and not availing himself of the security which he might have derived from the nature of the English government; namely, by adhering scrupulously to the laws which at his election he had sworn to observe, and in all arduous affairs acting as the constitution directed, by the advice and control of his grandees assembled in parliament.

“ To the glory of William the First, that legitimate monarch had, by advice of the grandees of the realm, issued commissions through the several counties of England, ordering strict inquiries to be made by the community of each county assembled in county courts, to collect and enrol the ancient usages of their respective counties; which enrolments were presented to the king, who, by the assent of his grandees assembled in his parliament, therefrom made a digest of national or common law, styled the laws of Edward the Confessor, that is, the Anglo-saxon customs and constitutions; which digest the Conqueror (a term of vulgar invention, in no respect applicable to this king, who, like the illustrious house of Brunswick, acquired the crown by regular and lawful entail) ratified by his own, and general adjuration, and bound upon his own people under the severest penalties.

“ This constitution the English were zealous to uphold, and made it the basis, when they elected their kings, of their elevation. Feeble, however, were the huge, but ill cemented, buttresses which the common *university* of the realm had provided against the attacks of tyranny. Henry II., a prince always ready to invoke God or devil, as best suited his lust of money or dominion, had, by the vast reach of his territories, and the joint influence of his ferocity and subtilty, contrived to render himself the completest despot of Europe. Richard Cœur de Lion had very little of the statesman; to slay men, break their bones, slash their flesh, knock out their teeth and eyes, if opportunity offered in war, otherwise in a tilt, were the delight and pastime of this prince of chivalry. But his disposition was not less arbitrary than his father's; and to compass his ends, either ambition, vain-glory, or revenge, he never cared about the means.

“ In

“ In John's time the crown of England lost one of its fairest jewels by the return of Normandy into the demesne of France. This escheat was in the regular order of things; for, although the English pretended that Normandy, being once annexed to the crown of England, became a perpetual and inseparable appendage thereof; yet this reasoning was certainly false; for Normandy was a fief of the French crown, liable by the whole tenor of the feudal law to revert to its chief lord for default of heir in the vassal, or rebellion against his sovereign. The confiscation of Normandy, and the consecutive diminution of power, reduced the king of England to a condition less formidable to the people of that country. John resided chiefly in England. Parliaments became more frequent and copious, rights were investigated, and at length insisted on. John was detestable in his moral character. Detestation inflamed opposition. His necessities gave it fresh force; he cozened his subjects of their money under the colour of loans, which he never paid. He strove to make the lands and tenements of the *libres hommes*, or freemen, tributary to his will; he confiscated their fiefs by the illegal sentences of his justiciars, without the judgment of their lawful judges, viz. their peers. His shire-reeves and other bailiffs were a worse scourge to the nation than plague or famine. The barons of England began to pluck up their courage, and take side with the knights, whom John could treat, he thought, more freely; imitating the hawk among small birds. John *sans terre* was at length openly resisted, and soon compelled to recognize the rights of the grandes, and community of the people, by the concession of the two charters. He swore solemnly to allow those charters; and then fought with desperate courage against his subjects to reign like a despot. From *rex*, he said he should be *sex*, by the restraints of Magna Charta. He was, however, obliged to submit to the law. This formal solemn recognition of rights was a bitter dose to his successor. Henry of Winchester could not obtain the crown, but by submitting to this act of discipline. He first solemnly, at his election, then a boy of nine years, took the oath to allow and maintain both the charters. When arrived at years for assuming into his own hand the helm of government, he publicly declared his intension no longer to regard them; alleging, that the oath he had taken did not bind, it having been imposed on him in his childhood, when he knew not what he did. He was soon, however, forced to recant, and submit again to the same humiliating ceremony. As soon as the turn was served, he committed fresh perjury. Throughout his reign he always declared himself the vassal of the pope for his crown. His Lord and his God (so he considered the pope in his double character of feudal and spiritual sovereign) now threatened him with deposition and damnation, unless he paid him without further demur the damages sustained in the affair of Sicily. Henry, terrified out of his little sense, threw himself upon the whole community of England, craving their counsel, their protection, and, above all, their pecuniary aid, to help him out of his difficulty.

“ The crisis was singular; the consequences very important with respect to the government of England.

“ In

“ In detailing this interesting subject, from a fear of withholding circumstances which ought to be brought forward to enable the intelligent reader to judge accurately, I feel it a duty to be as copious as is conducive to that end: I shall, therefore, in close translations, give every thing I find in coeval chronicles and records on the subject. With the same view to precision and full information, I shall not make a *salmagundi* of the materials, but keep each extract, whether of chronicles or records, separate and distinct. The persons who are likely to peruse a narrative of this sort want only to be furnished with full and exact statements. To such my comments would be superfluous. Like the officer of a library, I only mean to hand to my intelligent readers the things necessary for their information and guidance. I will not waste their precious time with my fancies or opinions: they shall make their own reflections; founded not on the purport of antient authors and records, but the tenor of them. A great deal of such reading as the present is dispatched in a short time. And, if I inform, I shall not be blamed for being prolix.” P. 143.

Of the parochial descriptions, which are all so methodically arranged as to exhibit a useful pattern for future topographers, it is not easy to select one part in preference to another. Under the History of Belvoir will be found the best account that has yet been given of the Dukes of Rutland and their ancestors. A good account is also given of the old priory of Belvoir, which, being situated in the two Counties of Leicester and Lincoln, had not hitherto been well described in either. The neighbouring town of Bottesford affords ample materials to the historian; and particularly the magnificent church, under the chancel of which is the burial-place of the noble family of Manners. “ From the minority of the noble duke who owns this princely domain,” says Mr. N. in his preface, “ I have hitherto been deprived of an opportunity of soliciting for plates of the elegant tombs of eight successive Earls of Rutland, which grace the church of Bottesford, or of their portraits, which adorn the gallery at Belvoir; but have prepared the way for it, by engraving the tombs, wherever dispersed, of the Lords Ros, predecessors of the earliest earl, and have taken some pains to elucidate the history of the family, from the conquest to the present day.”

The monuments at Bottesford are judiciously described, and every antiquary will hear with pleasure that they are now in fine preservation, and diligently protected; particularly as that had not been the case for some time back.

“ As no attention had been paid to them in the memory of man, they had suffered severely by time, but more by ill usage. The iron rails that guarded them were broken down; and, by an easy calculation from what remained, more than three hundred weight had been carried off. In consequence of this, trampling upon the monuments  
at



at pleasure to read the inscriptions, which were so obliterated as to be illegible without it, was the practice of every curious traveller. A great part of the ornamental and delicate work was by accident, and, too often, by wantonness destroyed. Part was found buried in the rubbish, but the greater part entirely lost. An indulgence also of a bad custom, which all the children in the parish claimed as a privilege, of playing in the church on Shrove-Tuesday (always a day of riot) contributed not a little to this devastation.

"In 1783, the Rev. William Mounsey, then curate of Bottesford\*, not supposing himself equal to any thing more, undertook to clean them from moss, dirt, &c. and fix up such small articles as could be found. Led on from smaller things to greater, he renewed, in the antient manner, all the carving that had been destroyed, made *new things* appear *old*, surmounted every difficulty, and completed the repair. To preserve them as much as possible for the future, he guarded with iron a greater number of monuments than had been defended before, which he was enabled to do without expence, from the excessive massy weight of the old iron. In this work he employed a considerable part of his leisure time for more than three years; and by this laudable exertion has merited equally of the noble survivors, and of the lovers of our national antiquities.

"The entrance into the vault (the duke's present burial-place) is a curious Gothic door, entirely of cedar, brought hither in 1789, at the expence of the Duchess, in compliance with the wishes of the late duke, who had ordered it in his life-time.

"No monumental inscription is yet placed in memory of either of the four dukes of Rutland, or the great marquis of Granby, who are all buried at Bottesford with their ancestors." P. 103.

In the account of the lordship of Little Dalby, we find the following remarks on its natural history, by Professor Martyn, who was tutor to Mr. Hartopp, of that place.

"This lordship is remarkably hilly, being thrown about in small swellings, in such a manner, that, in the greater part of it, it is difficult to find a piece of flat ground. The largest portion of it is an ancient inclosure; and none of the inhabitants know when it took place. I thought at first to have discovered the date of it, from the age of the trees in the hedge-rows; but none of them, which I had an opportunity of examining, are more than about 120 years old; but if the inclosure went no farther back than this, we should have learnt the date of it from tradition. I then searched the parish-register, to find whether any depopulation had taken place since the time of Elizabeth; but could find none, and therefore concluded, that the inclosure was at least as early as her reign. That there has been a depopulation, I conclude, not only from the natural consequence of inclosing, but from the foundations of buildings which are discovered in the closes near the church.

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\* And now vicar of Sproxton and Saltby, in this county. *Rev.*  
U "The



“ The whole lordship is in pasture, except here and there a small piece, which the landlords permit the tenants to break up occasionally, when it becomes very mossy; but then this is laid down again usually at the end of three or four years. There are no woods; but there are some small plantations of oak, ash, and elm, of no very long date. There is abundance of ash in the hedge-rows, and scarcely any other tree. The soil is a strong clay; there is no waste ground in the lordship; but it is not cultivated, in my opinion, to the best advantage. They depend chiefly on their dairies: they breed, however, very fine sheep, famous for the whiteness of their fleeces, which weigh from seven to nine pounds: they breed also fine horned cattle; but the lordship, in general, is not good feeding ground.

“ This lordship is remarkable for having first made the best cheese perhaps in the world, commonly known by the name of Stilton-cheese\*, from its having been originally bought up, and made known, by Cowper Thornhill, the landlord of the Bell-inn at Stilton. It began to be made here by Mrs. Orton about the year 1730, in small quantities; for at first it was supposed that it could be made only from the milk of those cows which fed in one close, now called Orton's Close; but this was afterwards found to be an error. In 1756, it was made only by three persons, and that in small quantities; but it is now made, not only from one, but from almost every close in this parish, and in many of the neighbouring ones. It is extremely rich, because they mix among the new milk as much cream as it will bear. It requires much care and attendance; and, being in great request, it fetches 10d. a pound on the spot, and 1s. in the London markets.

“ There is no stone, gravel, or sand, in this lordship, except a little sand stone on the side of Barrow-hills: it is mostly a strong blue clay, and in some parts of it is a good brick earth. There is only one spring, and that a chalybeate: it lies high, in a close belonging to the vicar, known by the name of the Spring-Close; it runs over a great part of the year, and discharges itself into the valley where the village lies. Nobody ever attempted to sink for a well in this parish, till, in the winter of 1777 and 1778, Edward Wigley Hartopp, Esq. dug, and succeeded. He penetrated through a bed of stiff blue clay, and, at the depth of 66 feet, the water gushed in, when, I apprehend, the workmen were coming to the limestone rock, by their having thrown out some fragments of blue stone. To the depth of 10 feet were frequent nodules of chalk; at that depth the clay was full of small scelenites. At 30 feet deep the clay was found to be full of pettens and other shells, very perfect, but extremely tender. Nodules of *Lusus Helmutii* were interspersed; ammonites of different species in great quantities, gryphites, and other shells; and plates of a clear foliaceous mica, resembling Muscovy glass. I am informed that the water did not prove good, and that little or no use is made of this well.

“ I have not found any natural productions, either animal, vegetable, or fossil, but what are common in other places. There is neither wood nor waste ground in the parish; and we know, that where man

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\* See a more particular account at p. 5 of the same volume.

has completely subdued the soil to his own use, he permits nothing to feed or prosper but what is serviceable to his private interest.

“ The air here is dry and healthy ; fogs are not frequent, and clear off early when they happen. The inhabitants are happy, and many of them live to a good old age.

“ Their fuel here is pit-coal, which they have chiefly brought from Derbyshire, and some from Lord Middleton's coal-pits near Nottingham. The carriage being heavy, and the roads bad, it used to cost them 15d. or 16d. per hundred weight ; but, since the navigation has been completed to Loughborough, they get it for 10d. or 11d. per hundred.

“ No great road leads through the parish ; but the turnpike-road, from Oakham to Melton, passes within a mile by Leesthorp ; and they come upon it in going to Melton, at about the same distance before they come to Burton.

“ There is not any river that runs through the parish, or comes near it ; and only one inconsiderable brook, which is sometimes dry. This joins another more considerable, that comes from Somerby by Leesthorp ; and both, proceeding jointly by Burton Lazars, fall into the river Eye, between Brentingby and Melton.” P. 160.

Croxton Abbey, and the priory of Kirkly Beler, are well described ; whence the author passes, through the intermediate parishes, to Melton Mowbray, the principal lordship in the county. Under the article of Stapleford, a capital account is given of the ancestors of the Earl of Harborough, who, we are told, “ communicated a splendid pedigree of the Sherrards, and enriched the work with eight fine plates of the memorials of his ancestors at Stapleford, and of their monuments in the church rebuilt by his munificence.” The church and mansion-house, at this place, are objects highly interesting ; and, in the former, the charitable donations of the family of the Earl of Harborough, do the greatest honour to the former and present possessors of the title. We are glad to learn that the beauties of Castle Donington, and the fine remains at Ashby, are likely to form capital embellishments in a future volume. The muniments of the family of Hastings, will doubtless furnish also various interesting particulars. The work is enlivened throughout by many biographical anecdotes, some of which we could extract with pleasure, would it not carry us too far. We may particularly observe, that much new light is thrown on the memoirs of Bishop Sanderson, Sir Charles Sedley, Mr. Peck, Orator Henley, and many others.

Here we may properly conclude, for the present, our account of this valuable work, a work of such magnitude, variety, and extent, as to require no common perseverance : we consequently trust, that the author will receive the reward he so well deserves. One portion of this (and that portion too, if we

know him, as we think we do) he will most highly value, he may expect without fear of disappointment, namely, the approbation, esteem, and good wishes, of all the friends and promoters of antiquarian learning.

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ART. X. *Essays, historical and critical, on English Church Music. By William Mason, M. A. Precentor of York.* 12mo. 264 pp. 3s. 6d. Robson. 1795.

**T**HAT the ambition of composers, and more frequently of voluntary players, is found occasionally to counteract instead of promoting the solemn purposes for which music is admitted into divine service, must be acknowledged; and the taste and judgment of Mr. Mason are very laudably employed in attempting to define the rules of propriety by which these matters should be regulated. There is undoubtedly much of reason and good sense in the following propositions concerning Church Music, which the author lays down in an early part of his first essay.

“ 1st. If it be adopted only as a preparative to devotion, in order so far to affect the minds of the congregation, as to bring them into a composed, and therefore a proper state for the due performance of that duty, the Music employed ought to be of a kind, which experience has proved to be most efficacious in soothing and tranquilizing the spirits.

“ 2d. If it should be thought expedient to accompany, or make a part of the act of devotion itself, and for that purpose have a choir to take the lead in the performance of this service, it is necessary that the Music be such, as will not perplex or bewilder the general congregation; but so simplified, that the supplications and thanksgivings, then expressed vocally in musical strains, may both be distinctly heard, and clearly understood.

“ 3d. If, divested of a choir, Music should be held so useful an accessory to devotion, that all the congregation should audibly, or at least mentally, join in that office, a species of melody so very amply constructed, that the generality may easily learn and perform it, ought to be exclusively adopted.” P. 21.

Of the four essays comprised in this volume, the three first refer respectively to these three positions; the first to instrumental Church Music only; the second to that in Cathedrals, in which the organ accompanies the Choir; the third to parochial Psalmody. The fourth essay is upon a subject occasionally touched in the former, namely, the causes of the present imperfect alliance between Music and Poetry. The second of these was originally prefixed to a collection of Anthems

In 1782, but has since received some additions. The first essay is prefaced by an account of Musical Rhythm and Accent, as analogous to those of verse; which has a general reference to the whole book. Then follow some historical notices of the progress of the organ towards perfection, referable particularly to that essay. The author considers all the early Music, from the invention of Counterpoint to the middle of the present century, as distinguished from that now in use, by depending upon harmony and modulation only, without that rhythm and accent which now form the basis of what is called expression. The voluntary, though the time of its introduction cannot be exactly ascertained, having arisen under the reign of Counterpoint, "we may assure ourselves," says Mr. Mason, "that it breathed only harmonical strains, and was therefore what I have called *simple Music*; for in this term I combine harmony however complex, and modulation however recondite, provided it be devoid of *Pathos*." To this explanation it is necessary to attend, lest the meaning of the author should be misapprehended. This kind of Music he does not think would be so agreeable to hearers, in any degree accustomed to Air, as to put them into the state which is to be sought on these solemn occasions; and as the organist is, on the other hand, but too likely to be seduced by the prevailing taste for brilliant and rapid execution, his conclusion is the wish,

"That in our established Church extempore playing were as much discountenanced, as extempore praying; and that the Organist was as closely obliged, in this solo and separate part of his office, to keep to set forms, as the officiating Minister; or, as he himself is, when accompanying the Choir in an Anthem, or a parochial Congregation in a Psalm. Of these musical set forms however he might be indulged with a considerable quantity, and, if he approached in some degree to Rousseau's high character of a Preluder, he might be allowed to discant on certain single grave texts, which Tartini, Geminiani, Corelli, or Handel, would abundantly furnish, and which may be found at least of equal elegance and propriety in the Largo and Adagio Movements of Hadyn or Pleyel." P. 68.

Mr. Mason is averse to the mixture of stringed and wind instruments, thinking that, "by their dissimilarity of tone and temperament, they miserably injure one another." The Organ, therefore, above all, the finest of wind instruments, because it can imitate them all, he would always preserve in its own simple dignity. In confirmation of this opinion he adduces authorities and examples, but particularly the following, the striking nature of which in a manner compels us to transcribe it.

"My

“ My second Authority is still greater, because founded on a public fact of recent and happy celebrity ; when “ a more striking, more awful, more dignified, more interesting, more edifying Spectacle was exhibited, in the venerable Cathedral of St. Paul’s, than almost ever was presented to the observation of Mankind\*.” On this most solemn of all occasions, let it be remembered, that a judicious prohibition of every other Instrument, during Divine Service, left the Organ in full possession of its too frequently violated rights. Then it was, that it joined its deep toned Symphony, not only with the full-voiced Choir below, but with six thousand infant voices arranged round that immense Dome, which re-echoed with the Praises of their Maker, for the recovery of their Sovereign : Then it was, that every ear felt the stupendous effect both of unison and harmony purely devotional, and that every heart glowed with pious and loyal rapture. Nor let this be tamely imputed to the general effect of sympathy. I will grant, that the scene and occasion, singly considered, might have elevated sympathy to the highest degree of sensibility, had the Church service been merely recited ; yet, I still affirm, that the species of Music then commanded to be performed, was, of all other, the best calculated to accompany that awful act of Thanksgiving. With respect to my own feelings, I am convinced that, if I could have had the happiness of being present at the august ceremony, I should have been infinitely more affected by that plain Cathedral, and still plainer Parochial Music, than by a new Te Deum executed by the best and most numerous band of Vocal and Instrumental Performers ; even if a Genius equal to Handel’s had composed the Score, and led the Orchestra.” P. 81.

In the second essay, respecting Cathedral Music, the learned Precentor wishes to have it so far simplified, that it might be always understood without a book, that the ear might not require the assistance of the eye, “ in order to be convinced (as a good Protestant ought) that what was sung was not sung in an unknown tongue.” He would even have the music so subservient to the words, as to yield its strict laws of Counterpoint, and even its divisions into bars, to accord with the proper divisions and punctuation of the sentences. His apology for this very novel and bold opinion, with a curious experiment made by himself upon the method he recommends, are too interesting to be omitted : though we much doubt whether they will gain many musical converts.

“ I engaged a young person perfectly well grounded in the rules of composition, and of promising abilities as a composer, to attend to me for some time while I repeatedly read one of the shortest of these Hymns with all the care and accuracy, with respect to accent and pause, that I was capable of ; and, when he had got a complete sentence perfectly in his head, to write down on a single line, with the common musical characters, a variety of minims, crotchets, and quavers, equivalent to the times of my pronunciation, either in

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\* See the Sermon of the Bishop of London on the Occasion, in his second Vol. p. 326.

common or triple measure, as he found most convenient. The novelty of the attempt was a little embarrassing at first, but it soon became sufficiently easy to him, and proceeding, sentence after sentence, he produced on paper, with much exactitude, the musical time in notes, rests, and bars, of the whole Hymn\*, according to my recitation. The ground-plan (as I may call it) of the musical structure being thus adjusted, I told him this was the foundation on which he was to proceed in the composition of a new Service; that he was to observe all the dimensions precisely, and neither lengthen or shorten a single note, or vary a single rest in the whole of the Melody, and that his Harmony also must proceed under the same strict limitations. He thought, as might be expected, this law wondrously severe, and seeming not only to doubt the justice but sagacity of the lawgiver, pleaded strongly to be at least indulged in a few repetitions of the words, in order to facilitate his modulation; this was refused, yet still his youth and docility led him to undertake the task, till under all these restrictions he produced the *Nunc Dimittis* in four full parts, which answered my idea so perfectly, that I ventured to practise his abilities, under the same limitations, on the *Te Deum*; but in this, before he sat down to compose, we regulated together what part of the words should be set chorally, and which in trio, duo, or solo, and for what kind of voices. He was even more successful in this second attempt than in the former. His composition had an unaffected simplicity in the style, and agreeable variety in its modulation; and in point of articulation was so intelligible, that, without losing any thing of musical sweetness, it expressed every word almost as distinctly as solemn speaking: I say almost, because in such Music, to produce this perfectly, the performers must also submit to a new regulation, and must occasionally be taught to trespass a little on the length of a musical bar, with the rests within it, so as to make it as much as possible accord with the true punctuation of the sentence.

“ The recommendation of this breach of time, I know will offend the Musical Reader at the first; but I would wish him to consider that the invention of bars† in Music is of no long standing

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“ \* The musical reader will recollect, that as the whole was written on a single line, all the notes were the same, marking only one sound of the octave. Hence this scheme regulated only the duration and pauses, emphasis being put out of the question, because the duration of each syllable being ascertained, emphasis, if the music was well performed, would result from it, so far as was necessary for the purpose.”

“ † The Historian tells us, with his customary and commendable accuracy, that their “ use is not to be traced higher than 1574, and it was not till some time after, that the use of them became general. Barnard’s Cathedral Music, printed in 1641, is without Bars, but they are found throughout in the Ayres and Dialogues of Henry Lawes, published in 1653. From whence it may be conjectured, that we owe to Lawes this improvement.” See Hawkins, Vol. III. p. 518. This Henry Lawes was the friend of Milton, and set the songs in his  
his



standing, and their use not of equal importance in every species of Music. In continued Airs, and dancing measures, they are of essential service: but to the Music in question, they appear to me by no means so necessary; for though I would not absolutely reject them, I would not suffer them to mark the time so precisely as to occasion any improper breaks in the continuation of a period: for this Music, though very different in itself from Recitative, ought in a great degree to be performed as that is, and might occasionally admit Recitative into it, if we had a real national one\*: but whether I am right or wrong in this notion (which I know is too singular to find easy and general acceptance) I am persuaded, from the success of the experiment here described, that these Services by this means would be cleared of their principal defect, though performed in the usual manner; for I have had the pleasure to find my young composer's attempt not only admired by the generality of hearers, but approved by many well versed in Musical Science." P. 143.

The plan of simplifying is extended, in the third Essay, to Psalmody, the result of which is this:

"It will be, perhaps, supposed, from what I have said, that I wish the Psalms were always sung in unison. I own that I think the part, in which the Melody lies, be it either treble or tenor, accompanied by a Bass voice, would sufficiently answer every Psalmical purpose. For although the same notes in the different Octaves are in reality unisonous, yet there are a variety of Tones in Treble, Contratenor, Tenor,

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his Comus. He found, I imagine, the use of bars more necessary to mark the time of his Ayres, than to span the just accent and quantity of his words. By the well-known sonnet, which this Poet addressed to him, we are to conclude, that he thought him the first English Composer who attended to this point; for he there says that his

Tuneful and well-measured song  
First taught our English Music how to span  
Words with just Note and Accent, not to scan  
With Midas' ears, committing short and long.

And if Milton, who was certainly a competent judge, is allowed to have spoken truth on this occasion, it is left with the lovers of very ancient Music to set their own value on that of the 16th and part of the 17th Century."

\* "Had Purcell lived longer, it is probable this want would have been supplied. The model which Handel has given us, though as good as could possibly be expected from a foreigner, who had little knowledge of the genius and turn of our language, is not what a native like Purcell would have formed, or that which might, perhaps, yet be formed from the specimens he has left us, were they divested of those quavering divisions which he has set, probably to please his scholars, and which (if in any) are in the French taste."

and



and Bass voices; which, when combined in a numerous Chorus, produce an effect of a noble, if not a sublime kind, that must be felt rather than described." P. 210.

We confess that the simple and solemn three-part song, as introduced by Mr. Tattersall, in the excellent compositions he has procured for Meyrick's Psalms, appears to us sufficiently easy, and more striking in effect than any Psalm in unison. Mr. Mason would here also remove the bars, and "that capital defect which results from its being totally divested of Accent and Rhythm, by the prolongation of each note to almost an equal, and always tedious length." This however may be done without removing the bars; and surely a constant alternation of short and long sounds, as the author seems to recommend, would have an effect still worse than the present drawl, because more allied to the ludicrous. Yet we do not attempt to pronounce magisterially on a subject which requires so much consideration, and so much experiment. These essays are all in some degree historical, but the last is so much more so, that, in our opinion, it ought to be perused first, as illustrative of all the rest, and sometimes in points where illustration seems greatly to be wanting.

In this essay the author recurs to an opinion, given formerly to Mr. Avison, and published by him in his treatise on Musical Expression (p. 72, 2nd edit.) that the ancients carried Music as far as it could go, as an adjunct to Poetry, but that the moderns have cultivated it more completely as a separate art. He dates the separation of Music and Poetry from the introduction of *Canto fermo* by Pope Gregory, at the end of the sixth century. This Pope banished rhythmical singing, as too gay and paganish, and by his *Canto fermo*, consisting of notes all of equal length, he made the words subservient to the sounds, for the sake of a supposed solemnity. But the invention of the Gamut, by Guido Aretin, 450 years after, and of the present musical notation by Franco, a mathematician, 60 years later, completed the subservience of the "Muse to her younger Sister," or of the words to the music. This latter invention Mr. M. considers as extremely ingenious in itself, and of such high importance to Music, considered as a single and separate science, that it never could have attained its present eminence, had not such an artificial mode been adopted; the modern musical language being, according to the just observation of Dr. Jortin, "of all Languages, as expressed by our notation, the most true and exact, and liable to the fewest obscurities and difficulties." Yet here the Musician and the critical Essayist necessarily differ; the former considers Music as emancipated by the great licence and variety thus given to its sounds.

sounds, instead of being confined to the mere difference of short and long syllables ; the latter says, that this alteration in the style of Music, “ added to the wounds which Pope Gregory had given to Rhythm, accent, and quantity,” as expressed in sounds, “ and made them much more incurable.” They are both right in their separate way, the one considering Music as a distinct art, the other regarding the expression of words ; but the great question is, whether ears, accustomed to the improved state of music, with its endless variety in the proportions of sounds, can ever bear to be brought back to the simplicity of short and long, for the sake of expressing words? We much fear not ; but experiments conducted like that of Mr. Mason, above recited, can alone determine the point. In this state of things, Music grew so licentious, about five hundred years after she had been set at liberty by Franco, that in 1562, the Council of Trent, and, two years after, that of Rheims, decreed that only one note should be applied to each syllable, and the syllabic quantities should be strictly observed, thus “ reducing her to those limits which we have said she had in the time of Ambrosius, when, it is clear, the ancient Greek Music was not yet ob’iterated.”

The brief recapitulation of this Essay we shall give in Mr. Mason’s own words, as they are very clear, and serve to illustrate all that has been said.

“ In the very primitive times, before Christianity extended beyond the region of Judæa, the antient Hebrew Music must have necessarily prevailed, of which we certainly know less than Erasmus, in his time, thought was known of the language itself. When the Apostles had preached to, and converted so many persons to the Christian Faith at Athens, Corinth, &c. it is highly probable, that what I have called Classical Music, was united with their Hymns or Psalmody, which, when the Church became established under Constantine, soon after, though perhaps with some corruptions, laid the foundation of the Ambrosian Chaunt, and was, as we have seen, syllabic and intelligible. But if the Gregorian retained this merit, it was rendered quite ineffectual ; because, for the sake of what was deemed solemnity, every note was prolated in one uniform mode of Intonation. When Guido invented his Gamut, Sense became still more subservient to Sound ; because the result of this invention was, that of Counterpoint, florid as well as plain, and the introduction of a variety of parts. But when Franco presented Music with his Time Table, her Charter of Independency was signed, sealed, and delivered ; so that to this moment, where she deigns to take Poetry for a kind of humble companion, she suffers her to give her a Libretto, but takes the freedom to deliver to the public the contents of it, in whatever manner may best display her own absolute supremacy. Nay, she has sometimes gone farther, and, like the Tyrant Procrustes, stretched or contracted the metrical

metrical limbs of our very best Poets ad libitum, as her musical exigencies might require." P. 259.

We have been unable to refrain from giving a detailed account of this little book, the contents of which are so curious, both in point of historical deduction and opinion. We apprehend, however, that the propositions of the author are too far removed from common practice and ideas, to be adopted literally; but if the work shall tend, on the whole, to enforce the propriety of being simple, solemn, and intelligible, in all compositions intended for the Church, or pieces there performed, it will render no unimportant service.

ART. XI. *The Natural History of British Birds; or, A Selection of the most rare, beautiful, and interesting Birds which inhabit this Country: the Descriptions from the Systema Naturæ of Linnaeus, with general Observations, either original or collected, from the latest and most esteemed Ornithologists; and embellished with Figures, drawn, engraved, and coloured from the original Specimens. Vol. I. and II. By E. Donovan. 8vo. 3l. Rivingtons. 1795.*

**B**IRDS, as well as insects, seem peculiarly calculated for the imitation of the artist; their plumage exhibiting every possible variety of tinge, from the lightest to the deepest; and the most delicate transitions, from the softest to the most glaring and decided colours.

From the rude representations exhibited in the works of Gesner and Aldrovandus, the fastidious spectator of the present period turns with a kind of disgust; or at most regards them as curious examples of the awkward imitations of nature, with which our ancestors were contented. Those of Johnston and Willoughby are sometimes sufficiently expressive; but in the major part of such figures, it is in vain to look for that precision of character and accuracy of representation, which modern natural history so particularly demands, and without which it is impossible for students in the science to be properly instructed.

The ornithological Work of Albin is so wretched a production, that we concur entirely in opinion with the celebrated Edwards, namely, that so mean a performance ought not to be quoted by any scientific naturalist: we may add, that it is almost inconceivable how the same artist who produced the work on English insects (which, though by no means

means a first-rate performance, is at least tolerable) could possibly have executed such miserable figures of birds.

The incomparable Edwards, by his own ornithological publication, seems to have formed a kind of epoch in natural history: such is the spirit and force with which the generality of his figures are conducted, that, had they been executed in mere outlines, their effect would still have been striking and instructive; and, in spite of the comparative coarseness of the etching, it is impossible for a judicious eye to view a greater contrast than between the animated propriety of Edwards's figures, and the tame, inexpressive insipidity of those given by many succeeding authors; notwithstanding the great superiority of these latter in point of engravings. Let the real naturalist compare the figures of Edwards with those of Sepp, and ask himself, which convey the most impressive ideas of nature?

The Planches enluminées, published under the auspices of the Count de Buffon, constitute a most valuable series of plates, in general well executed, but inferior in their effect to those of our own countryman: they have also the fault of being by far too glaringly and sometimes carelessly coloured.

Of late years several other ornithological publications have appeared in different parts of Europe; some containing the birds of a particular country, and others of a more general nature. The little work to which we now advert, professes to give only a select number of English birds, and particularly such as recommend themselves by any remarkable elegance of plumage. They are, in general, executed on too small a scale, but are remarkable for the neatness of the engraving. The colouring is also, in general, good, but sometimes not quite so accurate as might be wished: the Jay may be adduced in proof of this, in which (exclusive of a wrong tint throughout the whole colouring) the beautiful mail of the wing, which forms the most conspicuous feature in the bird, and which is generally considered as one of the most agreeable spectacles which the feathered tribe can exhibit, appears in Mr. Donovan's representation like a miniature view of a blue and white checked apron. The rose-coloured Ouzel is beautifully executed, except that the tail is considerably too long. The Dartford Warbler, a rare species, is exceedingly well expressed: the figure is indeed, as in most others, too much reduced; but the characteristic marks and plumage of the bird are remarkably well conducted.

The Ptarmigan is somewhat amiss in point of the variegated plumage on the back, and seems to have been taken from an ill-stuffed specimen. The black Woodpecker is a good figure,  
and

and perhaps would have been still better, if the characteristic stiffness of the tail-feathers, which in the birds of this genus is very remarkable, had been better preserved. The Ruff, from the elaborate desire of giving a lively colouring, fails in its effect, and appears as if carved out of wood.

As a particularity in the colouring of Mr. Donovan, we cannot help noticing a singular species of gloss, accompanying all the blacks, which greatly resembles the appearance of black-lead. It is in the Duck tribe that Mr. Donovan's figures appear to the greatest advantage; as in many of those birds there is room for that minute and glossy style in which this artist seems to delight; and the slender and varied lines on the feathers of these birds are extremely well conducted in the Garganey, &c. One of the plates which seems most happily executed, is that of the Water-Ouzel, in which the attitude of the bird, anxiously waiting for the appearance of its sub-aquatic prey, is extremely well expressed; and the figure is also remarkably well coloured. The Oriole, the Cuckow, and several other birds, are expressed with equal neatness and elegance. But what exceeds all wonder is, that Mr. Donovan has given us, on Plate XXV, a Lapwing with webbed feet! This, we apprehend, is one of those accidents which have been sometimes known to happen, when artists engaged in a work of natural history, have sketched their figure from the subject itself, and afterwards finished it at their leisure; overlooking, perhaps, at the same time, some important particulars, which, when the plate is published, strike at first view even a general spectator, if in any degree conversant with the subject. Thus the celebrated Madam Merian, in her splendid work on the Surinam Insects, has so far forgotten herself in a representation of the Anacardium (Cashew) as to have represented, on one part of the plant, the nut growing at the base of the receptacle or fruit (as it is commonly called) instead of placing it on the top.

The descriptions are generally taken, with slight occasional variations and remarks, from Pennant, Latham, &c. Generic and specific characters are also prefixed to each, together with a list of synonyms.

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ART. XII. *Considerations upon the State of Public Affairs at the beginning of the Year 1796. Second Edition.* 8vo. 97 pp. 2s. Owen. 1796.

**A**N investigation, very far from slight or superficial, of the causes and tendency of the present state of public events, is given in this pamphlet, which throughout abounds with proofs

proofs of very singular intelligence and sagacity. The author begins by brief, but strong reflections, on the long-established system of political balance in Europe, and the natural preponderance of France from her local advantages; and then, supposing the period of a general pacification to approach, declares it his intention to show, "first, that the state of this kingdom is not such as to compel us to any deviation from our old maxims and policy, nor that of the enemy, if it were so, such as to entitle or enable it to profit by our embarrassments. Secondly, that the state of the colonies or possessions of Europe, in other quarters of the world, is not such as to afford any reasonable hope of our finding a counterbalance there to the predominance of France, if we were to assent to her pretensions upon the territories she has conquered from our allies." This promise the author fulfils, in the course of his tract, with no small degree of ability. The ambitious desire of aggrandizement, which marked the conduct of France in her infraction of treaties, particularly that of Munster, is well expressed in the famous question of Mirabeau, cited at p. 9. "What has France to do with the pretended *balance of power*? With ten years of a good administration, she would regain her *natural superiority over all Europe together*." This is the true motive for wishing to annex the acquisitions on the Continent to the Republic of France, and this is amply sufficient to justify the defensive resistance of all Europe. On the war at large, we meet with a passage so admirable in all its parts, that we think it a duty to lay it entire before our readers.

"It is no discovery of to-day, nor of the philosophy of to-day, that war is an evil, nor that it is followed by a train of evils, nor that it has been frequently provoked by the violence of a king or the passions of a people; but it would be extraordinary indeed, if a spirit which neither piety nor reason, neither faith nor philosophy have been able to subdue, should vanish at the bidding of his fellow-devil Sedition. I confess my astonishment is not excited only, but my indignation also, at all that cant and whining which have overwhelmed the press, and the debates of both houses of Parliament, and at those perfidious tears which fall six times a week over the unavoidable calamities that pursue its steps, because I observe them to proceed from men, more anxious to call it nearer home, and to light it up in the bosom of their country, than to drive it to the confines of the earth, or extinguish it altogether.

"Those who would run the risk of civil war, cannot take it ill if I suspect them of exaggerating in some degree the antipathy they bear to foreign war. Those who extract the immorality from insurrection and revolt, who reduce sedition and rebellion, so long taught as a science and a duty, to a frigid calculation of prudence, and apprehend

hend nothing from violence and treason, but the improbability of their success:—Those who would turn our swords into our own bosoms, and shed our blood in our own fields, have no reason to be offended if it is not only to the delicacy of their nerves, and the excess of their sensibility, that I attribute a part of the repugnance they express at the spectacle of our contests with rival and hostile nations.

“ War, however, is an evil, and no man can be more sensible that it is so, than they whose duty it is to declare its necessity, and announce the fatal sentence to their country.—They act under a dreadful responsibility to the laws, to public opinion, to posterity, and to heaven. It is not the whining of the press, it is not the phrase-factory of the opposition, that can deplore or express the evils of war, as they are felt by those, who every moment compare them with the evils which are avoided by war; who make the estimate and set-off in their bosoms, and weigh the blood which flows, with the cause that demands it.—But when all its miseries are numbered and detailed, there is a balance to be struck at home, and a comparison to be adjusted abroad. On the one side, we see our fields remain with their ancient proprietors, the laws maintained, and justice administered, our temples unpolluted, and our constitution perfect on its base. On the other, when we contemplate the state of our enemies, we do not find them exempted from impartial calamity, the war has dealt out destruction with an equal hand, and measured the disasters of mankind.

“ *Sunt illis sua funera, parque per omnes  
Tempestas.*

“ I see the ocean covered with their defeats, and the forests of Germany reeking with their blood: and turning from that disgusting spectacle to their interior situation, what do I behold in the wide desert of their empire, but a pale and emaciated people, expiring with famine, or fainting with fatigue and oppression? I see their sufferings, and their groans strike upon my ears, but I cannot discover the religion, or the justice, or the fundamental laws for which they are fighting; I do not find the husbandman in the fields, nor the merchant in his counting-house, nor the cities upon their foundations; nor, in the cause for which they are contending, any thing that is respectable, but the enchanting name of their country!

“ Yet for this I find them brave every thing, and bear every thing, and am compelled to admire their mistaken patriotism, as well as their military prowess, and their political resolution.

“ Imagination cannot paint a species or excess of misery, which they have not felt and complained of; they have endured and perpetrated every horror, and suffered the action and re-action of every crime, with a name or without one; full of indignation and remorse, ashamed of the past, and hopeless of the future, they derive a constancy from despair, and persevere in the inextinguishable desire of aggrandizing their country—their country, which panting at the heart, and bleeding at every pore, assumes the attitude and language of a conqueror, and dictates the terms of an insulting peace, with a firm voice and an imposing countenance.

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“ It would be ungenerous to withhold applause from a spectacle like this ; there has been a time when it would have been the admiration of British patriots, when it would have been the language of those who aspired to popularity, to bid us also, to dare and suffer all for our country : and when this part of the conduct of France would have been selected for the example of Englishmen, rather than that spirit of insubordination and anarchy which are the true causes of all the misery and distress of our unhappy enemies. Is it not surprising that those who take so deep an interest in all the rest of their situation, should see nothing great or generous in devoting themselves for their country ? and for what a country ? while, on the contrary, they have preached to their own a base and cowardly despondency, an abject and almost unqualified submission, under the first scratches of the war. But what do they discover in the character of Englishmen so new and degenerate, as to make them expect, that we will quit the gay and gallant vessel which we navigate, or strike our flag to a wreck—to a wreck which our arms have made, and the storm tosses without a rudder or a pilot, in which all that is interesting is the despair and affection of the wretches that cling to her ?” P. 17.

On the subject of Assignats, this writer states some new and very important ideas. He considers them only as an indirect method adopted by the government of France, of laying their hands upon the real resources of that country ; and, instead of conceiving even their complete annihilation as likely to induce an indispensable necessity for peace, he looks forward to another “ *integral period* of difficulty and distress, through which the pride and pertinacity of France may still struggle,” when it shall dispense with any sign of barter whatever, and proceed to “ a direct contribution of the public impositions *in kind*.” This extraordinary system, he considers as having already taken place in part, from the salaries of the offices of state, and the forced loan being payable in grain. This very momentous suggestion, speculative politicians will do well to weigh maturely, before they proceed to calculate possibilities in future. This, however, is not said to create despondence, but to prevent that which might arise from the disappointment of the prior expectation. It will be best explained in the author’s own words.

“ By the total disappearance of an intermediate sign, if I do not deceive myself, the government hopes to be able virtually to renew the *maximum*, and lay hands *directly* upon the articles of necessity ; and supposing the endurance and apathy of the people, it is not improbable that they may succeed in it for a moment. When the contributions are taken in kind, they will be no longer levied in the counting-house, but from the stacks and granaries of the farmers, the shoe-maker will be taxed to furnish a certain number of shoes, the clothier will be called upon in his turn, the government will erect ma-

gazines and store-houses in every district, and the system of public contributions, be a direct and general requisition\*.

"This is the crisis into which I imagine the French government will be thrown, by the continued depreciation or extinction of the assignats, and not into the direct and immediate necessity of desisting from hostilities, as is presumed by the gentleman to whom I have alluded, and seems to be very generally adopted as an article of political faith in this country. It will not appear, however, that the difference of opinion is fatal between us, because I consider this crisis as being of necessarily very short duration, and that it will quickly conduct them to the period expected by him. But, as I have observed, from the delay and procrastination that attends the realizing of any opinion, men are not only dispirited and disappointed, but led to despair, and to conclude, frequently to direct contraries, as people confined by bad weather, cry out at last that it will *never* be fine. I have wished to indicate the sole obstacle I think likely to happen, if France should adhere to that principle of conquest, which will make such an event absolutely necessary to the peace, independence, and tranquillity of Europe." P. 31.

The next idea of moment which occurs in this very able publication, is the assertion, supported by proof and argument, that even the acknowledgment of the *republic of France*, at a general pacification, will not be the triumph of her republican principles.

"If we are to seek," says he, "for the *principles of the Revolution*, they are so far from having triumphed in France, that they are disavowed and execrated by all parties and descriptions in that country; they are to be found, however, and to be found in their statute-book, but *not in triumph*, not even in existence, but cancelled and repealed, branded with infamy, and devoted with the tears and curses of twenty millions of human beings." P. 36.

Where then, it may be asked, can they be found existing? His answer to this question is, alas! but too true.

"They are to be found in our disorganizing clubs and societies, whither they seem to have fled before the first steps of returning wisdom and morality in France; they are to be found among the assassins of kings, and the subverters of constitutions, in the caverns of guilt, speculation, and despair."

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\* "There is one object which essentially demands your solicitude; it is the execution of the law which orders the payment *in kind* of one half of the contribution, for the third year of the republic. (1795.)

*Letter of the minister of the interior, 22d Brumaire.*

"In the same letter he demands, from the administrators of the departments, an account of the *cattle, corn, wine, fruits, hemp, &c.*

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He then proceeds to prove, that the principle of "tyrannicide," as it was called, triumphs only "in the den of English anarchists and confounders." He asks, yet further,

"Has the principle of *equality* proved triumphant? Let us look at the robes of state, the pretorian guards, and the enormous salaries of the *five lords of the monarchy in commission*; let us look too at the council of ancients, (their upper house of parliament) at their habits of ceremony\*, their salaries too, their guards, and the royal palaces they both inhabit. Has not equality been defined and frittered away to mean nothing but equality before the law, a right to be tried by the same tribunals, or to be candidate for the same employments? an equality more fully enjoyed in England, for more than a century at least, than it can be possible for France, supposing an immediate end to her commotions, to enjoy it for a century to come." P. 38.

The same question is asked, with equal force, concerning the principle of *annual legislatures*, and *universal suffrage*, to which the desperate politicians of some of our Jacobin publications still adhere. The French legislative assemblies are to be renewed in one-third part every year, which is equivalent to a *triennial election of the whole*. The right of voting is also limited to property; for though it is declared that every citizen has a right to vote, the right of *citizenship* is restricted to those who pay a direct contribution, real or personal; to residents; and persons inscribed in the registers of the district; and all domestic servants whatever, while in that state, are expressly deprived of it. *Clubs, associations, public barangues, debates, and correspondences*, are also absolutely prohibited, by the following provisions of their constitution:

"By that constitution it is ordained,

"That "there cannot be formed any corporations or associations contrary to the public order."

"That "no assembly of citizens shall take the name of popular society."

"That "no particular society occupying itself in (the discussion of) political subjects, can *correspond* with any other, nor *affiliate* itself with it, nor hold *public* sittings, composed of the members and assistants (or auditors) distinguished from each other, nor impose conditions of *election* or *admission*, nor assume the right of *excluding*, nor cause its members to carry any outward sign of their association."

"That the citizens cannot exercise their political rights out of the *primary assemblies*, or those of the *communes*."

"That the citizens are at liberty to address petitions to the public authorities; but they must be *individual* petitions. *No association* can present them in their collective capacity, excepting the constituted authorities; and these only upon account of objects peculiar to their own departments" (or attribution).

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\* A publication on the French dresses of ceremony has just appeared, at Hardings', Pall-Mall.

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"The petitioners must not forget the *respect* due to the constituted authorities."

"And by that constitution it is ordained, "that every *groupe*, mob, or *assemblage* (*attroupement*) of the people is to be *instantly dispersed* at the *word of command*, or to be attacked by the *military*."

"This is the actual state of liberty in France, as it regards popular meetings, assemblages of the people in the streets or fields, clubs, lectures, debates, even the sacred and inalienable right of petition; and I imagine that not even those persons who *suffer* most under the action of the late bills for the security of his Majesty's person, and the coercion of seditious meetings, not even Mr. Thelwall himself will be willing to exchange our existing laws, upon these objects, for those of our neighbouring republic, where it is not easy to perceive how any man can get a direct livelihood by preaching against the government and constitution." P. 42.

It is merely on these proofs of the actual extinction of the revolutionary system in France, which he pursues to other points, that this author thinks pacification on any terms advisable. He does not, however, quit this part of the subject without adverting to the delusive dreams of the first speculators in France, which there misled so many minds at the beginning of the revolution, and here have still an influence on some well meaning persons. Among these is Condorcet's notion, adopted here by Mr. Godwin, of *Man's perfectibility*.

"One of the most sublime and brilliant of these delusive dreams, was what was called in the lofty language of the revolution, the endless *perfectibility* of the human species; for since all its weakness, errors, and calamities, were now demonstrated to flow exclusively from evil governments, it followed that they would be cut off in their source and dried up for ever, by the simple institution of good ones; if indeed it were not to be expected that society, as it advanced towards perfection, would maintain itself without any government at all, by consent of virtues, and uniformity of will.

"This principle, however, has been abandoned with the rest, after a baneful experience. After having swelled the vanity, and inflamed the rancour of the people; after having caused every species of excellence to be considered as an usurpation and an injury, and levelled the aristocracy of talents and virtues, with this of birth, and that of property, it is consigned to oblivion—"We must not," says Lepcaur, one of the kings whom the French have preferred to Louis the XVIth, "we must not make to ourselves any chimerical idea of the perfection of man, he is nearly the same at all times." A cruel sentence, remarkable for the coldness and phlegm with which it is delivered, but more remarkable for its insolence and falshood; as he must well know, who has so long speculated upon the ignorance and credulity, the passions and prejudices of the people, and depraved and brutalized a whole nation, till it is become patient of him and his colleagues, after having murdered a prince, whose only fault was to think it capable of virtue or amendment." P. 51.

We have found ourselves almost irresistibly led on, to expatiate upon this pamphlet, far more than is usual on tracts of this nature, by a clearness and importance in the positions it exhibits, which we felt it nothing less than a duty to circulate, as much as might be in our power. The conclusion of the author, respecting the footing of pacification, is that of the *status quo ante bellum*, with certain indemnities to Great-Britain, the justice and necessity of which, he enforces by very powerful arguments. On the motives which induce the present government of France to put off the period of peace, notwithstanding the urgent necessity for it which that country feels, and on several other great points, the subsequent observations of this writer are highly worthy of attention. We shall, however, repress our desire to insert more, excepting his conclusion on the moderation to be observed by Great-Britain in settling the terms of peace, which, says he, "I have no scruple to say, must and will be dictated by her."

"But France herself, if ever that country can be grateful, will one day own the obligation [to Great-Britain] as all Europe besides does now. It is indeed glorious, after having stood in the breach for civilized society; having repressed the torrent of enlightened barbarism, which threatened to overwhelm our arts, institutions, manners, and religion, and preserved the social order upon its ancient basis—to restore the dyke, and rebuild the column: and with every thing in our power, to demand no more than the post of honour, and the means of rendering the same service, upon the recurrence of the same necessity." P. 96.

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ART. XIII. *A Treatise shewing the intimate Connection that subsists between Agriculture and Chemistry. Addressed to the Cultivators of the Soil, to the Proprietors of Fens and Mosses, in Great Britain and Ireland; and to the Proprietors of West India Estates. By the Earl of Dundonald. 4to. 252 pp. 1l. 1s. R. Edwards. 1795.*

WE lament that particular circumstances, which it would be uninteresting to the public to detail, have prevented us from taking such early notice of the present work as its object and merits most justly entitle it to receive.

It is undoubtedly a reproachful truth, that the scientific art (if we may be allowed the expression) on which man depends most immediately for his existence, should, at present, be only in a state of infancy, compared with those which are subservient to luxury and show. It is with pleasure, therefore,

fore, that we witness the exertions not only of that laudable and respectable institution, the Board of Agriculture, but also of other societies of a more private, yet not less useful and patriotic nature; such as the Society for the Encouragement of Arts and Manufactures, and the Agricultural Society of Bath. But we imagine that these liberal institutions have not yet sufficiently generalized the principles on which the success of their undertaking is founded; nor do they seem to discover the greatest obstacles which the study of Agriculture has to overcome.

Experience has already multiplied so many facts and observations in Agriculture, that except they are soon arranged under some general system, there is a danger that the perfection of the science will be rather retarded than advanced, from the immense number of particulars which the agriculturist must retain in his memory. The societies to which we have alluded seem to pay but little attention to this point. They hold out rewards only for practical improvements and discoveries, not considering that when a great assemblage of facts has once been collected on any science, they ought to be classed according to the resemblance in their operation and effects, from which kind of comparisons such general conclusions are to be deduced, as will serve to form a theory, to which all the phenomena may be referred for explanation.

That the principles by which the greatest number of phenomena in Agriculture can be explained, are chemical principles, will be evident to every one who thinks upon the subject.

A certain mixture of primitive earths, and the remains of dead organized bodies, form our soils. These soils differ so much from each other, that some of them afford, with little cultivation, an abundant crop; while others, situated in the same climate, require great labour and expence, and after all, hardly indemnify the farmer for his pains. Why then is not an exact chemical analysis of these soils instituted? If a good soil depends in a great measure on a certain mixture of primitive earths, as the experiments of the ingenious Tillet would seem to establish, it is surely no very difficult matter to improve a bad soil, provided the deficiencies of that bad soil are also known, which they may be, by subjecting them to the same kind of analysis. Each grain, it would appear, requires a peculiar and distinct mixture of earths, in order that it be produced in the greatest possible abundance; the same mixture of earths which answers best for wheat, will not answer equally well for barley, oats, and rye. But it is an easy matter, by means of Chemistry, to ascertain, in a great degree, the proportion of



of ingredients which enters into the composition of such soils as are formed by experience to yield the greatest crop of each particular grain; which therefore may be imitated.

In the present work the noble author has endeavoured, in this manner, to generalize a great number of detached facts of the science; and, by establishing its dependence on Chemistry, has pointed out the best mode of promoting its progress. His Lordship begins with an enumeration and general description of the various earths which compose soils, of air, water, heat, and saline substances: but the descriptions do not seem to us sufficiently ample and satisfactory to be of use to the cultivator, who is not previously instructed with Chemical knowledge.

Lord Dundonald's account of the nature of peat, or inert vegetable matter, the next subject of his work, is infinitely more satisfactory. The reason why the upper stratum of this substance is incombustible, is said to be, that it is completely oxygenated, a process which peat is continually undergoing.

In his observations on fossil coal, charcoal, sulphureous schyst, lime, and chalk, we meet with no new observations; but, after treating these, he enters more particularly on the objects of Agriculture, as connected with Chemistry; and in so doing he displays much information and discernment, especially in regard to the various appearances of soils and manures, which have not received much attention. In confirmation of this opinion we shall select a few passages from different parts of his Lordship's work.

First, in speaking of the effects of the application of lime, he says:

“Lime is known to have a tendency to sink below the upper surface, and to form itself into a regular stratum between the fertile and the unfertile mould. After breaking up pasture ground that formerly had been limed on the sward, it is frequently observed in this situation:—this has been generally ascribed to its specific gravity, and to its acting in a mechanical manner. In gravelly, or sandy soils, there can be doubt but that the diffusibility and smallness of the particles of lime will induce it mechanically to sink through the larger particles of the sand or gravel, and to remain at rest on the more compact stratum which may resist its passage.

“When lands of this description have been limed, and kept constantly under annual crops, the greater mechanical process of the plough will operate against the lesser one of subsidence, and keep the lime diffused through the soil: but in clayey or loomy soils, which are equally diffusible with lime, and nearly of the same specific gravity, the tendency which lime has to sink downwards, cannot be accounted for simply on mechanical principles.



"In lands of this description, under the plough, the lime is dispersed or mixed with the soil, until such time as these lands are laid down with grass feeds. After remaining in this situation at rest for a certain number of years, on breaking up, a floor of calcareous matter will frequently be found lying immediately beneath the roots of the grass. This effect, contrarily to the general opinion of its being disserviceable, is of great utility, as the staple or depth of the soil is always increased and rendered less retentive of water in proportion to the distance which the lime penetrates downwards; and thus, by increasing the depth of the soil a greater scope is afforded for the expansion of the roots and nourishment of vegetables. These effects of lime in soils, except in those that are gravelly or sandy, cannot be accounted for simply on mechanical principles, but may probably be explained on such as are chemical." P. 45.

After taking a general view of all the earths which are contained in soils, and their combinations with the different acids, the author proceeds to consider the salts with alkaline bases, and treats of their action on the growth of plants.

The next section treats of stable and farm-yard dung and composts; and here the noble author shows an intimate acquaintance with his subject, applying the chemical doctrines contained in the preceding part of his work to the explanation of many well known facts, the nature of which were not understood; and he also throws out a number of useful hints concerning the practical improvement of this part of Agriculture.

In speaking of peat as a manure, his Lordship justly finds fault with the practice of burning it, showing that a great deal of its most useful parts are thus dissipated and converted into vapour and gases. He also endeavours to demonstrate, upon good grounds, that lime is commonly applied to peat in a most injudicious manner, because farmers are ignorant of the principle on which this substance acts, and the object to be obtained by its application.

The object to be obtained by the application of lime to peat, is to destroy the organic structure of those parts of vegetables which are insoluble in water, by which new compounds are formed which accelerate vegetation; but the proper time of applying this agent (lime) and the proportions in which it is to be employed, are often ill understood, and the process consequently ill managed.

"When hot, or newly calcined lime is broken into pieces of a small size, and mixed with peat, moderately humid, heat is disengaged, and that heat, by the slacking of the lime, when it is applied in too great a proportion, is so increased, as completely to reduce the peat to charcoal, and to dissipate, in a gaseous state, all its component parts, excepting the ashes, part of the carbonaceous matter, and

and such a portion of fixable air, generated in the process, as is absorbed by the lime, by which that substance is made to return to the state of chalk. No benefit can, therefore, arise by this method of preparing peat with lime, the object not being to destroy and dissipate in a gaseous state the component parts of the peat, but to make such a combination with the lime, and the gas generated in the process, as will, on the application of the mixture to ground, promote the growth of plants.

“ This object is best attained by mixing newly made, and completely slacked lime, with about five or six times its weight of peat, which should be moderately humid, and not in too dry a state. In this case, the heat generated will be moderate, and never sufficient to convert the peat into carbonaceous matter, or to throw off, in the state of fixable air, the acids therein contained. The gases thus generated will be inflammable, and phlogisticated air forming volatile alkali, which will combine, as it is formed, with the oxygenated part of the peat that remains unacted upon by the lime applied for this especial purpose, in a small proportion. By this mode of conducting the process, a soluble saline matter will be procured, consisting of phosphat and oxalat of ammoniac, whose beneficial effects on vegetation have already been described.

“ Inattention, or ignorance of these important facts, has probably, in many cases, defeated the wishes of the farmer in the application of this preparation, which is particularly recommended as a top-dressing to grounds under pasture. The proportion of the lime to the peat here given, should be carefully attended to, and the mixing of the two substances together should be performed under cover, in a shed or out-house constructed for that purpose, as too much rain, or a too great exposure to air, will prevent a due action of the lime upon the peat.” P. 110.

The most beneficial and productive preparations of lime, according to this author, are peat with dung and urine, peat with alkaline salts, peat with alkaline hepar, peat with glauber salt and lime, and peat with lime.

Upon the subject of fallowing, Lord Dundonald makes a number of interesting and new observations, pointing out in the clearest manner how injudiciously it is often practiced, not only as it occasions the loss of a year's rent, but also in regard to the soil itself.

After having discussed the subject of manures, his Lordship points out the chemical means by which the different earths which compose soils are to be discovered, and their various proportions ascertained; after which he passes to the consideration of particular soils, of peat mosses, fens, and poor barren lands; on all of which he makes a number of ingenious and useful remarks, tending at the same time to illustrate various well known facts, the nature of which were not understood, and also to prove the necessity there is for new methods of agricultural improvement.

It is impossible for us to follow his Lordship through all these parts; so as to convey an adequate idea of the pains he has bestowed on his subject; but we trust that the account we have given of the work will be sufficient to excite those whom it most materially concerns to peruse it with attention, and to favour its important object, by their own exertions and observations.

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ART. XIV. *Twelve Discourses on different Subjects, by George Isaac Huntingford, D. D. Warden of St. Mary's College, Winchester.* 8vo. 338 pp. 5s. Cadell. 1795.

**T**HAT the subjects of morality and religion cannot easily be exhausted, is evinced by the various and successful labours of all ages, and almost all countries. Christianity in particular affords so many topics of exhortation, illustration, argument, and evidence, that every vigorous mind employed upon it contributes something to the store, without precluding future efforts. Even in the new modelling of truths already delivered; adapting them, by the infinitely various arts of composition, to the change of taste; bringing forward to use and observation that which has been overlooked or forgotten; or reducing to order that which has been scattered loosely in the wide field of theology, much merit may be displayed: and the modern divine, who brings forth from his treasures "things new and old" must be commended rather than censured, for employing what he finds prepared, and taking every fair advantage of the labours of his predecessors. That he has done so, Dr. Huntingford, in a manly and ingenuous manner, acknowledges in his preface; lest it should be objected to him, which certainly it will not by any candid reader.

The subjects of these Discourses are, for the most part, interesting and important; and they are treated in a manner not unworthy of the learned author. His reasoning is strict and manly; his style, without possessing, perhaps, the highest beauty and freedom, is scriptural, energetic, and appropriate. We shall lay before our readers some extracts, from those Discourses with which we have been most gratified.

Discourse II. lays down some admirable rules for meekness and humility. Intellectual pride, in arraigning the proceedings of God with respect to the salvation of man, meets, in the introductory part of this Discourse, a just and manly rebuke.

"As the other vices of former generations are entailed on the present, so the intellectual pride of our forefathers has descended down

to us. Like the disputers of old, we are not satisfied with what is written in Scripture, though that already be more than sufficient to exercise all our rational and moral powers; but we must model a Revelation in *our own* way, and set up *our own* opinion, as the standard by which the Almighty God is to direct his counsels! Impious presumption, and ridiculous self-sufficiency! Shall the creature dare to dictate to the Creator the measures of his acting? Shall the sinner, who receives mercy, take upon himself to mark out the method, in which that mercy shall be shewn him, by a Judge all-powerful, who could avenge iniquity with the severest evils, if he were not more disposed to pity than to punish? Pride of no kind was made for man; and, least of all, intellectual pride; for if we consider what, after all, are the faculties of man, we shall perceive that humility and diffidence are better suited to our nature.

“ Whatever part of the universe we may chauce to contemplate, we soon find in it abundant reason to convince us, that although the extent of the human understanding be of wide comprehension, yet it is circumscribed by limits, beyond which no sagacity can penetrate, no strength of intellect can carry its researches. If we explore the deep caverns of the earth, we there discover inexhaustible beds of metals and minerals; the nature and property of these productions, by experience we can precisely ascertain; and thence convert these valuable treasures to our utmost advantage. But who, after all the most elaborate enquiries, hath been able to explain the formation of minerals? Who hath shewn any second cause adequate to the effect, that in different quarters of the earth should be deposited ores of such different qualities? Who, when he hath described the several properties of any of the most common metal, can point out from any source, palpable to our senses, *why* and *whence* such particular properties are given to such particular subterraneous bodies?

If we ascend thence to the vegetable kingdom, we see the face of the earth most richly adorned and plentifully stored with herbs and plants. The class of each is distinctly known by the botanist; the medicinal virtue of each is accurately understood by the physician. But by whom is it known, by whom is it understood; *why* a peculiar soil, and a peculiar climate, are necessary for the perfect growth of many herbs and plants? By whom is it known, by whom is it understood, from any appearance or texture of a plant, *why* and *whence* it should be endued with certain appropriated qualities?

“ From herbs and plants let us proceed to animals. That the scale of existence in the animal creation should be so gradual and so extensive; that animals so various should be assigned to various regions; that the powers imparted to each class should be so exactly adapted to the exigencies and nature of each; all these circumstances excite our admiration, and we know in fact that such provision is made for every animal from the lowest to the highest; but nothing in the world appears competent to produce effects so wise and beneficent.

“ If we look to the heavens, we are struck with the splendour of the sun, moon, and stars: we can calculate the motions of the planets, foretel many phenomena which will happen in our system, and thence establish observations highly useful to man. But *whence* the sun derives

river its heat and light, and *why* the planets describe their orbits in a particular line, we know not from any power in them self-originate." P. 34.

Discourse VI. contains a very ingenious and salutary caution against "judging according to appearances." The effect of a wrong judgment upon the disciples of Christ, and his penetration into its probable consequences, is elegantly expressed in the following paragraph :

"To the unparalleled confirmation of all his words and doctrines; which Christ gave by his resurrection, the disciples of our Lord sacrificed, first their prejudices, and then their lives : but before this manifestation of divine power, even his own disciples forsook and denied him. In his knowledge of that weakness with which men are accustomed rather to be influenced by outward circumstances in forming their opinion, than enquire maturely into the causes, and wait patiently for the result of actions ; in his knowledge of that baseness with which too many desert their friends in the hour of distress and anguish ; in his prophetic spirit, by which he foresaw the whole course of events that would befall himself, he warned his disciples of the apostacy which would ensue among them, when he should be betrayed ; he checked the confidence with which they professed the most inviolable constancy, the most indissoluble attachment to him. He did not indeed question the sincerity with which they spake at the moment, but he discouraged too presumptuous a reliance on their own firmness in the midst of trial : he told them plainly, that notwithstanding the protestations they had made, of being ready to die with him ; yet they would all be offended and prejudiced against him, when the malice of his persecutors began to execute the iniquity and cruelty which they had long been meditating against him. The prediction of our Lord was but too literally accomplished ! With that artless simplicity which characterises the language of unreserved truth, the Evangelists confess, that his disciples "all forsook him and fled !" P. 157.

Discourse VII. furnishes an ingenious disquisition upon "the choice of friends, and reading the Scriptures." This Discourse abounds in useful and instructive remarks ; we select the following, as reflecting equal credit upon the good sense and piety of the author :

"Man is born for society ; and feels in his mind an irresistible propensity to mingle with the company and engagements of his fellow creatures. In the common intercourse of life, and the general business of the world, it is utterly impossible for the most prudent and cautious person to avoid *all* connexion with others whose character perhaps may be suspicious, or whose principles and practice may be highly censurable. Should any man be so unreasonable as to expect strict morals in every individual member of an extensive community ; or should any be so morose as to withhold all converse with persons, perhaps more vicious and more imprudent than himself, such a man would shew neither experience in the frailties of human nature, nor Christian charity in

in bearing with condescension and lenity, the imperfections of others. It is the duty of every individual to look well to himself; to correct what is vicious in his own conduct; to rectify what is erroneous in his own judgment; to watch over himself with unremitting vigilance; and then to keep himself, not *unconnected* with the world, but *unfettered* by it. If by uniform adherence to virtue and piety, he may silently admonish others through the force of example, or if, in seasonable opportunities of prudent insinuation, he may instruct, by gentle counsels, those who have candour enough to receive advice; such a man, by living and mixing with society, will produce in it infinitely more moral good, than if he were in peevishness to desist from taking his share in the common concerns of mankind and the world." P. 179.

Our readers will, by this time, perceive the species of instruction and satisfaction they are to expect from these Discourses; and, although our extracts have already presented sufficient specimens of Dr. H.'s manner, we cannot resist the inclination we feel to subjoin the following passage from Discourse XII. as enforcing, with equal beauty and justness, the propriety of man's religious character.

"That man should be religious, proceeds as much from the constitution of his nature, as that he should be social or imitative. Observation on man in present and past ages proves that he, and he alone, of the Beings in this world, is formed to practise religious duties. For, however ignorant of religious principles the most barbarous savages may be, and however indifferent to religious service the presumptuous and conceited, the careless and dissipated in civilised nations may appear, yet these constitute but a comparatively small part of mankind; and it would be equally false to conclude, either from the ignorance of the one, or the indifference of the other, against the general tendency of mankind to religion, as it would be to conclude that, because savages are wild, therefore men are not born for society; and because thoughtless persons never reflect, therefore men are not born to follow reason. Arguing from experience founded on facts, we are convinced, beyond possibility of doubt, that God intended man to be a religious creature. Much of man's happiness depends on his cultivation of religious principles, and observance of religious duties; and this happiness will be greater or less, in proportion as the system of religion, which we may have embraced, is more or less pure. With respect to ourselves, we have a system calculated in every part of it to promote private and social happiness, by enforcing all that we can think or call virtue. Christianity sets forth to us, that there is an Almighty God, who will recompense every one in a future state, according to the goodness he has exercised in this life: that there is an Eternal Son, who intercedes for the return of God's favour to such as are sincerely penitent for transgressions: that there is a sanctifying Spirit, who, by his influence on the soul, assists every one that devoutly and earnestly prays for help. We are encouraged, in the first instance, never to swerve from our duty, by consideration that the recompense will be proportioned to our degrees of perfection: we are then prevented



at from abandoning ourselves to despair after the commission of sin, by promise of pardon upon unfeigned repentance, and actual relinquishing of wicked practices: and we are lastly assured, that Divine aid will strengthen our natural weakness in the hour of temptation to do wrong, if we will but lift up our souls in earnest supplication to Heaven! Nothing is here omitted, that can be done for the inducement of rational agents to live in the habits of virtue and piety. The rewards are distant, that man may act with a more free choice, in determining on the line of conduct he will pursue. Pardon is given to repentance, that man may not, after he has done wrong, think it then unavailable to amend his life. Assistance spiritual is imparted to the suppliant, that his endeavours to be virtuous may be carried into effect. In essence so pure, in rites so plain, Christianity bespeaks its Divine origin, and exceeds every system of religion that has hitherto appeared in the known world." P. 304.

To the Discourses is annexed, in the form of appendix, a collection of authorities, from writers ancient and modern, in favour of an universal expectation of a future state. This gives an additional value to the Discourses themselves, which yet required not such an accession, to deserve the commendation of the learned, and the perusal of the devout.

**ART. XV.** *A Practical Introduction to Spherics and Nautical Astronomy, being an attempt to simplify those useful Sciences, by P. Kelly, Master of Finsbury-Square Academy, London. 8vo. 210 pp. 6s. Johnson. 1796.*

**EVERY** attempt to smoothe the way into an abstruse and useful science, certainly deserves encouragement, and the work before us appears to be entitled to particular attention, as it contains also, some new and ingenious illustrations of the subject. It is divided into two parts; in the first of which are given rules and examples for projecting and calculating Spheric Triangles, whilst the second shows the application of those rules to Astronomy and Navigation. In the Preface we have the following account of the nature and object of this publication.

"Astronomy," says the author, "is allowed to be the most sublime, as well as the most useful science that ever engrossed the human attention, and the proper foundation of this study is Spherics; for all the heavenly bodies are spheric, or nearly so, and the concave expanse which invests our globe, and in which those bodies appear at equal distances from the eye, is represented by a sphere, upon which circles



circles are drawn, and arcs and angles measured with perfect mathematical precision. Thus the most important problems, both of Astronomy and Navigation, are performed; such as finding the time of the rising, setting, &c. of the heavenly bodies, finding the variations of the compass by azimuths and amplitudes, the latitude by altitudes, and the longitude by the lunar observations."

After a short History of the Rise and Progress of Spherics, and of the principal persons who have most successfully cultivated the science; the preface continues:

"It may seem extraordinary that while so many great men have contributed to carry the theory to the highest degree of perfection, none have condescended to simplify the practice, or to write a treatise adapted to the purpose of scholastic instruction, though something of the kind has been so much wanted, that those who taught the science have been mostly obliged to digest Manuscripts to teach by. Part of the present work was originally composed for this use, without any view to publication, and the great request which has prevailed for Spherics, since its application to the longitude has induced the Author to enlarge and publish his Manuscript.

"A leading object of the present work, is to render Stereographic Projections easy and familiar. This subject has been hitherto treated in a style intelligible only to persons conversant in optics; which, though necessary in the theory, may be dispensed with in practice; and even the theory has been objected to, as more scientific than the nature of the subject required.

"In the present work, the rules of Stereographic Projection, are explained in a plain practical manner, and exemplified, by comparing the figures to the corresponding positions of a globe. In the astronomical part each problem is first solved upon the globe; the position of which is then represented or taken off by the projection; a method which has the most sensible and obvious effect in simplifying the subject, though it is believed, it has not been hitherto put into practice.

"In order to promote the object of simplification still more, the figures are laid down from the large scale of Gunter, which is supposed to be in the hands of every learner; and as most of the projections have been measured off on the plates immediately from the scale, it is to be hoped they will be found as correct as the unavoidable, and sometimes, partial shrinking of the paper would permit.—

"While correctness and simplicity of projection have been here attended to, accuracy of calculation has not been neglected. The problems are all brought out to seconds, a degree of nicety seldom observed in Spherics, though absolutely necessary in astronomical computations.

"In the last section, a general view is taken of the longitude; and of the various methods hitherto devised, for solving this important problem. The manner of finding the longitude by the lunar observations, is explained at some length in an easy familiar way, and the principles are illustrated by Stereographic Projections, from  
which

which rules are deduced for estimating the correction. As this subject had not been attempted before, it required the more consideration which has led to the discovery of a method of solving the problem by the projection, of four right lines from the plane scale.—

“ The book concludes with a new method of working the lunar observations, which has the peculiar advantage of being performed by fines only with one tangent.”

Mr. Kelly here compares the different methods of working the lunar observations, and endeavours to prove, that his own is equal to any, not only in conciseness, but likewise in point of accuracy, and superior in simplicity. This, however, as well as the merits of the new projection, must be decided by experience.

The Preface terminates in the following words :

“ Upon the whole, the Author's endeavour has been to unite correctness with simplicity, to obviate difficulties hitherto unremoved, and to render an useful but abstruse science more easy and accessible. How far these objects have been attained, he now humbly submits to public decision.”

To us it certainly appears; that the Author has been very laudably employed. Besides some matter which we believe to be original, he has explained the common rules of Spherics and Nautical Astronomy, in as concise and intelligible a way as the nature of the subject would allow. The figures likewise will, both on account of their number, and the superior manner in which they are executed, greatly enhance the value of the work.

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ART. XVI. *A Letter from the Right Honourable Edmund Burke to a noble Lord, on the Attacks made upon him and his Pension in the House of Lords, by the Duke of Bedford and the Earl of Lauderdale, early in the Present Sessions of Parliament. The thirteenth Edition. 8vo. 80 pp. 2s. Owen. 1766.*

ON a pamphlet dispersed throughout the country by such a rapid multiplication of impressions, and given by fragments in all the daily prints of the time, it must be unnecessary for us to expatiate: nor are the merits of Mr. Burke, as a writer, at this day to be weighed, as dubious in their kind. The dignity of the author, and the importance of the tract, demand, at the same time, a conspicuous place in our arrangement; but we shall content ourselves with giving short-specimens

specimens of what we think the most characteristic parts of the production. It has certainly, among other eminent marks of genius, that of inequality: in parts languid or injudicious; in parts animated with the noblest eloquence; or armed with the most exquisite and pointed satire. Yet, perhaps, after all, the silent contempt with which the author treats one of his antagonists, is rendered, by the contrast, still more severe than even his animadversions on the other. Shall we venture, before we proceed to particulars, to protest against some of the liberties taken by the illustrious writer with our language?—Whatever may be allowed to the rapid torrent of Mr. Burke's style, it is surely an idle and a vicious habit to coin words, turn verbs into nouns (as “to dwarf” and “to huckster,” &c.) and to interlard the most brilliant periods with gross and offensive vulgarisms. Let us, at least, proscribe the imitation, if we cannot prevent the example. But let us now proceed to our specimens: and first, his dreadful but too just picture of *a modern metaphysical Reformer*; a strong instance at once of just views and energetic expressions.

“Naturally men so formed and finished are the first gifts of Providence to the World. But when they have once thrown off the fear of God, which was in all ages too often the case, and the fear of man, which is now the case, and when in that state they come to understand one another, and to act in corps, a more dreadful calamity cannot arise out of Hell to scourge mankind. Nothing can be conceived more hard than the heart of a thorough-bred metaphysician. It comes nearer to the cold malignity of a wicked spirit than to the frailty and passion of a man. It is like that of the principle of Evil himself, incorporeal, pure, unmixed, dephlegmated, defecated evil. It is no easy operation to eradicate humanity from the human breast. What Shakspeare calls “the compunctious visitings of nature,” will sometimes knock at their hearts, and protest against their murderous speculations. But they have a means of compounding with their nature. Their humanity is not dissolved. They only give it a long prorogation. They are ready to declare, that they do not think two thousand years too long a period for the good that they pursue. It is remarkable, that they never see any way to their projected good but by the road of some evil. Their imagination is not fatigued, with the contemplation of human suffering through the wild waste of centuries added to centuries, of misery and desolation. Their humanity is at their horizon—and, like the horizon, it always flies before them.” P. 61.

In the account of the ready-made constitutions in the possession of the Abbé Sieyes, we have a wonderful instance of activity and sportiveness of imagination, still unimpaired by age or calamity.

“Abbé

“ Abbé Sieyès has whole nests of pigeon-holes full of constitutions ready made, ticketed, sorted, and numbered ; suited to every season and every fancy ; some with the top of the pattern at the bottom, and some with the bottom at the top ; some plain, some flowered ; some distinguished for their simplicity ; others for their complexity ; some of blood-colour ; some of *boue de Paris* ; some with directories, others without a direction ; some with councils of elders, and councils of youngsters ; some without any council at all. Some where the electors choose the representatives ; others, where the representatives choose the electors. Some in long coats, and some in short cloaks ; some with pantaloons ; some without breeches. Some with five shilling qualifications ; some totally unqualified. So that no constitution-fancier may go unsuited from his shop, provided he loves a pattern of pillage, oppression, arbitrary imprisonment, confiscation, exile, revolutionary judgment, and legalized premeditated murder, in any shapes into which they can be put.” P. 63.

The last passage we shall produce is one distinguished by its sublime and solemn pathos : one which consecrates all the rest, and renders it almost impiety to insult or wound the writer. He who can read it with a firm voice, has a heart that will not often *interfere* with his utterance.

“ But a disposer, whose power we are little able to resist, and whose wisdom it behoves us not at all to dispute ; has ordained it in another manner, and (whatever my querulous weakness might suggest) a far better. The storm has gone over me ; and I lie like one of those old oaks which the late hurricane has scattered about me. I am stripped of all my honours ; I am torn up by the roots, and lie prostrate on the earth ! There, and prostrate there, I most unfeignedly recognize the divine justice, and in some degree submit to it. But whilst I humble myself before God, I do not know that it is forbidden to repel the attacks of unjust and inconsiderate men.” P. 50.

Who has had a loss, by which his soul was wounded to its utmost point of tolerance, that will not envy this great sufferer's expressions of his piety and of his feelings ? To submit, in some degree, is frequently alas ! the most that human frailty finds it can effect, though it aims at something far more perfect.

ART. XVII. *Reliques of Ancient English Poetry, consisting of old Heroic Ballads, Songs, and other Pieces of our earlier Poets, &c. The fourth Edition. In three Volumes. Crown 8vo. 15s. Rivingtons. 1794.*

THESE volumes have been so long out of print, and are now restored to the public with so many improvements, that we shall be excused if we depart somewhat from our established

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blished rules, and bestow upon them a little more consideration than we usually give to the new editions of works formerly published. We must also observe, that although the date in the title-page is 1794, the work was published only within these few months.

The pleasure which readers of taste have formerly found in this collection, hath been lessened and impaired (at least as far as could be effected) by strong and injurious insinuations against the genuineness of many of the most beautiful old poems in it. After three editions\* had been received by the public with the greatest avidity, a rival editor and critic (Mr. Ritson) arose, who attacked this work, and its respectable editor, with a degree of violence and ill-temper almost unexampled in the history of literature. For many years past this attack has been continued, in a series of publications, with every kind of personal insult; because Dr. Percy happened unknowingly to differ in opinion from this critic, as to the degree of correction which he deemed necessary to render the traditionary copies of these ancient songs fit for publication.

“ These old popular rhymes (as is observed in the preface) being many of them copied only from illiterate transcripts, or the imperfect recitation of itinerant ballad-singers, have, as might be expected, been handed down to us with less care than any other writings in the world. And the old copies, whether MS. or printed, were often so defective or corrupted, that a scrupulous adherence to their wretched readings would only have exhibited unintelligible nonsense, or such poor meagre stuff, as neither came from the Bard, nor was worthy the press; when, by a few slight corrections or additions, a most beautiful or interesting sense hath started forth; and this so naturally and easily, that the editor could seldom prevail on himself to indulge the vanity of making a formal claim to the improvement; but must plead guilty to the charge of concealing his own share in the amendments, under some such general title as “ Modern Copy,” or the like.” P. xvi.

Such, reader, is the crime (committed also unwittingly in his youth) for which the collector of this beautiful series of Ancient Poems, has been persecuted through his whole subsequent life, even after he had attained the most respectable elevation in society, and this very elevation has even been urged against him to aggravate the insult, as we have shown in a former number†.

\* The third edition in 1775.

† Brit. Critic for May, 1795, Vol. V. p. 498.

The forbearance and composure with which these indignities were regarded by Dr. Percy, were so far from producing any remorse in the assailant (as they surely would have done in most minds) that gathering courage from being unresisted, he proceeded to still greater excesses, by direct insinuations of forgery. It was said that the old folio MS., whence the editor of the "*Reliques*" professed to have extracted many of his most scarce and beautiful pieces, was a mere fiction, and had no existence: as being what "no other writer" had "ever pretended to have seen," &c. &c. And yet in the very preface in which it was first announced (in 1765) the editor had appealed to Dr. Johnson, as the person, who after examining the MS. had encouraged him to publish the contents; and it is expressly mentioned by Mr. Shenstone, in one of his Letters to the Rev. Mr. Graves (*Works*, Vol. III. Letter 103) in a passage which, if we are not much mistaken, was shown to Mr. K. himself two years before this base insinuation was published.

The disgust which an ingenuous mind must feel at such unmerited imputations, and an unwillingness to be engaged in a controversy with so unfair an antagonist, might have been sufficient to account for the editor's declining to gratify the world with a new edition of this favourite work for near twenty years. But in a very modest advertisement from the present editor (the Rev. Thomas Percy, Fellow of St. John's College, in Oxford) it is merely mentioned that more important pursuits having, "as might be expected, engaged the attention" of the original editor, the present impression "would have remained unpublished, had he not yielded to the importunity of his friends, and accepted this humble offer of an editor, in a nephew, to whom, it is feared, he will be found too partial."

We have thought proper to detail the above particulars, as the alterations and improvements made in the present edition appear to be chiefly controversial, and intended to refute objections, and to repel the hostile attacks of this severe critic: whom yet with great temper and propriety the writer never names; and scarcely appears to allude personally to him throughout this whole work.

Accordingly, after a most affectionate and respectful inscription to the late Dutchess of Northumberland, "to whose beloved and honoured memory this work is for ever consecrated:" follows the "advertisement" of the present editor, above quoted; in which every insinuation against the genuineness of the MS. in question is effectually done away. The public is there informed,

“ That, while this edition passed through the press, the MS. itself was left for near a year with Mr. Nichols, in whose house, or in that of its possessor, it was examined with more or less attention, by many gentlemen of eminence in literature. At the first publication of these volumes it had been in the hands of all or most of his friends; but as it could hardly be expected that he should continue to think of nothing else but these amusements of his youth, it was afterwards laid aside at his residence in the country. Of the many gentlemen abovementioned, who offered to give their testimony to the public, it will be sufficient to name the Honourable Daines Barrington, the Reverend Clayton Mordaunt Cracherode, and those eminent critics on Shakspeare, the Reverend Dr. Farmer, George Steevens, Esq. Edmund Malone, Esq. and Isaac Reed, Esq. to whom I beg leave to appeal for the truth of the following representation.”

Nor could he have appealed to any persons in whose judgment and talents the public would place a greater confidence\*. Then follows a minute description of the Ancient MS. whose existence has been so unjustly disputed; of its contents and defects, and some remarkable instances of the very corrupt state of the ancient copies contained therein, which, clearly show how much the world has been indebted to the original editor, who, from such materials, prepared this elegant work, “ with which” (as the advertiser well observes) “ the judicious reader hath just reason to be satisfied, while refined entertainment hath been provided for every reader of taste and genius.”

In looking over the table of contents we find but one additional poem, and that is a song quoted by Shakspeare †, and inserted as the fourth in the collection of pieces which illustrate our great dramatic Bard. This song we shall here insert,

“ A Robyn,  
Jolly Robyn,  
Tell me how thy leman doeth,  
And thou shalt knowe of myn.

\* Though nothing can be wanted beyond the testimony of the gentlemen here mentioned, we cannot refrain from adding, that on Monday, May 13, 1793, one of the persons principally concerned in this review, saw and examined the MS. in question. It is a thick oblong folio, having the lower half of about fifty of the first leaves torn off. This person then collated some of the ballads, with the printed copies, and found them very correctly given. *Rev.*

† Who, in his *Twelfth Night*, Act IV. Scene 2, has introduced the Clown singing the first stanza; which having been thought to be corrupted, is here given from an ancient MS. and will supersede the necessity of an ingenious conjectural emendation in the last editions.

“ M



" My lady is unkynde perde."

Alack! why is she so?

" She loveth another better than me;

" And yet she will say no."

I fynde no such doublenes:

I fynde women true.

My lady loveth me dowlles,

And will change for no newe.

" Thou art happy while that doeth last;

" But I say, as I fynde,

" That women's love is but a blast.

" And torneth with the wynde."

Suche folkes can take no harme by love,

That can abide their torn.

" But I alas can no way prove

In love but lake and morn."

But if thou wilt avoyde thy harme

Lerne this lessen of ire,

At others fieres thy selfe to warme,

And let them warme with the." P. 194.

At the end of the third volume the editor has performed his promise, in giving the Ancient Fragment of the Marriage of Sir Gawaine, the defects of which had been completed and supplied in an earlier part of the volume; this old Fragment is printed "with all its defects, inaccuracies, and errata, that such austere antiquaries as complain that the ancient copies have not been always rigidly adhered to, may see how unfit for publication many of the pieces would have been, if all the blunders, corruptions, and nonsense of illiterate reciters and transcribers had been superstitiously retained, without some attempt to correct and amend them."

AS this collection has long been a favourite with the public, it would be very superfluous in us to dwell upon its original contents, we shall, therefore, here briefly note those particulars, wherein the present edition differs from the former. These appear chiefly in the Essays which are occasionally interspersed through the volumes, and in the Prefaces or Introductions which are prefixed to the respective poems, containing "such corrections and improvements as have occurred since the former impression."

The latter are too minute and too numerous for us to specify; but, with respect to the Essays, they are much improved: that on the Ancient Minstrels, which stands at the head of the work, is, in particular, greatly enlarged, and appears to contain a complete refutation of all the objections, urged with so much violence and pertinacity in Mr. Ritson's Observations

Observations on the Ancient English Minstrels, prefixed to his "Ancient Songs from the time of King Henry the Third to the Revolution." 1792.

In another of Mr. R.'s publications, he has lamented, "that this kind of discussion should be degraded by groundless assertion, absurd prejudice, and diabolical malignity:" yet, strange as it may appear, the same kinds of fruit may be abundantly gathered from his own writings, and especially from the aforesaid Observations. But the answers here given to them are so cool and temperate, so devoid of every thing acrimonious or personal, that few readers, who have not seen the work which is refuted, will discover that they are perusing a piece of controversy; in which there is scarce a sentence, or illustration, that is not calculated to answer some cavilling objection of a captious and unfair antagonist. The Essayist never names him, never quotes his book, and yet, with great dexterity and address, contrives to leave no hostile position unanswered.

One instance of this will be sufficient. Mr. Risson, in contradiction to the Essay on the MINSTRELS, contends, that the woman, who is described by Stow as entering Westminster-Hall, where King Edward II. was feasting with his lords, "adorned like a *Minstrel*, sitting on a great horse, trapped as *Minstrels* then used, who rode about the table *showing pastime*," was a Tumbler, or *Tombfere*, the profession of women in the time of Chaucer; and adds, "Stow might translate the word *histrion* " by *Minstrel*, properly enough, without meaning one who sung to the harp; for he undoubtedly knew, both that the word had no such implication, and that WOMEN NEVER SANG TO THE HARP."

This passage, which appears to contain an accumulation of "groundless assertions," and gross error, is thus refuted in the new edition of the Reliques:

"That Stow rightly translated the Latin word *Histrion* here by *Minstrel*, meaning a musician that sung, and whose subjects were stories of chivalry, admits of easy proof, for in the "*Gesta Romanorum*," chap. cxi. Mercury is represented as coming to Argus, in the character of a Minstrel; when he "*incepit more Histrionico fabulas dicere, et plerumque cantare.*" (T. Warton, III. p. li.) And Muratori cites a passage in an old Italian chronicle, wherein mention is

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\* "These words, *showing pastime*, on which Mr. R. seems to lay great stress, are a modern addition of Stow's own, to the original passage in Walsingham, which is as follows: *Mulier ornata HISTRIONALI habitu, equum bonum insidens HISTRIONALITER phaleratum, quæ mensas more HISTRIONUM circumivit, &c.*—Hist. Angl. p. 109." made

made of a stage erected at Milan.—“ Super quo *Histriones cantabant*, sicut modo cantatur de Rolando et Oliverio.” Antich. Ital. II. p. 6. (Obs. on Statutes, 4th edit. p. 362.)” Note Z. p. lxxxvii.

“ Had the female described by Walsingham been a *Tombstere*, or dancing-woman, (see Tyrwhitt's Chaucer IV. 307 and V. gloss.) that historian would probably have used the word *Saltatrix*. (See T. Warton I. 240. note *m*.)” Note Aa, p. lxxxviii.

“ No accomplishment is so constantly attributed to females, by our ancient Bards, as their singing to, and playing on the harp.” Pref. p. xliii.

“ Thus in the old romance of “ Syr Degore,” we have

The lady that was so faire and bright,  
Upon her bed she fate down ryght;  
She *harped notes swete and fine*.  
[Her mayds filled a piece of wine.]  
And Syr Degore fate him downe  
For to hear the *harp's sounne*.

The fourth line being omitted in the printed copy, is supplied from the folio MS. In the “ Squyr of lowe Degree,” the King says to his daughter,

You were wont *to harpe* and syng,  
And be the meryest in chamber comyng.

In the “ Earle of Carlisle,” we have the following passage :

Downe came a lady faire and free,  
And sett her on the Carles knee :  
One whiles she *harped*, another whiles song,  
Both of paramours and lovinge amonge.

And, in the romance of “ Eger and Grime,” we have, in Part I. 293,

The ladye fayre of hew and hyde  
Shee fate downe by the bed side  
Shee laid a souter [psaltry] upon her knee,  
Theron she plaid full lovesomelye.  
. . . And her 2 maydens sweetlye fange.

A similar passage occurs in Part IV. v. 129. But these instances are sufficient.” P. xci.

But the existence of the ancient English Minstrels, as a distinct order of men after the Conquest. “ who sung to the harp verses composed by themselves or others,” having been disputed by Mr. R. and others, is more particularly considered in this new edition of the “ Essay,” which, to prevent cavil, the author has now entitled, “ On the ancient Minstrels in England,” instead of “ On the ancient English Mistrels.”

For it being proved that the GLEEMAN, or Minstrel, was a favourite and privileged character among the Anglo-Saxons; and that the Minstrel arts of Poetry and Music were highly favoured

voured by our Norman nobles after the Conquest, the essayist thus argues :

“ We see then that the Norman conquest was rather likely to favour the establishment of the Minstrel profession in this kingdom, than to suppress it : and although the favour of the Norman Conquerors would be probably confined to such of their own countrymen as excelled in the Minstrel Arts ; and in the first ages after the Conquest no other songs would be listened to by the chief nobility, but such as were composed in their own Norman French : yet as the great mass of the original inhabitants were not extirpated, these could only understand their own native Gleemen or Minstrels, who must still be allowed to exist, unless it can be proved, that they were all proscribed or massacred, as, it is said, the Welsh Bards were afterwards, by the severe policy of king Edward I. But this we know was not the case ; and even the cruel attempts of that monarch, as we shall see below, proved ineffectual.

“ The honours shewn to the Norman or French Minstrels, by our princes and great barons, would naturally have been imitated by their English vassals and tenants, even if no favour or distinctions had ever been shewn here to the same order of men, in the Anglo-Saxon and Danish reigns. So that we cannot doubt, but the English Harper and Songster would, at least in a subordinate degree, enjoy the same kind of honours, and be received with similar respect among the inferior English gentry and populace. I must be allowed therefore to consider them as belonging to the same community, as inferior members at least of the same College ; and, therefore, in gleaning the scanty materials for this slight history, I shall collect whatever incidents I can find relating to Minstrels and their art, and arrange them, as they occur in our own annals, without distinction ; as it will not always be easy to ascertain, from the slight mention of them by our regular historians, whether the artists were Norman or English. For, it need not be remarked, that subjects of this trivial nature are but incidentally mentioned by our ancient annalists, and were fastidiously rejected by other grave and serious writers ! so that, unless they were accidentally connected with such events as became recorded in history, they would pass unnoticed through the lapse of ages, and be as unknown to posterity as other topics relating to the private life and amusements of the greatest nations.

“ On this account it can hardly be expected, that we should be able to produce regular and unbroken annals of the Minstrel art and its professors, or have sufficient information, whether every Minstrel or Bard composed himself, or only repeated the songs he chanted. Some probably did the one, and some the other ; and it would have been wonderful indeed, if men, whose peculiar profession it was, and who devoted their time and talents to entertain their hearers with poetical compositions, were peculiarly deprived of all poetical genius themselves, and had been under a physical incapacity of composing those common popular rhymes, which were the usual subjects of their recitation. Whoever examines any considerable quantity of these, finds them, in style and colouring, as different from the elaborate production

duction of the sedentary composer at his desk or in his cell, as the rambling Harper or Minstrel was remote in his modes of life and habits of thinking from the retired scholar, or the solitary monk.

“ It is well known that on the Continent, whence our Norman nobles came, the Bard who composed, the Harper who played and sang, and even the Dancer and the Mimic, were all considered as of one community, and were even all included under the common name of Minstrels. I must, therefore, be allowed the same application of the term here without being expected to prove that every singer composed, or every composer chanted his own song; much less that every one excelled in all the arts, which were occasionally exercised by some or other of this fraternity.” P. xxix.

That there were English Minstrels, who got their livelihood by reciting narrative songs, and metrical romances in their own language, is proved sufficiently by the existence of the very songs and romances they so recited. These are enumerated at large in the Essay prefixed to the third volume of the “*Reliques*,” &c. which concludes with a list of near forty of such pieces, (being all of them now extant) and yet multitudes have probably perished, or remain still undiscovered: and as the oldest of these, that of *Horne Childe*, No. I. is almost Saxon, it forms a connecting link between those that preceded the Conquest, and the series which follows, down to the time of Chaucer, who quotes many of them. Yet to his time the Norman nobles are supposed chiefly to have used their native French language. But that they were not wholly averse to English rhymes, Mr. Ritson has proved, who found the earliest he could discover, only in the mouths of Norman nobles. (See his Dissertation, &c.)

As this romance of *Horne Childe* is called, by the author of it himself, “*A Song*,” [Vid. *Reliques* III. p. xxxiii.] and as it is followed by the titles of near forty more such “*Fabulous and romantic Songs*,” with a reference to the MSS. wherein they are still preserved; the reader may judge of the captious and disingenuous spirit of a critic, who asks contemptuously, *Where they are to be found?*

But to quit such cavils, we shall return to the main subject, by giving at large all the first part of the concluding note, (G g) which is to show that “the term Minstrel was not confined to a mere Musician in this country, any more than on the continent.”

“ The discussion of the question, Whether the term Minstrel was applied in England to Singers and Composers of Songs, &c. or confined to the performers on musical instruments, was properly reserved for this place, because much light hath already been thrown upon the

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subject

subject in the preceding notes, to which it will be sufficient to refer the reader.

“ That on the Continent the Minstrel was understood not to be a meer Musician but a singer of verses, hath been shown in notes B. C. R. A a. &c. And that he was also a maker of them is evident, from the passage in (C. p. lix.) where the most noted romances are said to be of the composition of these men. And in (B b.) p. xcii. we have the titles, of some of which a Minstrel was the author, who has himself left his name upon record.

“ The old English names for one of this profession, were Gleeman, Jogeler, and latterly Minstrel; not to mention Harper, &c. In French he was called *Jongleur* or *Jugleur*, *Menestrel* or *Menestrier*. The writers of the middle ages expressed the character in Latin by the words *Joculator*, *Mimus*, *Histrion*, *Ministrellus*, &c. These terms, however modern critics may endeavour to distinguish, and apply them to different classes, and although they may be sometimes mentioned as if they were distinct, I cannot find, after a very strict research, to have had any settled appropriate difference, but they appear to have been used indiscriminately by the oldest writers, especially in England, where the most general and comprehensive name was latterly Minstrel, Lat. *Ministrellus*, &c.

“ Thus *Joculator* (Eng. Jogeler, or Juglar) is used as synonymous to *Citharista*, and to *Cantor*, and to Minstrel. We have also positive proof of that the subject of his songs were Gestes and Romantic Tales.

So *Mimus* is used as synonymous to *Joculator*. He was rewarded for his singing, and he both sang, harped, and dealt in that sport, which is elsewhere called *Ars Joculatoria*.

Again *Histrion* is also proved to have been a singer, and to have gained rewards by his *Verba Joculatoria*. And *Histriones* is the term by which the French word *Ministralx* is most frequently rendered into Latin.

The fact therefore is sufficiently established, that this order of men were in England, as well as on the Continent, *Singers*; so that it only becomes a dispute about words, whether here under the more general name of *Minstrels*, they are described as having sung.

“ But in proof of this we have only to turn to so common a book, as T. Warton's History of Eng. Poetry: where we shall find extracted from Records the following instances.

“ Ex Registr. Priorat. S. Swithin Winton (sub anno 1374.) *In festo Alwyni Epi.—Et durante pietancia in Aula Conventus sex MINISTRALLI, cum quatuor CITHARISATORIBUS, faciebant Ministralcias suas. Et post cenam, in magna camera arxata dom. prioris cantabant idem Gestum in qua Camera suspendebatur, ut moris est, magnum dorsole Prioris habens picturas trium Regum Colein. Veniebant autem dicti JO-CULATORES a Castello domini Regis & ex familia Epi.* (vol. II. p. 174). Here the Minstrels and Harpers are expressly called *Joculatores*, and as the Harpers had musical instruments, the singing must have been by the Minstrels, or by both conjointly.

“ For that Minstrels sang we have undeniable proof in the following entry in the Accompt-Roll of the Priory of Bicester, in Oxfordshire. (under the year 1432.) *Dat. Sex MINISTRALLIS de Belyng-*

*hanc cantantibus in refectorio Martyrium Septem Dormientium in festo Epiphanie, iv. 1. (Vol. II. p. 175.)*

“ In like manner our old English writers abound with passages wherein the Minstrel is represented as singing. To mention only a few :

“ In the old romance of *Emaré*, which, from the obsolescence of the stile, the nakedness of the story, the barrenness of incidents, and some other particulars, I should judge to be next in point of time to *Hornchild*, we have,

—“ I have herd Menstrelles syng yn sawe.” Stanza 27

“ In a poem of Adam Davie (who flourished about 1312) we have this distich,

“ Merry it is in halle to here the harpe,  
The Minstrelles syng, the Jogelours carpe.”

T. Warton. I. p. 225.

“ So William of Nassyngton (circ. 1480) as quoted by Mr. Tyrwhitt, (Chaucer IV. 319.)

—“ I will make no vain carpinge  
Of dedes of armys ne of amours  
As dus Mynstrelles and Jestours [Gestours]  
That makys carpinge in many a place  
Of Octaviane and Isembrafe,  
And of many other Jestes [Gestes]  
And namely whan they come to festes.”

“ See also the description of the Minstrel in note E. from *Morte Arthur*, which appears to have been compiled about the time of this last writer. (See T. Warton. II. 235.)

“ By proving that Minstrels were Singers of the old romantic Songs and Gestes, &c. we have, in effect, proved them to have been the makers at least of some of them. For the names of their authors being not preserved, to whom can we so probably ascribe the composition of many of these old popular rhymes, as to the men who devoted all their time and talents to the recitation of them: especially as in the rhymes themselves, Minstrels are often represented as the Makers or composers.

“ Thus in the oldest of all, *Horn-Child*, having assumed the character of a Harper or Jugeler, is in consequence said (fo. 92) to have

“ made Rymenild [his mistress] a lay.”

“ In the old romance of *Emaré*, we have this exhortation to Minstrels, as composers, otherwise they could not have been at liberty to chuse their subjects. (st. 2.)

“ Menstrelles that walken fer and wyde  
Her and ther in ever a syde  
In mony a dyverse londe  
Sholde ut her hygynning  
Speke of that ryghtwes kyng  
That made both see and londe.” &c.



“ And in the old song or geste of Guy and Colbronde (No. 4. vol. iii. p. xxxiv.) the Minstrel thus speaks of himself in the first person :

“ When meate and drinke is great plentye  
Then lords and ladyes stil wil be  
And fitt and solace lythe  
Then itt is time for mee to speake  
Of keene knights and kempes great  
Such carping for to kythe.”

“ We have seen already that the Welsh *Bards*, who were undoubtedly composers of the songs they chanted to the Harp, could not be distinguished by our legislators from our own *Rimers*, *Minstrels* : (vid. note B b. 3. p. xliii.)

“ And that the Provençal *Troubadour* of our King Richard, who is called by M. Favine *Jongleur*, and by M. Fauchet *Menestrel*, is, by the old English translator, termed a *Rimer* or *Minstrel*, when he is mentioning the fact of his composing some verses.

“ And, lastly, that Holingshied, translating the prohibition of K. Henry V. forbidding any songs to be composed on his victory, or to be sung by Harpers or others, roundly gives it, he would not permit “ any ditties to be made and sung by Minstrels on his glorious victory.” &c.\* P. cii.

These are the chief novelties which appear in the present edition of one of the most interesting collections of minor poetry that were ever made in any country. We shall only observe further, that, in the Essay on the History of the English Stage, prefixed to Book II. the proofs that Shakspeare and his contemporaries considered the “ *Historie*” as a separate species of Drama, distinct both from Tragedy and Comedy, are so augmented and strengthened, as to remove all possible doubt from the question. It is therefore just, as this able writer observes, that this distinction should be always attended to by all critics and commentators ; that Shakspeare may not be deprived of his proper defence, and best vindication. “ For,” says he, “ if it be the first canon of sound criticism, to examine any work by whatever rule the author prescribed for his own observance, then we ought not to try Shakspeare’s *Histories* by the general laws of Tragedy and Comedy.” It is a matter of surprise to us that this sound and useful distinction which has been discovered and established now for thirty years, should hitherto have been so little noticed by those who have been studious to illustrate our great bard’s productions. We therefore claim for it, in all future editions, the attention and adoption it so well deserves.

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\* See the remainder of the note in the original, where is much more to the same effect.

## BRITISH CATALOGUE.

## POETRY.

ART. 18. *Poems on various Subjects, by Charles Lloyd.* 8vo. pp. 104.  
2s. 6d. Law. 1795.

At a time when works of very moderate merit are obtruded upon our notice, with all the splendors of modern typography, we are glad to hail the productions of a chaste and elegant Muse, in a modest and humble garb. Mr. Lloyd's Poems consist of Sonnets, Odes, Elegies, and Songs, all of which are melodious, and many deserving of high commendation. We give as a specimen, the following from Petrarch.

Go mournful rhymes, to yonder marble go,  
Where on the earth's cold lap my Laura's laid,  
Call her from heaven, with notes of tenderest woe,  
For surely heaven received her when she fled.  
Tell her, alas! I'm weary and unblest,  
Tired with the tempest of life's restless sea;  
Tell her, her image in my faithful breast,  
Is all, the dear loved all, that's left for me.  
Tell her, tho' life and death 'twere her's to prove,  
Her beauty still should fire my fondest thought;  
Tell her, for now she dwells in worlds above,  
To soothe my soul bewilder'd and distraught;  
For soon blest hope we'll meet in heaven, to find  
An unrestrain'd communion of the mind.

ART. 19. *Things out of Place; or the Parson, the Bear, and the Butler. A Tale, addressed to the Author of the Mæviad.* 4to. pp. 20. 1s. 6d. J. Bell. 1796.

A very feeble attempt by some one, who is yet wincing under the lash of the Author of the Mæviad. This Author understands the Writer of the Mæviad to be a Clergyman, which we can assure him he is not.

ART. 20. *The Loufiad, Canto V. and last, by Peter Pindar, Esq.* 4to. pp. 38. 2s. 6d. Walker. 1795.

This is not entirely destitute of wit and humour, but there is certainly less of both than in the preceding Cantos of this singular Poem.

ART.

ART. 21. *The Royal Visit to Exeter: A Poetical Epistle, by John Plughshare, a Farmer of Morton Hampstead, in the County of Devon. Published by Peter Pindar, Esq. 4to. pp. 32. 1s. 6d. Walker. 1795.*

This is one of the happiest sallies of Peter's comic Muse, with which we have of late been favoured. Though certainly the earlier compositions of this Bard were better.

ART. 22. *Liberty's last Squeak; containing an Elegiac Ballad, an Ode to an Informer, an Ode to Jurymen; and Crumbs of Comfort for the grand Informer, by Peter Pindar, Esq. 4to. pp. 26. 1s. 6d. Walker. 1795.*

The old story so often repeated, that we think, even they who dislike Madam S——g, and have no great fondness for Kings and Princes, must find their patience and partiality for Peter almost worn out.

ART. 23. *The Convention Bill: An Ode, by Peter Pindar, Esq. 4to. pp. 12. 1s. Walker. 1795.*

The Convention Bill, as it is called, has passed, without any diminution as yet appears, of the comforts of those whom Peter pities. We venture also to tell Peter, that he may still write, and write, and write, without any great fear of molestation.

ART. 24. *The Monopolist, with the Installation of Sir John Barleycorn, Knight. A Poetical Tale, addressed to Servant Maids. 4to. pp. 16. 1s. Cadell and Davies. 1795.*

A good humoured laugh at the present female dress, in which a tale is introduced, fairly worth a shilling.

ART. 25. *The Bills, a Poem, with well-meant Effusions,  
On mischievous Delusions,  
An Address short and hearty,  
To the Heads of each Party.*

*By J. Eyre, Esq. 4to. pp. 15. 1s. Wallis. 1795.*

This Author thinks that few of the Poetical Tribe succeed without bribing the Critics. He must certainly offer us at least something far better than he does at present, to induce us to speak favourably of his productions.

ART. 26. *Cabal and Love: A Tragedy. Translated from the German, of Frederic Schiller, Author of the Robbers, Don Carlos, Conspiracy of Fiesco, &c. &c. 8vo. 119 pp. 2s. Boosey. 1795.*

Mr. Schiller, as the Author of the Robbers, has for some time possessed, and justly, a reputation amongst the writers of his country. With this reputation, the play before us appears perfectly consistent. It is not destitute of honourable sentiments, nor of elegant and appropriate language. But its progress is clouded with gloomy reflections,

reflections, and it terminates with the melancholy catastrophe of suicide.

## NOVELS.

ART. 27. *The House of Tynian, a Novel, in four Volumes. By George Walker.* 12mo. 12s. Lane. 1795.

Of this novel it may justly be said that the narration is sufficiently animated to engage attention, and excite interest in a degree much superior to that which is usually effected by similar publications. With the character of the heroine, though in many respects amiable, we are not perfectly satisfied. Over-delicate on some occasions, on others she acts in direct opposition to the plainest dictates of prudence: and, with all the softer passions under command, is as liable to err from an ill-placed pride, as others are from sacrificing discretion to feeling. Alfred, her lover, is a well-drawn character. An impetuous young nobleman, whose passions over-power his reason, easily led astray, debased for a time, yet, by the native vigour of his mind preserved from total depravity. The family of the Bothels are much in nature, and Mr. B. himself an excellent model of a good citizen in the middle class of life. Lently is a character existing, we should think, only in the brain of the author, yet not without interest to the reader. Draper is the most finished villain we have met with, unless perhaps, Count Fathom or Zeluco be excepted. Probability is also violated in the extensive influence of his machinations. He seems to be the evil genius of every person introduced into the history. The horrors of his death-bed, without any real penitence, form a spectacle too shocking for contemplation. We lament that the moral Deimbark should be made a Deist. If the words *unhonourable*, *genuity*, *trivialities*, &c. &c. are not to be ranked with the errata, which are numerous, they are instances of that affectation by which minor works are now too frequently disfigured.

ART. 28. *The Duke of Clarence. An historical Novel. By E. M. F.* 4 Volumes. 12mo. 12s. Lane. 1795.

There is ~~love~~ enough in these volumes to satisfy the most tender and romantic readers. It is, however, virtuous love, placed upon worthy objects, and in most cases rewarded with just success. If we were not apprehensive that such perpetual and high-wrought descriptions of this passion have a tendency to relax the minds of young persons, to fill them with expectations of greater felicity than they will find in the world, and to unfit them for the scenes of real life, we should recommend this story, as highly interesting and affecting, as diversified by a great number of characters well discriminated and supported, and unexceptionable in its sentiments and ideas. The style also is generally commendable, but we have noticed some oversights like the following: Vol. I. p. 30, "frigid coldness." Vol. II. p. 44, "may your loves prove *fortuitous*," p. 64, *bas* for *have*, p. 82, "are you *thereabouts*?" This is a vulgarism not to be endured from the mouth of a well bred woman, nor indeed from any mouth.

Vol. IV.

Vol. IV. p. 184, "the last duties to his *mains*," for *manes*. We should be glad, however, if all books of this kind were as little censurable in point of style, and in the more important point of morality, as that which is named, "the Duke of Clarence."

## MEDICINE.

**ART. 29.** *The History of Medicine, so far as it relates to the Profession of the Apothecary, from the earliest Accounts to the present Period; the origin of Druggists, their gradual Encroachments on compound Pharmacy, and the Evils to which the Public are thence exposed, as also from the unskilful Practice of ignorant Medicafters, and the Means which have lately been devised to Remedy these growing Abuses. Published at the Request of the Committee of the General Pharmaceutic Association of Great Britain. By John Mason Good, Fellow of the Medical Society of London, Member of the Corporation of Surgeons, and Author of the Dissertation on the Diseases of Prisons and Poor-Houses. 12mo. 256. pp. 3s. 6d. Dilly. 1795.*

This book takes its origin from an association of apothecaries, formed principally for the purpose of preventing druggists from compounding or making up prescriptions, a liberty, as the author contends, to which the apothecaries alone are entitled. To establish this position, he gives the genealogy of the apothecaries, and proves them to be directly descended from Apollo, whose insignia or arms they bear; while the druggists are shown to be beings only of yesterday, although they have contrived to nestle themselves into the most comfortable seats, to the great annoyance of the elder and more honourable branch of the family.

At a meeting of the association, a petition to parliament was agreed upon, which was presented in the course of the present session; but, as the object of it appeared to be to tear from a valuable set of men a privilege to which they were legally entitled, and which they had used in a manner highly creditable to themselves, as well as advantageous to the community, the petition was rejected. It is proper to say, that the Company of Apothecaries, highly to their honour, disowned having any concern in the petition, either as a corporate body, or as individuals.

The other part of the plan of the association, which is to prevent the admission of illiterate persons, or those not well skilled in pharmacy, to act as apothecaries; and to oblige apothecaries, who seldom prepare their own medicines, to keep intelligent and properly educated assistants to perform that duty, will, we doubt not, meet with the encouragement, and, we hope, the success it deserves. On this head the author has made many useful and judicious observations; and the whole of the work shows much reading and attention to the subject.

**ART. 30.** *The Domestic Midwife; or, The Means of preventing Danger in Child-Birth considered.* By Margaret Stephen, Teacher of Midwifery to Females, No. 42, Ely-Place, Holborn. 12mo. 107 pp. 1s. 6d. Fores, 1795.

Mrs. Stephen begins by giving a brief anatomy of the pelvis, and other parts concerned in parturition; she then describes the different species of labours, and the method of conducting them; and concludes with some general directions for the management of women and children, and for remedying the complaints incident to them. In pursuing this plan, she seems to have consulted the latest and best writers on the subject, and to have given a faithful epitome of their directions. We could have wished she had not so strongly recommended to her pupils the use of instruments, or laboured so much to persuade them, that they are as capable of handling them as the men; and that she had abstained from some indecent expressions on this subject, which disfigure a book in other respects not exceptionable.

**ART. 31.** *An Essay on Indigestion and its Consequences; or, Advice to Persons affected with Debility of the digestive Organs, nervous Disorders, Gout, Dropsy, &c. &c. &c.* By R. Squirrel, M. D. 8vo. 109 pp. Sold by the Author, No. 7, Denmark-Street, Soho. 1795.

As indigestion is the cause of innumerable diseases, and as the *tonic powders*, the happy invention of the author, are a sovereign remedy for indigestion, there can be no reason to doubt their efficacy in the large catalogue of complaints for which they are here recommended. We have only, therefore, to add, that this invaluable medicine may be had, by applying to the doctor, at his shop or laboratory abovementioned; where, if they can digest the doctor's recommendation, they may be enabled to digest every thing.

## DIVINITY.

**ART. 32.** *The eternal Generation of the Son of God. A Sermon, preached before the University of Oxford, at St. Mary's, on Sunday, the 8th of November, 1795.* By William, Lord Bishop of Chester, Principal of Brasenose College. 8vo. 25 pp. 1s. Rivingtons. 1795.

The learned Bishop comes forward as the first public opponent of that new supposition of Mr. Hawtrey, which we stated in our sixth volume, p. 399, namely, that the appellation of *the Son of God* did not belong to the eternal Word, till he took upon him the nature of Man. His Lordship maintains, what appears indeed to have been the general doctrine of the Church, that the generation of the Son was eternal; that he was begotten of his Father before all worlds. Among the texts adduced by the preacher for this purpose, the following seem to be the most striking—"who spared not his own Son," "who gave his only-begotten Son," and "when he bringeth in the first-begotten

first-begotten into the world :” which the preacher explains, “ when he who before had the relation of first-begotten was made incarnate in the world.” The Bishop also argues thus : “ Indeed this antecedent relation seems so to pervade the whole of Revelation, that it appears to be prefigured, even typically, as early as the history of Abraham. For, in the blessing promised to this Patriarch, as a reward of his singular faith and obedience, in the proposed sacrifice of his Son, it is stated as the motive, on God’s part, ‘ that Abraham had not withheld his Son, his only Son,’ in order, as it were, to fix the attention of future ages upon the two leading features in the resemblance which Isaac bore to their promised Messias, who was to be an only Son, and to be offered for a sacrifice. Yet the relation signified by the type of an only Son of an human Father did not exist in the antitype, if that relation be not essential to the Son of God and inherent in his nature.” Those texts are also examined and explained, which Mr. Hawtrey considered as corroborating his opinion. The Bishop seems no more inclined than we were to doubt the good intentions of the author he opposes, and therefore treats him uniformly with respect, while he combats his hypothesis.

**ART. 33.** *The Christian’s Views and Reflections during his last Illness. With his Anticipations of the glorious Inheritance and Society in the heavenly World. To which are annexed two Sermons, preached on particular Occasions. By the late Rev. Simon Reader. Published from the Author’s Manuscript by Benjamin Cracknell, A. M. 8vo. 301 pp. 2s. 6d. Dilly. 1794.*

We revere the piety of this author, though we cannot highly extol his judgment. He seems to consider *rapture* and *extacy* as the only vital things in religion. Yet his book is such as gives us a very favourable idea of the writer, even where we least admire what is written. “ The Christian’s views and reflections during his last illness,” which extend to p. 98, are pious and useful ; from p. 42 to p. 47 they are even argumentative, and in other parts very affecting and instructive : but in general they are much too declamatory. At p. 99 “ the invisible world” is laid open to view ; and the “ sensations and employments” of its inhabitants are *distinctly represented* to us. Some persons doubtless will be edified by what occurs between pp. 99 and 242 ; while others, of weak and less settled minds, might be confounded and distracted. We cannot approve, of such bold attempts of human fancy, as are here made, to draw aside the awful veil which holy scripture hath left remaining over things eternal.

The first of the two occasional sermons annexed, is on the thanksgiving for peace with France and Spain, May 5, 1763. The second is on *New-Year’s Day*, 1766. Both are plain and practical.

The perusal of this volume inclines us to assent with pleasure to the more important part of the author’s character, as it is “ delineated (if it may be called *delineation*) in his monumental inscription :—“ He was a man of exemplary piety, and ready to every good word and work.” But of his “ extensive learning,” proofs must be sought elsewhere than in this volume.

ART.



**ART. 34.** *A Sermon, preached before the Honourable and Right Reverend Shute Lord Bishop of Durham, the Honourable Mr. Justice Rooke, and the Hon. Mr. Justice Lawrence, at the Assizes holden at Durham, the 13th of August, 1794. By Reynold Gideon Bouyer, L. L. B. Prebendary of Durham. Published at their Lordship's Request. 4to. 17 pp. 1s. Rivingtons.*

In this Discourse the duties of rational, Christian, and manly submission are (from 1 Pet. ii. 13, 14.) clearly expounded and ably enforced. The particular discussion of the subject is followed up by an argument, drawn from the contrasted condition of those to whom the injunction was originally addressed, and those to whom it is now recommended.

**ART. 35.** *A Sermon, preached before the University of Cambridge, on the 3d of May, 1795, at Great St. Mary's Church, by John Mainwaring, B. D. late Margaret's Professor in Divinity, and late Fellow of St. John's-College. 4to. 19 pp. 1s. 6d. Cadell, &c. 1795.*

This is a very sensible and judicious Discourse, upon the Mystery of Iniquity; (2 Thess. ii, 7) in which, among other particulars equally important, the author traces—to use his own words—“the abuses of reason and learning, the dangerous domineering influence of a presumptuous, self-sufficient, free-thinking philosophy.” On this subject Mr. M. employs the language of just and spirited indignation; and concludes his Discourse with an animated exhortation to students of Divinity, not to be deterred by opprobrious or sarcastic epithets, from defending the “purity of the Christian doctrine, the integrity of the faith once delivered to the Saints.”

**ART. 36.** *A Fast Sermon preached in the County of Durham, on Wednesday, February 25, 1795. 4to. 13 pp. 1s. Longman. 1795.*

“Yet forty days and Nineveh shall be overthrown,” is the preacher's subject; and the sermon is such an improvement of the text as the occasion might be supposed to inspire, to a learned, able, and zealous divine.

## POLITICS.

**ART. 37.** *A View of the relative State of Great-Britain and France, at the Commencement of the Year 1796. 8vo. 90 pp. 1s. 6d. Debrett. 1796.*

A considerable part of this pamphlet, contains rather a retrospective view of past transactions, than a comparative statement of present affairs. We proceed as far as 43 pages, out of 90, before we can perceive that we have made further progress than to the fall of Robespierre. At page 44, we find a concise and able statement of the departure from democratic principles, apparent in the present Constitution of France.

“In

“ In the forms, as well as in the essence of the new Constitution, recently promulgated, we trace with satisfaction a degree of similarity to our own. The imaginary equality of man disappears, and property is recognized as the indispensable requisite or basis of government. It is no longer a tumultuous assembly governed by clubs, surrounded by a clamorous populace, and impelled, or withheld in its deliberations by galleries, [or] that frames laws by acclamation. We see, on the contrary, two chambers, which in their comparative numbers, and modes of conducting public business, bear no very distant resemblance to the two Houses of Parliament. The regal dignity and functions, without its title, are committed to the Executive Directory, or in more correct language, “ the crown is put into commission.” In the *costume*, assumed by the members of the legislative body, we almost behold the revival of the extinguished insignia of knighthood. Louis the Fourteenth never gave audience at Versailles, with more affectation of pageantry and splendour, than the Directory, recently exhibited at the Palace of the Luxembourg, on the first presentation of the foreign ambassadors.” p. 44.

This is less distinct and specific than the statement of the same truths in the “ Considerations on the State of Public Affairs,” but it has merit. The whole tract is, in like manner rather, too general and declamatory, though well intended, and for the most part well written,

ART. 38. *A Constitutional Catechism, adapted to all Ranks and Capacities; illustrated with copious Notes, principally extracted from Judge Blackstone: To which is prefixed, an Epistolary Dedication, to the Honourable Thomas Erskine, M. P. by John Kose.* 8vo. 87 pp. 2s. Evans. 1795.

A Knowledge of the Laws and Constitution of that Government under which he lives, is, so far as circumstances render it practicable, a duty binding on every man. It is doubtless owing, to a considerable degree, to a defect of this, that factions multiply in the state, and discontent finds so easy an access into the minds of many, from whom a better judgment might reasonably be expected. The plan therefore of a Constitutional Catechism, is laudably conceived; and, though the present is not wholly unexceptionable, it is, for the most part, executed with judgment, fidelity, and spirit. The Dedication is an awkward piece of flattery, for which Mr. Erskine will not think himself greatly obliged to the author. Yet in defiance of this, and other blemishes that might be cited, this Catechism affords a satisfactory Analysis of the Constitution; and will furnish an instrument of easy instruction to those who are desirous of appreciating its merits.

ART.

**ART. 39.** *Advice to the Privileged Orders in the several States of Europe, resulting from the Necessity and Propriety of a general Revolution in the Principle of Government, Part II.* by *Jas. Barlow*, Author of *the Vision of Columbus*, a *Letter to the National Convention*, and *the Conspiracy of Kings*. 8vo. 64 pp. 2s. Eaton. 1795.

There is in some writers of an exceptionable class, an artful talent of presenting their sentiments under the disguise of delicacy and decorum. We cannot compliment Mr. Barlow with any such eulogium. He appears to affect the manner of his American Precursor, though the model is but faintly distinguishable in the imitation. Revenue, and Expenditure, are the objects of discussion; and a variety of luminous remarks are accumulated to show the advantages which would result, from destroying every existing mode of raising the one, and conducting the other. Some pages of preface and advertisement are employed, in accounting for the delay which has obstructed the publication of the present pamphlet; and in announcing to the Privileged Orders, that they are *threatened* with some further *advice* from this courteous and public-spirited Monitor.

**ART. 40.** *Letters to the Duke of Portland, on his Dereliction of the Cause of the People; first published in the Morning Chronicle, under the Signature of Hampden.* Dedicated to the Right Hon. William Pitt. 8vo. 50 pp. 2s. Ridgeway. 1794.

The assumption of an anonymous signature for the purposes of being scurrilous with impunity, is an artifice of no very modern invention. Hampden, as this writer conveniently calls himself, wrote so much to his own satisfaction in the Morning Chronicle, that he is desirous of perpetuating the fame of his letters; and leaving his situation as a Journalist, has aspired to the rank of a Pamphleteer. We envy him neither his fame nor his spleen; and leave the defence of the noble Duke to those, who may think it demanded or deserved by the present attack.

**ART. 41.** *A Remonstrance in favour of British Liberty, addressed to the Right Hon. William Pitt, first Lord of the Treasury, &c. &c.* By a Country Gentleman. 8vo. 36 pp. 1s. Symonds. 1796.

This Country Gentleman is in a terrible taking, lest the Bill of Rights should be wounded by means of the famous Bills. He writes pompously, but with laughable inaccuracy in his metaphors, and talks of Mr. Pitt's swimming in a current to the pinnacle of power. We thought that currents usually run downwards—perhaps it may be an Irish Current.

**ART. 42.** *Pax in Bellis; or a few Reflections on the Prospect of Peace, arising out of the present Circumstances of the War.* 8vo. pp. 88. 1s. 6d. Owen. 1796.

These Reflections were first printed in a public Paper; they are well and sensibly written, and merit re-publication in their present form.

ART.

ART. 43. *The Politician's Creed. Being the great Outline of political Science. From the Writings of Montesquieu, Hume, Gibbon, Paley, Townsend, &c. &c. By an Independent. Vol. I. 8vo. 286 pp. 7s. 6d. Johnson. 1795.*

: When we first saw this work, in 1794, it bore the title of *The Citizen*, and seemed to want a first part, for the appearance of which we waited. It has now changed its name, and Part II. is altered to Part I. We shall therefore wait no longer. We have considered it with care, and find it a compilation well calculated to be the guide of a politician. It is expressed in good language, and contains a collection of Maxims and Reflections, which denote a great and successful attention to political studies. The author gives a decided preference to mixed government, like our own, over all other forms; and therefore, in one of his titles, very justly styles this part a defence of the British Constitution. A second volume is promised, which is to contain "an impartial Enquiry into the Administration of Governments," and, if executed as well as the first volume, will be a very desirable work. The book is printed upon excellent paper, and the matter is set off with every *advantage* of Italics and emphatic Capitals; but though this kind of form would not in itself prejudice us in its favour, we can assure the reader, that no false colours are held out, most of the passages marked as emphatic really deserving to be so.

ART. 44. *A Letter to the Lord Chancellor, on the Case of his Royal Highness the Prince of Wales. 8vo. 82 pp. 1s. 6d. Becker. 1795.*

We are occasionally alarmed by the appearance of a pamphlet, which, from some obscure corner of our shelves, starts up, like a ghost from the silent tomb, to reproach us with having suffered it to die unnoticed. Of this description is the pamphlet here announced, belonging to a class which we thought had all been *quietly innured*, but still they rise, "to push us from our stools." The writer, who took the name of Honestus, argued, and that strenuously, that his R. H. should be cleared, on his marriage, from all incumbrances, and rendered easy with a splendid establishment, suitable to his high rank, and to the great credit of the nation.

ART. 45. *Two Words of Counsel and one of Comfort. Addressed to his Royal Highness the Prince of Wales. 8vo. 60 pp. 1s. 6d. Mason. 1795.*

Among the various addresses which have been made to the heir apparent, upon the circumstances which regard himself and the nation, we have seen none which deserve a higher degree of attention, than that which the present pamphlet contains. The language and sentiments employed are manly, judicious, and respectful. The author appears to view through a just medium the interests of the Prince and of the Public; and we cannot express our attachment more strongly to the one and the other, than by wishing that the counsel and comfort may respectively produce the intended effect.

ART.

**ART. 46.** *A Whig's Apology for his Consistency. In a Letter from a Member of Parliament to his Friend in the Borough of \*\*\*\*.* 8vo. 198 pp. 3s. Debrett. 1795.

The present very singular and unparalleled crisis of political affairs has produced divisions, which it is equally reasonable to expect and deplore. Men, whose bosoms beat with an equal ardour of patriotism, and whose veneration for the constitution of their forefathers is equally undisputed, may yet, in periods of public ferment, be led to pursue very opposite measures, for effecting the same ends of justice and security. The Whig, whose apology is now under consideration, appears to have found in his constituents a strong sentiment of disapprobation, on account of his adherence to Mr. Fox. To account for the line of conduct which he has pursued, is the object of the present pamphlet. It will be readily conjectured that such a vindication must involve a variety of particulars, connected with the politics of Europe, for some years past. On these the writer descants with that warmth and decision which he seems to consider as expedient for substantiating his own defence. It will be unnecessary for us to enter into the merits of a question at issue between a member and his constituents. The writer appears to possess no ordinary talents; and the general course of his reasoning seems to indicate a conviction, in his own mind, of the justice of his cause, and the rectitude of his conduct.

**ART. 47.** *Sketch of a Plan to prevent Crimes. Second Edition. By John Donaldson, Esq.* 8vo. 16 pp. 6d. Cadell. 1795.

The *prevention* is indisputably preferable to the *punishment* of crimes; and, if Mr. Donaldson's Plan be founded upon solid principles, he will certainly deserve the attention of those entrusted with the police, and in general the thanks of his country. The present sketch presents so slight an outline, that it would be rash to pronounce from such data either for or against. The establishment of a daily watch, and some other collateral precautions, are all that Mr. Donaldson divulges in the tract before us; and the few pages it contains are chiefly employed in stating the efforts he has made to introduce them into practice, and the beneficial ends which they are calculated to serve.

**ART. 48.** *An Address to the King, moved in the House of Lords by the Earl of Lauderdale, Friday, June 5, 1795. With Notes and Authorities.* 8vo. 15 pp. 6d. Ridgway. 1795.

The address which this pamphlet professes to give will be recollected by those who are acquainted with the transactions in the Upper House. The notes and authorities consist of extracts, references, and elucidations. The address bears a very small proportion to the scholium with which it is accompanied; and resembles, in the Johnsonian dialect, a rivulet of text, meandering through an ocean of commentary.

**ART.**

**ART. 49.** *The Speech of Mr. S. Barton, delivered at the London Forum the 4th of December 1794, on the following Question, viz. "Which ought to be considered the greatest Character, the late Lord Chatam, George Washington, or Kosciuszko?" Taken down in Short-Hand by a Gentleman present.* 8vo. 15 pp. 6d. Allen and West. 1794.

Mr. Barton appears to have been extremely attentive to the public amusement, in permitting the notes taken at the London Forum to be communicated to the world in the form of a pamphlet. If our readers should be disgusted at the general dearness of marketable commodities, they will probably be gratified by the means which this pamphlet affords them, of purchasing, at the low price of six-pence, a full-length portrait of Ignorance and Conceit.

**ART. 50.** *The last Advice but one of a Lover of the British Constitution to all Lovers of the said Constitution, respecting the new Sedition and Treason Bills.* 8vo. pp. 20. 6d. Symonds. 1795.

This writer thinks the Bills in question injure the Constitution, he nevertheless ironically recommends submission.

**ART. 51.** *The Speech of John Thelwall, at the General Meeting of the Friends of Parliamentary Reform, called by the London Corresponding Society, and held in the Neighbourhood of Copenhagen-House, on Monday, October 26, 1795. Taken in short Hand by W. Ramsey. The Third Edition, with Corrections.* 8vo. pp. 24. 6d. 1795.

A violent declamation in behalf of Liberty; the comprehension of which term, the Orator confines to his own test. Pitt, Dundas, Windham, Reeves, &c. &c. talk about it, he says, without knowing what it means.

**ART. 52.** *A Supplement to some Remarks on the apparent Circumstances of the War in the fourth Week of October, 1795; or, Reflections on the only Means of terminating the War.* 8vo. 52 pp. 1s. 6d. Stockdale. 1796.

It is necessary here to state that this supplement is not written, nor pretended to be written, by the author of the "Remarks." The writer declares himself French, and undertakes to communicate what he thinks his predecessor suppressed only through prudence, or the necessary considerations derived from his situation. The opinion of this author decidedly is, that no good or permanent government can be formed by the present men who rule in France, and that nothing but restoring the Fleurs de Lys and the ancient attachment of the French to Royalty, can re-establish the political health of that country.

**ART. 53.** *Observations on the Corporation and Test Acts, in a Letter to a Friend, wherein is fully proved, that no Dissenter from the Established Church can be admitted into any Office, where the Test is required by Law as a Qualification, such Dissenter being inadmissible, though he demand the Sacrament on any Occasion whatever. To which is prefixed a short Address to the Junior Council of the Town and County of Nottingham, by Charles Heathcote, Gentleman.* 8vo. 63 pp. 2s. Payne. 1794.

Mr. Heathcote appears to have taken a considerable share in the political and religious Controversies, which have divided the County of Nottingham. Allusions to these occupy the larger portion of the present pamphlet. Of Mr. Heathcote's zeal for the forms of government, abundant evidence appears; but we doubt whether the proof against the admissibility of a Dissenter to the privilege of the Sacrament, is sufficiently made out, to warrant the strong declaration which the title page presents. The exclusion of such persons from offices of trust, was doubtless the object of this provisionary law; but the propriety of refusing the Sacrament to those who will consent to qualify, is probably a question, upon which Mr. H. and the Court of King's Bench would hold two opinions.

### MISCELLANIES.

**ART. 54.** *Mémoires sur la Vie et le Caractere de Mme. la Duchesse de Polignac. Avec des Anecdotes intéressantes sur la Revolution Française, et sur la Personne de Marie Antoinette, Reine de France. Par la Comtesse Diane de Polignac.* 8vo. 62 pp. 2s. 6d. Debrett. 1796.

The preface to this most interesting publication is in English; the rest in French, for the following judicious reason: "The exclamations of sorrow, and the apostrophes of distress, however touching in themselves, will not bear the shackles of translation. The very nature and genius of the subject matter required that it should be left in its natural form, and in its original language. By attempting to transfuse them, all their delicacy and freshness would evaporate." We are assured, therefore, that not the slightest liberty has been taken with the manuscript; which was lately sent over that it might be printed. We have seldom seen a narrative so truly affecting. The writer, who is sister to the Duke of Polignac, employs that language of sincerity and truth which appears to come directly from the heart, and goes directly to it. Nothing can be more truly amiable than the character of the Dutches of Polignac, as it is here drawn, with an affectionate, but apparently a faithful pencil. Among the atrocities of the French revolution, few are more detestable than that diabolical calumny by which its leaders constantly prepared their most illustrious victims for destruction. The union of the unfortunate Marie Antoinette and the Dutches of Polignac exhibits, in this narrative, a picture of the sincerest friendship; and the death of the latter, after  
A a escaping



escaping from the land of assassination, is attributed entirely to the grief for the calumnies by which she was blackened, and for the miseries and death of her beloved Sovereigns.

ART. 55. *A Collection of scarce and interesting Tracts, tending to elucidate detached Parts of the History of Great Britain; selected from the Sommers Collections, and arranged in chronological Order.* 4to. 627 pp. R. Edwards. 1795.

A similar selection from the Harleian Miscellany, which appeared some time ago [See Brit. Crit. Vol. I. p. 210.] professedly gave rise to the present publication. The difficulty of obtaining the original collection complete, its magnitude and price, consisting of sixteen quarto volumes, and those become scarce from the circumstance of a fire, which destroyed great part of the impression, will probably render it desirable to many persons to possess this smaller specimen. The arrangement of the Tracts in chronological order, which is totally wanted in all these original compilations, gives an additional value to the present volume, by making its contents more easy to be comprehended and consulted. It begins with the account of the Christening of Prince Arthur, son to Henry VII, from a paper which was destroyed by the fire in the Cotton Library; and ends with the reasons assigned by Queen Anne for creating Prince George of Hanover a Peer of this Realm, with remarks upon it, written in the year 1712: and the Tracts are fifty-seven in number. They are well selected, being all such as will naturally excite the curiosity of every reader of English History and Memoirs.

ART. 56. *The Age of Reason, Part the Second. Being an Investigation of true and fabulous Theology. By Thomas Paine, Author of the Works intituled Common Sense, &c.* 8vo. 107 pp. 2s. 6d. Symonds. 1795.

When we see the Books of Scripture reviled and censured, in the most unqualified and daring manner; and a pretended confutation of them written with a degree of confidence, which implies that the author thought it impossible he should be mistaken; a fear unavoidably arises, lest this censure, and this confidence, should pass, with ignorant readers, for argument, and they should take up the notion, that the author must be right, because he is presumptuous. The end of these things must be left to Divine Providence; but it is melancholy to see opinions put into circulation, which cannot be forbidden without increasing the contraband distribution, nor answered without giving them additional notoriety. There is no danger in this work to enlightened readers; if the author exposed his presumption, when he criticized the Bible without reading it, still more does he display his hastiness and ignorance, now that he professes to have procured and read it. His objections are, for the most part, such as have been made and answered before; but they are new to him: he has drawn them from the sources of his own mind, and, for so doing, he gives himself credit to such an extent, as to seem firmly persuaded that he has no equal upon earth. Advocates for revealed religion are, to a man, in his estimation,

estimation, either fools or knaves; though the former opinion seems to prevail, and contempt is accordingly more lavishly expressed than any other passion. As there will be, and are already, many answers to this book, we shall not dwell upon it further than thus to give its character. The author, we fear, is not corrigible. In his first part, blunders were detected which ought to have covered him with shame; yet he says insolently of his answerers, that "they must return to their work, and spin their cobweb over again. The first was brushed away by accident." Such arrogance is invincible; and thus, though detection is even now laying open his second part to the very bone, we may be too well assured he will not feel it.

ART. 57. *A Vindication of the Age of Reason, by Thomas Paine: in Answer to the Strictures of Mr. Gilbert Wakefield and Dr. Priestley, on this celebrated Performance. By Thomas Dutton. 8vo. 131 pp. 2s. 6d. Griffiths. 1795.*

That there are bigots on the side of infidelity, and at this day perhaps more than in the opposite class, is a remark we have frequently had occasion to make. This character Mr. Dutton is among the foremost to deserve. The opinion of Paine, that all national churches are only human inventions, set up to terrify and enslave mankind, and monopolize power and profit, he pronounces a self-evident axiom; either not knowing what an axiom is, or choosing so to name a mere question of fact. Yet he condescends to prove it from "the uniform practice of priests in all ages and countries, from the Sons of Eli," &c. Thus a single solitary instance in the whole history of the Jews, and that accompanied by the strongest reprobation, is to prove the universality of a delinquency, at least among them; though the proof, if it be any, tends the contrary way, since it is recorded not as general, but as singular. The liberality of a writer, who imputes dishonesty to whole communities at once, and devotes them by "his full and hearty execration," is certainly not superior to that of an inquisitor.

The author soon after becomes violently angry with the second commandment, though it threatens no more than Providence daily exhibits before his eyes, the extension of temporal punishment beyond the persons of the offenders. The pretended contradictions in Ezekiel, &c. are only prophetic of the more perfect Gospel system, which respects not worldly visitation, but final judgment. The chief advantages this writer obtains are from the concessions of his very imperfectly believing antagonists, against whom he strongly urges the impropriety of making up a partial faith, out of what may chance to suit the fancy of the individual.

ART. 58. *Sentiments on Eloquence, in a Letter, addressed to ———, Esq. of Gray's-Inn, by a Gentleman of Shropshire. 8vo. 26 pp. 1s. Longman. 1795.*

This very modest and timid author, having declined the profession of a barrister himself, from a fear that his abilities were unequal to the attempt, ventures to delineate to a friend, who is proceeding in that

line, a sketch of forensic eloquence. He proposes Lord Mansfield as a model; and certainly he could not easily have chosen a better. His sentiments throughout are marked by an ingenuousness, which inclines us to believe, that his promise of becoming that very useful and respectable member of society, an honest attorney, is perfectly sincere. The author's name, we understand, is Woodforde.

ART. 59. *A Narrative of the Insults offered to the King, on his Way to and from the House of Lords, on Thursday last; to which is subjoined, the Proceedings in both Houses of Parliament on the Address of Congratulation to his Majesty. By an Eye-Witness.* 8vo. 32 pp. 1s. Owen. 1795.

This melancholy and disgraceful day was, as is well known, the 29th of October. The tract contains more than it promises, for it gives an account of the reception of the Royal Family at the Theatre, on the 30th. The relater strongly expresses his abhorrence of the attempt, which gave rise to his narrative.

ART. 60. *A new Introduction to Reading: or, a Collection of easy Lessons, arranged on a new Plan; calculated to acquire, with Ease, a Theory of Speech, and to facilitate the Improvement of Youth. Designed as an Introduction to the Speaker. Compiled by the Publisher.* 2 Vols. 12mo. 180 and 168 pp. 3s. 6d. bound. Sael. 1795.

The first volume has reached a fourth edition within one year. We see no reason for checking its progress, the pieces selected being unexceptionably moral and good. The second volume is a sequel to the other, and is calculated for the higher classes in an English school.

ART. 61. *The Memoirs and Adventures of Mark Moore, late an Officer in the British Navy. Interspersed with a Variety of original Anecdotes, selected from his Journals, when in the Tuscan, Portuguese, Swedish, Imperial, American, and British Service, in each of which he bore a Commission. Written by himself.* 8vo. 267 pp. 5s. Stewart. 1795.

The specimen which we shall lay before our readers of the anecdotes contained in this book, will give them a just idea both of the style in which it is composed, and of the credit which is due to the narration. The author relates, that he hired a pilot, on the coast of Lancashire, who steered him safe up to the shore.

“When I came up, I found the brig moored along-side a vessel, two tier from the quay of Lancaster; there were two planks to cross, and two vessels, before we could get on shore; the pilot went forward, and I followed him across three fields, till he came to the Sun tavern; being a stranger, he shewed me there to pay his pilotage: I called for a bowl of grog to treat him, and threw the money on the table, which he demanded for pilotage; he was a long time groping for it, though before him upon the table, upon which I said, jocularly, “dam’me! why don’t you take it up? sure you are not blind?” when, to my utter astonishment and surprise, he informed me, that he was as blind as

the mainmast of my vessel, and had been so for many years; though not perceptible to any one, yet he had not the smallest use of the visual nerve. Struck with the greatest amazement, I took leave of this extraordinary man, firmly resolved never to employ a blind pilot to steer my vessel on such a dangerous coast again." P. 73.

In another part he boasts, that he cleared one hundred guineas at Windsor, by hiring the Stone-eater, and exhibiting him as a man who had been driven to that diet by necessity, and who, by long seclusion from human society, had lost the power of speech. After an acknowledgement of such tricks, it cannot be wondered if we suppose, that Signor Morini, (the author's occasional *nom de guerre*) in the publication of his extraordinary adventures, may still be sporting with the credulity of the world.

ART. 62. *The Story of the Moor of Venice, translated from the Italian; with two Essays on Shakspeare, and preliminary Observations, by Wolstenholme Parr, A. M. late Fellow of Corpus Christi College, Oxford.* 8vo. 91 pp. 2s. 6d. Cadell, &c. 1795.

In the Essays and preliminary Observations, very little is said in a good many words: and the Novel of Cintio, which this gentleman has translated, has been known to all the commentators since the time of Pope, and consulted by them. This author appears very little qualified to attain that profundity of observation, which he is evidently ambitious to display: nor does his tract contain much that can interest the curiosity, or inform the judgment.

ART. 63. *Minutes of the Proceedings, at a Court Martial, assembled for the Trial of Anthony James Pye Molloy, Esq. Captain of his Majesty's Ship, Caesar, as taken by M. Greetham, Jun. Esq. Officiating Judge Advocate. Published by Permission of the Right Honourable Lords Commissioners of the Admiralty.* 8vo. 184 pp. 3s. Debrett. 1795.

The circumstances which led to this trial, and the sentence in which it terminated, are already sufficiently known to the public. Those who are anxious to investigate the merits of the question, will have an opportunity of obtaining that satisfaction from the present publication, which appears to have all the necessary recommendations of an accurate and authentic report.

ART. 64. *Notice sur la vie de Sieyes, Membre de la premiere Assemblée Nationale et de la Convention. Ecrite a Paris, en Messidor 2e Année de l'Ere Republicaine, (V. 1<sup>r</sup> Juin et Juillet 1794).* 8vo. pp. 100. 2s. 6d. Johnson. 1795.

ART. 65. *An Account of the Life of Sieyes, Member of the first National Assembly, and of the Convention; Written at Paris, in Messidor, the second Year of the Republican Era, (June and July 1794) translated from the French.* 8vo. pp. 108. 2s. 6d. Johnson. 1795.

It is perhaps hardly necessary to inform our readers, that the person, whose Memoirs are here published, though never pre-eminently conspicuous

conspicuous upon the scene, has ever been considered as one of the principal movers in all the incidents, which for the last three or four years have taken place in France. Master of great acuteness, and the profoundest dissimulation, he has contrived to secure the veneration of all the leaders of all the parties, which in quick and sanguinary succession have risen to and fallen from the apex of power. This account is understood to be written by himself, and of course the reader will find a laboured vindication of all the measures, which the voice of Fame has assigned to the Abbé's Agency, as well as an attempt to show that the whole tenor of his life has been directed by a manly and consistent patriotism. The book is like the man, subtle and plausible; but like him also is so far indecisive, that the Historian must wait for other testimonies, before he can be able to form a true estimate of his character.

**ART. 66.** *The Cambridge University Calendar, for the Year 1796. Containing a List of the present Members, the Livings in the Gift of each College, with their Incumbents; some useful Particulars concerning the Fellowships, Scholarships, &c. Professors, Officers, Prize-Men, &c. To be continued annually.* 12mo. 2s. 6d. Flower, Cambridge.

When we first heard of this publication, we thought the plan promised something useful and amusing, particularly to the members of the University: the examination of it has not entirely disappointed our expectation, though the writer has not been happy in his selection of materials, nor always accurate in his representations. His lists of the members of the respective societies are, several of them, incorrect. The writer promises to continue this publication annually; but the utility of such a measure is not very evident; and it is to be apprehended that he will be induced, for want of more interesting information, to deviate from the original idea of an University Calendar, and debase his book with the spleen of individuals, or the acrimony of parties. Indeed his first essay is not exempt from a charge of this nature. Some of his remarks upon Pembroke College are illiberal, and his assertions unfounded. The reader will find in the Errata, that the author is desirous of cancelling one unjust aspersions which he has cast upon that very respectable Society; and we should have been glad to see him acknowledge his error in a candid and conciliating manner.

**ART. 67.** *An Essay on Wines, especially on Port Wines, intended to instruct every Person to distinguish that which is pure, and to guard against the Frauds of Adulteration. Also to indicate where and how it may be useful or injurious in Health or Disease.* By John Wright, M. D. 8vo. 68 pp. 2s. Barker. 1795.

It has been long supposed, that more wine, under the name of Port, is consumed in this country, than can be made genuine in Portugal. This author, who resided some time in Oporto, confirms the suspicion, and exposes many of the arts practised by the dealers in sophisticating it, and then lays down some rules, by which persons of a cultivated taste may distinguish the genuine from that which is adulterated. Some observations are also added, on the construction of cellars, and the management

management of wines. But 'as this is a subject upon which Reviewers cannot be supposed to be competent judges, we must leave his readers to decide upon the value of his regulations, only adding, that the Dr. who deals in wine, assures them, that he has settled a correspondence with the most opulent and conscientious dealers in Portugal, and promises that no spurious or adulterated wine shall issue from his cave.

ART. 68. *Two Letters to the Right Honourable, Lord Loughborough, Lord High Chancellor of England, on the present Confinement of Richard Brothers, in a private Mad-House. By Nathaniel Brasscy Halbed, M. P.* 8vo. 11 pp. 4d. Riebau. 1795.

In these Letters we find the writer professing a firm belief in Brothers and his books, and warning the Lord Chancellor to beware the consequences of the predicted earthquake, *as a possible event!* They are dated May 1795. We hope that, in March 1796, Mr. H. no longer holds that belief.

ART. 69. *An Exposition of the Trinity; with a further Elucidation of the twelfth Chapter of Daniel; one Letter to the King, and two to Mr. Pitt, &c. By Richard Brothers.* 8vo. 40 pp. 1s. Riebau. 1795.

We believe ourselves authorized to assert positively, that the lunatic Brothers could not have any kind of hand in what is here attributed to him. Some deputy prophet takes the liberty of writing in his name.

ART. 70. *The Prophecies of Brothers confuted, from Divine Authority. By Mrs. Williams, of New Store-street, Bedford-Square.* 12mo. 58 pp. 2s. 6d. Hookham. 1795.

Here is prophet against prophet. Mrs. W. who lives by prophesying, and "whose disclosures" as she says, "have benefitted thousands of her sex," undertakes positively to deny the assertions of Brothers. Among other things, she foretells of France, "It will still be governed by a King, order reinstated, and religion and morality again assume their right." There is probability enough in this, if not much prophecy.

ART. 71. *Observations on the Causes of the present Discontents of the Merchants and other Inhabitants of the Island of Bombay, respectfully addressed to the Honourable Court of Directors and Board of Controul; with a few Remarks interesting to the Owners of Shipping employed by the Honourable Company.* 8vo. 40 pp. 1s. James. 1794.

This publication details a variety of particulars relative to the Marine and other Establishments of Bombay, in which the Island is stated to have been aggrieved. The greater part of these are of a nature little interesting to the public in general; they are however explained with much candour, and appear to merit the attention of those to whom they are particularly addressed.

**ART. 72.** *An Account of the Proceedings on a Charge of High Treason against Thomas Martin, Author of the following Works. An Enquiry into the State of the legal and judicial polity of Scotland. A Letter to the Earl of Lauderdale.* 8vo. 49 pp. 1s. Smith. 1795.

This pamphlet is addressed to Lord Kenyon, and contains a free Commentary upon the Proceedings of Government against the Author. This Commentary expresses a strong sense of injury, and a settled determination to investigate by legal process, the measures from which it proceeded. In such a state of the case therefore, the public opinion must necessarily remain suspended; till Mr. Martin shall have demonstrated, as he engages to do, in a judicial way, the allegations which his pamphlet contains.

**ART. 73.** *Quelques Notices pour l'Histoire et le Recit de mes Perils, depuis le 31 Mai, 1793; par Jean Baptiste Louvet, l'un des Représentans pros crits en 1793. A Paris: et a Londres, chez De Boffe, Gerrard-street.* 8vo. 307 pp. 6 Chelins.

**ART. 74.** *Narrative of the Dangers to which I have been exposed, since the 31st of May, 1793; with Historical Memorandums, by John Baptiste Louvet, one of the Representatives proscribed in 1793, now President of the National Convention.* 8vo. pp. 239. 3s. Johnson. 1795.

Louvet is one of those men, whom great activity, rather than extraordinary talents, and circumstances perhaps rather than merit, have elevated from an obscure to a conspicuous station, on the Theatre of the French Revolution. He was proscribed by Robespierre, and would, if found, have been guillotined. The reader is here presented with the narrative of his flight and escape, which is certainly entertaining enough. Louvet is known as an Author, by a very indelicate Romance, and by other publications, none of which however prove him possessed of those talents, which are indispensably essential to the legislation of a great nation.

**ART. 75.** *A Narrative of the Revolt and Insurrection of the French Inhabitants in the Island of Grenada, by an Eye-Witness.* Edinburgh. 8vo. pp. 168. 3s. Vernor and Hood. 1795.

This appears to be a candid account of transactions, in which the barbarity of some of the French Converts to Liberty appears, to the full, as active and formidable as it ever has in Paris itself, and more perhaps need not be said.



## FOREIGN CATALOGUE.

## GERMANY.

**ART. 76.** *Allgemeines Repertorium der Litteratur für die Jahre 1785 bis 1790. Erster Band, enthaltend des systematischen Verzeichnisses in und ausländischer Schriften Erste Hälfte, 1793. Zweyter Band, Zweyte Hälfte, 1794.—Universal Repertory of Literature for the Years 1785—90. First Volume containing the first Half of the Systematical Catalogue of domestic and foreign Publications, 1793. Second Volume, or second Half, 1794; to which a third Volume is likewise to be added. 4to. Jena.*

We have seldom met with so comprehensive a bibliographical work as the present; and, as it appears to have been compiled with the greatest care, it cannot fail, if it should be continued through a series of years, to contribute very essentially to the general advancement of literature in Europe. One of its principal merits consists likewise in the excellent classification, particularly in the subdivisions, which we think preferable, in many respects, to that of *d'Alembert*. The order observed here is the following: 1. The general History of Science; 2. Philology; 3. Theology; 4. Jurisprudence; 5. Medicine; 6. Philosophy; 7. Systems of Education and scholastic Discipline; 8. Politics; 9. The military Art; 10. Physics and Natural History; 11. The History of Trade and Commerce; 12. Mathematics; 13. Geography and History; 14. The fine Arts; 15. Literary History; and, lastly, 16. Miscellaneous Writings. The compilers have also, as far as it was practicable, pointed out the different literary journals, in which an account has been given of the several articles specified by them. The *third volume* will contain an alphabetical index, together with the preface to the whole work. To the first is prefixed a well-executed portrait of the celebrated *Kant*. *Götting. Anzeig.*

**ART. 77.** *Beyträge zur Ergänzung der deutschen Litteratur und Kunstgeschichte, herausgegeben von M. Joh. Fr. Köhler, Diacon zu Taucha bey Leipzig. Zweyter Theil.—Contributions towards the Improvement of German Literature and the History of the Arts, by J. F. Köhler, &c. Vol. II. 306 pp. in 1. 8vo. Leipzig, 1794.*

Most of these articles relate to the state of German literature only. Among those of a more generally interesting nature are: 1. On the merits

merits of *John Böschenstein*, as a restorer of Hebrew learning in Germany, interspersed with other notices respecting the study of the Hebrew language at that period. *Böschenstein* was the first person who gave public instructions in Hebrew at Wittenberg, in the year 1519. He was succeeded in the following year by *M. Adrianus Barthol. Scheräus* is still less known, of whose very scarce works, designed to facilitate the study of the Hebrew and German languages, some account is here given. 2. On the German orthography, according to ancient writers, and monuments of the middle age; containing some ingenious and useful remarks on the nature of orthography in general, and such as may be effectually applied to the improvement of it in other languages. *Ibid.*

ART. 78. *Ausgewählte Stücke aus den Dramatischen Dichtern der Römer, dem Plautus, Terenz, Seneca, und andern, zum öffentlichen Gebrauch der obern Klassen deutscher Gymnasien, von D. Ch. D. Koeler, Rektor des Gymnasii zu Detmold; Nebst einer Abhandlung über das Theaterwesen der Griechen und der Römer.—Select Passages from the Roman Dramatic Poets, Plautus, Terence, Seneca, and others, for the Use of the higher Classes in public Schools, by D. Ch. D. Köler, &c. together with a Dissertation on the Greek and Roman Theatres. Stendal. 1794. 638 pp. in l. 8vo.*

As, also, by the same author :

ART. 79. *Auszüge aus allen Lateinischen alten Dichtern, die gewöhnlichen und bekanten aufgenommen, für Gymnasien und Akademien, Erster Theil : welcher das beste und zweckmässigste aus der Dichtern der goldenen Zeit enthält.—Extracis from all the ancient Latin Poets, such only as are common and generally known being excepted, for the Use of Schools and Academics. Vol. I. Containing the best Passages from the Poets of, what is here called, the Golden Period. Halle, 1794. 184 pp. in l. 8vo. Besides a prologus galeatus of 44 pp.*

Though in scholastic instruction the teacher must generally confine himself to the leading and more approved classical writers, it being from these chiefly that the learner is to acquire a competent knowledge of grammatical accuracy, and of the beauties of style, it were, however, to be wished, for the sake of those who are desirous of acquainting themselves with the characters of those less commonly read, that good selections were made from them, by which, without being at the expence of purchasing the whole of books, the editions of which are comparatively few, the student might be furnished with an useful *Chrestomathia* of this kind. This, in effect, was the object of the two publications now before us, and we think them very well calculated to answer the purpose for which they were intended; at least, if the teacher is likewise provided with good editions of the books themselves, from which he may be enabled to draw the materials of his instruction. In the former of the articles here announced by us, to which alone we shall restrict ourselves, are contained : 1. Fragments from *Ennius*, which we are afraid that few school-masters themselves would be likely to understand, without the assistance of notes; 2. Pieces selected

Selected from *Plautus*, the *Captivi*, with passages from the other plays ; 3. From *Terence*, the *Heautontimorumenos*, the *Andrian*, with extracts from the rest ; all which *excerpta* from the comic writers, are here printed in the manner of prosaic compositions, without any division of them into verses ; 4. Parts selected from the Tragedies of *Seneca* ; to which is annexed, from p. 513, the Dissertation on the Theatrical Exhibitions of the Ancients, which comprises, within a narrow compass, every thing that can be said, with any degree of certainty, on this subject, of the difficulty of which Dr. K. appears to be sufficiently aware.

By the same learned author has also lately been published another work, entitled :

ART. 80. *Die Republik Athen. Etwas zur Parallel der alten und neuen Staatskunst. Skizzirt von Dr. Ch. D. Koeler—The Republic of Athens ; or, An Attempt at a Comparison between ancient and modern Politics. Sketched by Dr. Ch. D. Koeler. Berlin, 1794 114 pp. in l. 8vo.*

We have here a much more satisfactory account of the government of this republic, than what is to be found in any of the ordinary Compendia of the Greek Antiquities, or even in the works of *de Pauw* and *Barthelemi* themselves ; written too in a style which cannot fail recommending the author in the profession to which he belongs. It is certain that Statistics form the most important branch of the study of antiquities ; and it is, therefore, with them that it is now generally made to commence. To this essay is prefixed the topography of Athens, which, as well as the rest of the work, shows the author to possess no common share of philological erudition. *Ibid.*

ART. 81. *Lucius Annæus Seneca's physikalisch-Untersuchungen, aus dem Lateinischen übersetzt, und mit Anmerkungen versehen, von Fr. Ernst Ruhkopf, Doctor der Philosophie. Erster Theil.—The physical Researches of L. A. Seneca, translated from the Latin, and accompanied with Remarks, by F. E. Ruhkopf, &c. Vol. II. 299 pp. in 8vo. Leipzig, 1794.*

Norwithstanding the great advances which have unquestionably been made in these studies by the moderns, it cannot be doubted that an enquiry into the history of ancient physics, undertaken by a person duly qualified for it, would be useful, at least, in reminding us of, and ascertaining, as far as may be, the merits of our predecessors in this department of science. The present translation of the *Quæstiones Naturales* of *Seneca* is intended to pave the way to a further investigation of these matters, and we do not think that the author could, among all the physical remains of antiquity, have made a better choice. With an evident predilection for these pursuits, and other favourable circumstances, *Seneca* had studied not only the observations of former philosophers, but likewise nature herself ; had collected materials in his youth, from which, at a maturer age, he had endeavoured to draw the proper results ; to which, at any rate, he has imparted a certain degree of interest, by the peculiarly agreeable and attractive

tractive manner in which he has clothed his ideas. On this account, therefore, and independently of those further views to which Dr. R. looks forward, this must necessarily be an entertaining, as it is also an instructive work. The title promises a *second volume*, though the translation is completed in this which is now before us. In this will be contained the ancient History of Physics in general, which, whilst it will answer the purpose of a valuable commentary on Seneca, and be immediately connected with the Translation, may however be read without referring to it. Of this volume we are led to form great expectations, as the Translation itself sufficiently evinces both the anxiety of the author to present the public with an exact representation of his original, and also his intimate acquaintance with the subject. In the Translation Dr. R. has made use of the edition of Gronovius, collated with that of Gruter, and improved, in a variety of passages, by his own conjectural emendations. For the immediate illustration not only of the text, but likewise of the subject itself, are annexed short, but satisfactory notes. Among the author's conjectural alterations of the text, several appear to be, at least, very ingenious, such as I. C. where, in the place of *poma formosiora*, he proposes substituting *poma formâ majora*, &c. *Ibid.*

ART. 82. *Philologisch-pädagogische Magazin, unter Beforgung des Hrn. Prof. Wideburg in Helmstädt. Zwölfte (oder des Humanistischen Magazins fünfter) Band.—Philologico-pædagogical Magazine, published by Prof. Wideburg; Vol. second, or the fifth of the Humanistische Magazin. Helmstädt, 1794, 8vo.*

Of this new volume the most important pieces are, 1. Biographical and literary Notices of *Stephen Bergler*, by Mr. *Gurlitt*; 2. By the same, various Lectures in the Writings of *Sulpitius Severus*; 3. Observations on, and conjectural Emendations in, the Text of the Works of *Seneca*, by *I. Albert Fabricius*; as also a Comparison between the Heathen and Christian Systems of Morality; 4. The first Part of Observations on the *Trachinæ*, by Prof. *Höpfner*; 5. Conjectural Alterations of various Passages in *Livy*, by Mr. *Voss*; and, 6. Elogium, by Prof. *Wiedeburg*, of the late eminent Philologist *Wernsdorf*, to whose situation he has himself succeeded. The pædagogical Articles being local, and therefore not generally of an interesting nature, we think it unnecessary to specify. *Ibid.*

ART. 83. *Dissertationes Theologicæ et Philologicæ; scripsit D. Sam. Fr. Nathan. Morus, Theol. Profesi. in Acad. Lips. Volum. secundum; Leipzig, 1794. 1 Alphabet, in 8vo.*

The former volume of these dissertations was published in the year 1787. In the present one are comprised the following essays: 1. *De religiosis notitiis, cum rebus experientie obviis, et in facto positis, copulata*, dissertation I—V. 2;—2. *Illustr. loc. Evang. Joann. cap. XII. 36—50*;—3. *De homine submittente se Deo*, Diss. I.—III.—4 and 5. *Ad locum epi. Paulinæ, Ephe. IV. 11.—17*. Diss. I. and II. being the two last of his *Programmata*. The author does not dwell on the really obscure expression *us usque diaconas*, nor on the *αληθευσιν εν αγαπη*, but undertakes

undertakes to explain more particularly the κατεργασμον τῶν ἁγίων and the description of it in v. 13. The words ἐνότης τῆς πίστεως, he chooses to render *paritatem*, instead of *unitatem*, &c. maintaining, in contradiction to other expositors, that we are to understand by them, that *all Christians*, one as well as another, will, each in his respective manner, make progressive advances in the extension of their knowledge, and the degree of conviction resulting from it. In conformity to the explanation given of it by most other commentators, he believes that by ἡλικία τοῦ πληρωματος τοῦ χριστοῦ is meant the same as by ἡλικία πεπληρωμένη, (*expleta s. iusta ætas*) and that χριστοῦ is added only to show, that the expression is to be taken allegorically. But he enlarges more especially on the words κυβερνᾷ τ. ἀνθρώπων, to which he assigns the sense of *inconstantia et mobilitas*, or of *fluctuans disciplina*;—6. On Ephes. I. 15, to the end of c. II.—7. *Describitur testimonium Dei Patris de Filio suo, ad Jo. V, 31—47.* Son of God must be understood of him who is alone properly and emphatically so called, namely the Messiah; σωζειν, v. 34, is equivalent to the word κερδαίνειν employed in other passages of the N. T. *lucrars aliquem*, to bring him over to a more just way of thinking; the works of our Saviour (εργα) to which he appeals, Dr. M. conceives to be here, as also in c. XIV. 10, 13, and throughout the whole of St. John's Gospel, not so much the miracles performed by him, as the business with which he was charged by God, his doctrine and his death, and that the testimony of his father concerning him, can be no other than the prophecies in the O. T. respecting him, as appears likewise from v. 39;—8. *Diss. de cognatione historie et eloquentiæ cum poësi*;—9. *Diss. de commendatione veri subtilitatis accessione.*  
*Jena A L Z.*

**ART. 84.** *Adumbratio quæstionis de carminum Theocriteorum ad genera sua revocatorum indole ac virtutibus. Auctore Henr. Carolo Abr. Eichstædt. Leipzig, 1794. 4to.*

It has already been observed by other writers, and particularly by *Manfo*, in his additions to *Sulzer's Theories*, part I. p. 89. that it might be useful to reduce the several poetical compositions ascribed to *Theocritus*, all of which, at present, bear the general unmeaning name of *Idyllia*, under distinct heads, in order that we might be the better enabled to account for the different, and, in some instances, apparently contradictory judgments, which have been formed of their comparative merit. Mr. E. has, therefore, in this ingenious and well-written tract, presented the public with such a classification of them, drawn from the three leading species of poetry, the lyric, the descriptive, and the dramatic. Under the first of these divisions is ranged the *strenus* of *Daphnis* I. III. VIII. IX. To the second belongs the VII. *Idyllium*. The characteristic features of these two species are here described, with the difference observable in each of them in the sentiments, language, and versification, when compared with the compositions appertaining to the third class. In the *second Part* of this dissertation, Mr. E. endeavours to clear up some doubts relative to what was by the Greeks called *Mimic Poetry*, which seem, however, still to want further elucidation. Of the pieces attributed to *Theocritus*, the II. XIV.

XIV. XV. and, perhaps, the XXI. are of that kind. He then proceeds to discuss the opinion of those who maintain that such mimic poems were intended for representation. Among the compositions of *Theocritus*, those of a *mixt kind* may be said to form a distinct class, which, from their nature, have no discriminating character; indeed it has not yet been perfectly ascertained which of these poems really belong to *Theocritus*. With a view, in some degree, to determine this point, we have here an excellent critique on the XXIV. and XXV. Idyllia. Of the latter of these, Mr. E. does not believe *Theocritus* to have been the author, but supports, with new arguments, the conjecture of Prof. Beck, that it may probably have been written by some Alexandrine rhapsodist. We are happy to find that our author is actually employed in preparing a new edition of *Theocritus*. *Ibid.*

ART. 85. *Bibliothek der ältern Litteratur. Oder historische Aufzüge, Uebersetzungen, Anekdoten und Charaktere. Aus verschiedenen theils kostbaren, theils seltenern Werken für die Liebhaber einer ernsthaften und nützlichen Litteratur. Gesammelt von Friedrich Pächtermünze. Erstes St.—Library of ancient Literature, consisting of historical Extracts, Translations, Anecdotes, and Characters, selected from expensive and scarce Books. By F. Pächtermünze; Part I. Zurich, 264 pp. in 8vo.*

The compiler, who has access to a considerable library, conceived that he should render a service to his countrymen, by presenting them with extracts from such publications as are described in the title; particularly from those which relate to History and the Belles-Letters. Among the principal of those contained in this volume, are some historical notices respecting the *Orlando innamorato*; but from which no idea can be formed of the nature of the poem itself. We must likewise beg leave to observe, that the dedication, the preface, and the *Elogia*, are not, in general, reckoned among the interesting parts of a book. *Ibid.*

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## ACKNOWLEDGMENTS TO CORRESPONDENTS.

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We have no reluctance in acknowledging, in justice to the late *Mr. Falconer*, of Chester, that we had been misinformed in some particulars respecting that accomplished scholar. This we say on the authority of his brother, *Mr. W. Falconer*, who informs us by letter that, instead of being remarkable for indolence, “he was always a very early riser; seldom later than seven in the morning, and often at five. His permanent indisposition, which lasted thirty-two years, often induced him to read in a kneeling posture, and placing the book on a chair, or a bed, if in his bed-chamber. But this was not the effect of indolence, but solely for the purpose of procuring a temporary respite from internal uneasiness, from which he  
was

was never free." Instead of not riding, Mr. W. F. assures us that he rode constantly, till within a short period of his death, and even took many considerable journies on horseback. Mr. W. F. will doubtless be satisfied by this acknowledgement. We entertain the highest respect for the memory of his brother, and inserted the anecdotes in question, not with a view of detracting from his character, but from a desire of preserving any authentic particulars respecting a person of so much eminence.

We shall not insert *Doctor Fothergill's* letter. We deny the justice of his claims, and smile at the confidence with which he urges them. If we take up the consideration of his book again, it will be to prove (which we could with ease) that our first account erred only in being greatly too favourable. Unprejudiced judges thought it the production of some very partial friend.

We are desired by *Dr. Dupré*, of Berkhamstead-school, to say, that the errors in the Latin compositions which he published, had been corrected in the margin of the MS. but were omitted in the printing, which he could not personally superintend. The Dr. will not wonder that the multiplicity of our occupations prevented us from sending a private answer to his letter.

Remarks on a *Suffolk Freeholder's* "second Letter to Mr. Sheridan," will appear in our next Review.

At the desire of Mr. *D'Israeli* we insert the following statement, for the accuracy of which he must be responsible, as the publication referred to has not yet fallen under our examination.

"The editor of *Curiosities of Literature* thinks it incumbent on him to observe, that a book entitled, "A Dictionary of Literary Conversation," is a mere republication of some articles of his work, with a very few additional ones. It is one thing to collect materials from the vast body of literature, to form literary speculations; and it is another, to transcribe from *one writer*, and appropriate to ourselves the merit of the labour: the one is the production of years and the other of a morning."

*Clericus Wellensis* desires us to say, that he thankfully accepts the obliging offer of our correspondent, who signed himself a *Grateful Reader*, and that he will take the liberty of sending to Messrs. Rivington for the books soon after the publication of this Review: to which place he will also return them, after employing them for a work which he has in contemplation.

The communications of *Asiaticus*, will be noticed in our next.



An *Under-Graduate of Cambridge* informs us, that he has altered the plan of his work on the History of Religions, and deferred its publication; and we recommend to him very seriously to consider his matter, before he attempts to lay before the public a compilation of such importance.

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## LITERARY INTELLIGENCE.

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A *topographical History of Worcestershire*, by Mr. Green, is in great forwardness.

A Translation of *Le Grand's Fabliaux* is in the press, to which a dissertation on the literature of the thirteenth and fourteenth centuries is prefixed.

*Sir Brook Boothby* is about to render an elegant tribute to the memory of his daughter, which is to be entitled "Sorrows to Penelope." It will be adorned with very fine engravings.

*Mr. Wilkes* has completed a translation of *Anacreon*, which he intends to print, with an accurate text of the original.

*Mr. Bulmer*, in the ensuing month, will publish *Somerville's Chase*, with engravings on wood by Bewick.

A translation into English verse, of select parts from *Lucretius*, will shortly be published by the Reverend *John Gaunt*, of *Clare-Hall, Cambridge*.

A new Chronological Chart of Ancient History, sacred and profane, has been drawn up by the Abbé *Bertin*, late Principal of the College of Abbeville, and will appear in the course of the ensuing month.

A work, comprehending the survey, extent, and valuation of all the ecclesiastical property in the Diocese of Chichester, is proposed to be published by Mr. *G. Vanderzee*, from the most authentic documents and records; which, if suitably encouraged, will afterwards be extended to the other Dioceses. The present account will make one handsome volume in quarto.

The skill of *Bodoni* at *Parma*, is now exercised in printing some of our popular English writers, in his most beautiful manner.

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## ERRATUM.

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In part of the impression, the price of *Donovan's British Birds*, Vol. I. and II. is printed 2l. 8s. instead of 3l.

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THE  
BRITISH CRITIC,

For APRIL, 1796.

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An Author! 'tis a venerable name;  
How few deserve it, and how many claim!

YOUNG.

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ART. I. *The History of France, from the Accession of Henry the Third to the Death of Louis the Fourteenth. Preceded by a View of the civil, military, and political State of Europe, between the middle and the close of the sixteenth Century. By Nathaniel William Wraxall. Three Volumes. 4to. 3l. 3s. Cadell and Davies. 1795.*

IT cannot be expected that the general history of a country, however copious and accurate, can convey a sufficient knowledge of the events of particular periods, to satisfy the laudable curiosity of students, who are anxious to trace the disposition and character of a people, as they present themselves to view on great occasions. Hence it becomes important, that such parts of history as are pregnant with lessons of public utility, by pointing out advantages to be embraced, or evils to be avoided, in order to increase the general stock of national happiness, should be minutely delineated; so that not a single point which may tend to forward the great end of all historical

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studies,

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studies, may escape the notice of the moralist, the politician or the statesman.

This is a truth which has been so strongly impressed on the minds of the French writers, that there is scarcely a single reign of any importance, from the commencement of the Carolingian dynasty to the final deposition of the Capetian race, which has not had its separate historian. Few, however, of these distinct works have been deemed worthy of translation; and it must be confessed, that the public are greatly indebted to the author of the present history, for tracing, with a masterly hand, the interesting occurrences of one of the most important periods of the French monarchy. For, though the leading transactions of the reigns of the third and fourth Henry were detailed with precision in the "*General History of France*," by Mr. Gifford, which we had formerly occasion to notice\*, the very nature of that work precluded the possibility of entering into every minute circumstance, however conducive to general information a detail of them might have appeared to the author.

In imitation of the elegant and learned historian of the Reign of the Emperor, Charles the Fifth, Mr. Wraxall has devoted his first volume to a cursory view of the state of Europe previously to that period at which his own history opens. Though it cannot be supposed that such "a brief abstract" can be either instructive or satisfactory to readers who have a general knowledge of history, still it is attended with the desirable advantage of preventing frequent digressions from the main narrative. This volume is divided into nineteen books, which contain, successively, an account of the state of England, Scotland, Spain, Portugal, Italy, Venice, Muscovy, the Patrimony of the Church, Naples, Genoa, Ferrara, Switzerland, the House of Austria, the German Empire, Denmark, Sweden, Russia, Poland, and the Ottoman Empire.

We are surprised to find that so intelligent a writer as Mr. Wraxall has adopted, in his account of the relative conduct of the rival queens, Elizabeth and Mary, those errors and misrepresentations which were originally fabricated by interested malevolence, and afterwards propagated by illiberal prejudice and party-spirit. We are told that "the crimes" of Mary "challenge our detestation," that "her enormities stain and degrade her character." P. 13. Has Mr. Wraxall never perused Mr. Tytler's able and elegant investigation of that subject; or the spirited defence of Mary, by Dr. Stuart; or the more laborious and profound vindication of her conduct by Mr. Whitaker? or, reading them, has he preferred the profligate falsehoods of Buchanan, and

the pitiful perversions of Robertson? If such a preference were given, the motives on which it was founded should certainly have been assigned, as the writers who have stood forward in support of Mary's innocence and virtue, are most assuredly entitled to every degree of attention and respect that can be due to liberal candour and superior talents. To repeat, therefore, a tale which has been so ably confuted; without advancing a single reason in support of it, is to betray an inattention to the first duties of an historian, the advancement of truth and the detection of error.

With greater accuracy and judgment Mr. W. thus describes "the Genius of the Reformation" in Scotland.

"Another event, peculiar to Scotland, and capable, even alone, of shaking the basis on which Monarchy itself rests, had recently taken place. The reformation, in 1560, had been conducted upon principles widely different from those which actuated the English kings, who subverted the Catholic faith and establishments. Edward the Sixth and Elizabeth, while they corrected the abuses, retained many of the ceremonies and forms of the Romish Church; and, far from destroying the ecclesiastical polity or dignities, they admitted neither change nor innovation in that essential point. But the ardent and Republican spirit of the Scotch reformers was not to be repressed by the sanctity of usages, however venerable or judicious. After having rendered their doctrines triumphant, and seized on the lands of the clergy, they could not be satisfied without destroying the hierarchy itself. The Democratic Constitution, introduced by Calvin at Geneva, was imitated in Scotland; and, by the substitution of deacons or presbyters, in the place of bishops, the crown was, in a great measure, deprived of one of its most essential supports." P. 45.

There is nothing in the general review of the state of the Spanish Monarchy, under that detestable tyrant, the Second Philip, which calls for particular notice. The abstract is given with a strict attention to facts, and the brief observations which occasionally occur, are such as are naturally suggested by the events to which they relate, to the mind of a man of judgment and reflection.

The following apposite remarks are applied to a well-known occurrence: towards the conclusion of the fourteenth century, during the reign of John the Second, King of Portugal, immediately after the discoveries made by Columbus in the new world.

"In consequence of his success, it became, however, indispensable, to fix some limits to the respective pretensions, and dominions of the Sovereigns of Spain and Portugal, which, it was now for the first time foreseen, might interfere with each other; this necessity gave rise to one of the most curious facts in the history of mankind. The

Popes, from whom, as the Vicars of Christ, all delegations of authority were then supposed to derive their only legitimate right, prescribed boundaries to the two monarchs, by drawing an imaginary line from north to south, at the distance of an hundred leagues to the west of the Islands of the Azores, situated in the Atlantic Ocean. All the lands to the east of this supposed limit, denominated "the Line of Marcation," were to belong to Portugal; those west of it to Spain. New disputes afterwards arose upon the interpretation of the treaty, which resulted from the ignorance common to both nations, respecting the figure and formation of the globe; nor had the successors of St. Peter, who thus divided the planet of the earth in equal portions, any philosophical knowledge or comprehension of the extent and nature of their own donation. They were far from conceiving, or imagining, that the navigators of the two countries, in prosecuting their respective discoveries, must infallibly meet, and give rise to, the necessity for a new limit, called "the Line of Demarcation." It must be owned, that among all the extraordinary pretensions, arrogated by the Roman Pontiffs, and acquiesced in by the princes or nations of Europe, none conveys a higher idea of the plenitude of their apostolic power, than the act of conferring, by their sole decree, so vast a portion of the earth." P. 116.

The revolutions of the little Republic of Florence, which excited so much of the general attention of the larger states, during the middle ages, are ably delineated by Mr. Waxall, who pays a just tribute of applause to the virtuous Princes of the House of Medicis. Of the founder of that illustrious House, and his immediate successor, he thus speaks :

"From the bosom of commerce sprung the illustrious family of Medicis, which, in celebrity, has eclipsed those of almost all the sovereigns of Europe. John de Medicis, whose influence and ascendancy in the councils of the commonwealth, arose not more from his vast possessions, than from his virtue and beneficence, was the first banker and merchant of Italy. Cardinal Colonna, after his elevation to the Chair of St. Peter, by the name of Martin the Fifth, when reduced to apply to him for pecuniary assistance, scrupled not to pledge to him the pontifical crown; and afterwards created him Duke of Monteverdi. At his death, notwithstanding the immense treasures which he bequeathed to his family, yet so boundless had been his largesses and donations to the necessitous among his fellow-citizens, that he was attended to the grave by a prodigious concourse of his weeping countrymen, and honoured with the title of "Father of the Poor." Cosmo, his eldest son, succeeded to his virtues, and far excelled him in strength of genius, power, and reputation. Banished from Florence by a triumphant faction, he was recalled only to enjoy an augmented degree of public confidence. Without the name, or odious appellation, of prince, he became the real chief and head of the Republic, as Pericles had been of Athens. His influence, always exerted to produce the most beneficial and laudable effects, attained a solidity and strength, which no despotism could have conferred. Constantly

Constantly engaged in commerce, he employed and enriched a multitude of persons, who, in return, sustained his *own* greatness. Modest and simple in his exterior, he mixed among the citizens as an individual, and avoided all demonstrations of unnecessary pomp or splendor. His vessels traded to every port; and his factors at Constantinople, Cairo, and along the coasts of the Lesser Asia, enjoyed the most distinguished consideration. The Sultans of Egypt, the Emirs of Babylon, and the Turkish Emperors, were all connected with him by commercial ties. The Palæologi, in whose family expired the empire of Constantinople, sold him the jewels and splendid furniture of the imperial palaces, during the state of depression to which they were reduced, previous to their final destruction by Mahomet the Second. But Cosmo derived a higher claim to the admiration of his contemporaries and of posterity, than commerce or riches could confer, by his princely protection of letters; and this part of his character has eminently conducted to the fame which he enjoys in history. The memorable æra, distinguished by the name of "the Age of the Medicis," commenced with Cosmo, and forms an epoch in the annals of literature. His house was the asylum of genius and talents, from every part of Italy and Greece. The most precious manuscripts, preserved by his care from the barbarous rage of the Turks, and purchased by his order, were transmitted to future times. Numbers of learned men, driven by the Turkish Sultans to take refuge in Florence and other Italian states, received from his bounty a liberal provision, and repaid him by their grateful eulogiums. More fortunate in the close of life than Pericles, Cosmo, after having presided during thirty years over the Republic, and having embellished the capital by monuments of utility and magnificence, expired in a very advanced age, and free from the infirmities with which it is usually accompanied. His memory was inexpressibly dear to his countrymen, who inscribed, by a public decree, on his tomb, the glorious title of "Father of his country." P. 221.

In the excess of his zeal against the encroachments of the Papal power, as evinced in the edict of Paul the Fourth, issued in 1559. for the suppression of all publications that were not previously sanctioned by the approbation of the Holy See, Mr. W. mentions, as one of the *evil* effects of that edict, that the Decamerone of Boccaccio "was among the number of suppressed productions;" p. 289. Now, though we are willing to allow that this book is "so much admired for the elegance of its diction, and the variety of entertainment contained in it," we cannot but say, that the extreme licentiousness of Boccaccio's pen, displayed in many of the very obscene stories of his Decamerone, justified the interposition of the Pontiff; and that Mr. W., therefore, has not, in our opinion, adduced a fortunate instance in support of his position, to which, in its general application, we certainly assent.

With an extract, on the origin of the funding system, we shall conclude our account of this interesting volume.

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“ The system and practice of funding, unknown to the nations of antiquity, and by which a fictitious circulation is produced, owes its first creation to the Genoese. As early as the year 1407, near three centuries before similar national establishments were formed in France and England, arose the celebrated “ Society or Bank of St. George,” at Genoa. It is an object of the most liberal curiosity, to trace the outlines of its origin and progress, not only as it was, in some degree, the model of all those which have successively arisen in Europe; but, as it powerfully evinces the extensive commerce and credit of the Republic, at that early period, and when these advantages were exclusively confined to the Italian States. At the beginning of the fifteenth century the Genoese, from the expence attending their wars, and from other causes, having contracted a considerable public debt, mortgaged the revenues to the persons who had thus advanced money to the state. In 1407 the individuals were formed into a corporate body, and eight administrators, or directors, were appointed to regulate its concerns. The creditors themselves chose these; who were not only declared independent of the government, but possessed a power of determining finally all matters relative to their constituents. The Doge and the Supreme Council of State, when they entered on the administration, took an oath never to interfere with, nor violate the privileges of, the bank. It became necessary, in 1444, to add eight new directors, who constituted a separate and distinct board from those originally appointed; and a council was afterwards added, composed of one hundred proprietors, vested with unlimited powers.

“ The fluctuations in the value of the stock appear to have been very considerable, and to have always borne an exact proportion to the prosperity or misfortunes of the Commonwealth. In the first year after the institution of the bank, the troubles, which were excited by the Guelf and Ghibelline factions, greatly reduced its value; but, on the election of a Doge, acceptable to both parties, in 1415, and the restoration of a temporary calm, the stock, or shares, rose forty-four *per cent.* Previous to the capture of Constantinople, by Mahomet the Second, the Republic resigned to the bank the Island of Corsica, as a security for their property; and when, in the year 1453, that conqueror made himself master of Pera, the shock given to their commerce and credit was so great, as to induce them to make over to the body of creditors, the city of Caffa, and every other colony or possession in the Black Sea. The calamities, foreign and domestic, were such at this period, that the shares fell sixty-seven *per cent.* before the year 1464. But, when Francis Sforza, Duke of Milan, became Sovereign of Genoa, the wisdom and vigour of his government soon revived its credit. Such was the confidence excited by these qualities, that the Bank of St. George voluntarily resigned to him, in 1465, the Sovereignty of Corsica; he, notwithstanding, declined its acceptance, and immediately restored it to that body.

Under his son, Galeazzo, Caffa was lost, the Genoese commerce suffered severe depredations, and the state was again rent by civil war and commotion: but, in 1488, Louis Sforza having made himself master of the Republic, credit revived under his administration, and the shares in the bank rose proportionally in value. It is matter of equal



equal admiration and attention, that, during all the revolutions, conspiracies and political convulsions, with which Genoa was affected, no prince ever attempted to violate the privileges enjoyed by the bank, or to invade the public credit, inseparably connected with that institution. In 1508, when Louis the Twelfth, King of France, entered Genoa as a conqueror, caused the records and archives of the commonwealth to be burnt, and constructed a citadel at the expence of the vanquished citizens; he caused a solemn declaration to be registered, importing, that the society of St. George should remain in the possession of all its antient rights and prerogatives. To this inviolability was owing its permanent credit, which, though continually shaken, as constantly revived.

“ After the middle of the fifteenth century, some of the most essential and important functions of the sovereign power were devolved on, and executed by, the bank; nor is it easy, in many cases to discriminate its acts and authority, from those of the state itself. In 1484 that Society received the city of Sarzana in deposit, and immediately sent a garrison thither. When Corsica rebelled, in 1497, they dispatched forces to reduce the island to subjection, and named the general, to whom the expedition was entrusted. At the peace of Cateau, in 1559, Henry the Second, King of France, restored his Corsican conquests, not to the Republic, but to the Society of St. George. In like manner, when the insurrection began anew in that island, in 1563, the same Company prosecuted the war to its conclusion; and the oath of submission, taken by the rebel chiefs, when they laid down their arms and returned to their allegiance, in 1568, was tendered by, and received in the name of the bank. It continued long afterwards in the enjoyment and possession of all these powers.

“ To increase the singularity of the institution, its administration was as permanent and unchangeable as that of the Republic was agitated, mutable, and fluctuating. No alterations ever took place in its mode of regulation and government. Two sovereign and independent powers were seen, within the walls of the same city, without their producing any sort of discord or shock. It has, however, been matter of enquiry and discussion, whether, notwithstanding the advantages which Genoa derived from so vast a source of public credit, the establishment did not accelerate the decline of the state. This question is one, which, depending upon principles of finance, it is difficult to resolve; but, the facility which the bank lent to many operations of commerce, and the security which it held out to those who had vested in it their property, unquestionably tended to give a consideration to the Republic, after the loss of her colonies and diminution of her trade. The present digression will not, perhaps, appear long or uninteresting, when it is considered that almost all the nations of Europe have since imitated the model exhibited to them by the Genoese; and that the grandeur of these states is inseparably connected with the maintenance of an artificial circulation, and of the faith pledged to the public creditors.” P. 322.

*(To be continued.)*

ART. II. *Observations on the Mechanism of the Horse's Foot; its natural Spring explained, and a Mode of shoeing recommended, by which the Foot is defended from external Injury, with the least Impediment to its Spring. Illustrated by Copper-Plates. By Strickland Freeman, Esq. 4to. 110 pp. with 32 Plates. 1l. 1s. plain, 2l. 2s. coloured. Edwards. 1796.*

**W**HEN men, who have raised themselves by a particular profession, publish the result of their labours, their works may be considered as tributes of gratitude to the public, for the support and protection offered to the author. All such performances the public have a right to examine with rigour, and to judge whether they are deserving of their acceptance. But when men of independent fortune, bred to no pursuit, engage in enquiries which tend to the promotion of science, and prosecute them with success; when they add their knowledge thus acquired to the public stock, they lay the public under an obligation, and the present thus made is perhaps entitled to be examined with a greater degree of indulgence.

Under the latter circumstances the work before us appears; and when we see a gentleman incited by so great a degree of enthusiasm for the pursuit in which he had engaged, as to employ himself in the most unpleasant parts of anatomical investigation; and, in addition to his own personal labours, having drawings and engravings made by the first artists, at a considerable expence, in order to illustrate his observations, he may be justly said to deserve well of the followers of the veterinarian art, which he has endeavoured thus to improve.

The paper and type made use of in this work, are such as we have had occasion frequently to praise for their beauty, and, in some instances, to condemn for their misapplication; but it is in works of this kind that they may properly be employed. The engravings, in point of accuracy and execution, as well as in giving the clearest and most distinct notions of the parts represented, are equal to any thing we have seen, and, upon this subject, will probably never be excelled.

The object of the work is to explain the mechanism of the horse's foot, to show the play and motion there is between the different parts, when in a natural state, out of which arises what is termed the spring, by which the motions of the horse are rendered easy to the animal itself, and pleasant to the rider.

“ The nail of the human body is made as the hoof is—soft and white at the root, and harder and thicker as it proceeds further. It is hardest in the middle, and softer and thinner on the sides; in consequence

quence of which, any exertion may be best carried on by a given elasticity, quite to the middle of the nail. The hoof of the fore-foot of a horse is of the same construction; which produces an elasticity continued from the quarters to the point of the toe. That point is the fulcrum of the spring when most violently exerted, as when a horse is galloping in full speed, or when drawing the greatest weight. The toe of the fore-foot is naturally therefore the hardest part; that it may be best enabled to resist the violent concussions to which it is continually subject, from encountering hard and uneven substances. The sides of the wall are thinner towards the heels, to give room for the free motion of the flexor tendon, when that part of it which unites itself to the foot-bone is forced downwards, by the violent pressure of the toe against the ground; at which time the flexor tendon of the foot-bone is pressed down by the coronary bone and nut bone. The nut bone is interposed between the flexor tendon and the other bones, to remove the insertion of the tendon further from the centre of motion, having a polished surface both towards the bones and towards the tendon. When the hoof is in such a state as not to impede the action of the tendon upon the bones, it is the easy play of these parts which produces that spring to the foot, so necessary to the exertions of the horse, and to the entertainment of the rider, when the horse is required "*aut molles glomerare gradus, aut flectere gyros.*" P. 3.

There are several judicious observations on the modes of preserving the hoof, and on the treatment of its diseases.

"In respect to hoof-bound horses, I have frequently found that the wall on the inside of the foot is by no means so strong as that on the outside. The pressure on the inner side is also in general the greatest, as appears from the more rapid wear of the inner side of each shoe. Where horses have the wall on the outside very strong by nature, the inside quarter yields the most to the pressure, which occasions the foot to have a tendency to turn out. To remedy this, I have usually cut the bottom of the outside wall more than the other, and rasped the outside quarter only, and have, in general, found this to be the best method.

"I was however completely foiled in one instance, which was the only time I have been tempted to try a different kind of shoe from that which I shall here recommend: having generally found that shoes made in any particular way, for the sake of favouring this weak part, have been of little or no avail. The instance in which I was disappointed is, that of a horse kept entirely for the riding-house, and which is consequently almost daily under my own inspection. This horse has very strong feet, one of which was smaller than the other, with the toe turning out, and the frog almost wasted. The bars of this foot, before he was last turned out, were scarcely visible, but upon examining them after he had been out about three months, they were found to have increased surprisingly. Notwithstanding this, they were not strong enough to counteract the pressure of the quarters, and the foot itself appeared to be rather decreased, which is contrary to what is usual, for after having been turned out for a certain time, they in general become larger. So particular a case led me to turn my mind to a particular

a particular method of cure. This I should hardly have found out, if chance had not at that time put into my hands Lieutenant Moor's narrative of Captain Little's detachment. In page 93 of this book is the following passage: "The bigotry with which all sects of Hindoos adhere to their own customs, is well known: still, when these customs are strikingly injudicious, and totally abstracted from religious prejudices, perseverance degenerates into obstinacy, and simplicity into ignorance. So it is with the Mahrattas, in abiding by their present practice of cutting the hoof and shoeing horses, they cut away the hinder part of the hoof in such a manner, that the pastern almost touches the ground, and the frog is suffered to grow so, that the hoof is nearly a circle, in which form the shoes are made, the hinder parts almost touching, and so thin, that a person of ordinary strength can easily twist them. Instead of making the back part of the shoe the thickest, they hammer it quite thin, making the fore part thickest, and the shoe, gradually becoming thinner, ends in an edge."

"This mode of shoeing, in a country where—from the nature of the climate—the horse's feet are probably very strong, did not strike me to be quite so injudicious as the author above-mentioned represents it. I determined, therefore, to try on this particular horse a shoe, in some respects similar to those above described, that I might see whether it would alter the shape of his foot: since it is said to make "the frog grow so, that the hoof is nearly a circle," which was the very effect that, in this case, I wished to produce. I therefore ordered my smith to make a shoe at my own forge, in the form I generally use, (which will be hereafter described) with the following exceptions: the web of it was almost to cover the sole, room being given to admit a picker; and, as it proceeded to the heels, the web on each side was to be continued as far as the cleft which separates the bars from the frog. He was to make the "fore part the thickest, and to hammer it so thin at the heels, as for it to "end in an edge," by which "a person of ordinary strength could easily twist it." P. 56.

Mr. Freeman consequently tried the experiment, which he minutely relates, and found it answer to the utmost extent. The last part of the work considers the best mode of shoeing, so as to defend the foot, without interfering with the motions of its different parts, on which the spring depends. The particular mode recommended is as follows:

"A shoe for a good footed horse cannot be made too flat, it should be rather narrower at the heels than at the toe, and of sufficient substance, in proportion to its size, to prevent the iron from bending. A fuller is perhaps of service to protect the heads of the nails, and should be made nearer or further off from the edges of the shoe, in proportion to the thickness of the wall, but it has its disadvantages. For where the fuller must be very near the edge, as in the case of a thin-footed horse, it contributes to wear out the shoe more rapidly at the toe. It may also, as the Earl of Pembroke observes, "cause a partial yielding."

"When a groove is made round the edges of a shoe, an even purchase of the wall must be taken throughout, whereas, in a bad foot, a greater

greater hold might have been taken on some parts of the wall to save the others.

“ Smiths, in general, are apt not to put the fuller *coarse* enough, in order, as they say, to make their work look neater. The nearer the fuller is put to the edges of the shoe, the higher the nails are obliged to be driven, to take their hold, and consequently the more liable they are to injure the foot. If the fuller be put more *coarsely* (that is, not so near the outward edges of the shoe) the nails must be driven more slanting, and not so high, they consequently take more hold of that part of the hoof where the crust is the thickest, and are not so liable to fall out. No nation, I believe, except the English, and those who imitate the English, make a fuller to the shoe: but instead of making the holes upon an even line, they put them more or less on the outside of the shoe for a bad-footed horse, in proportion to the hold they can venture to take. This they call *percer gras, ou percer maigre*. These holes should be made at twice, first by punching (or, as the smiths term it, counter-sinking) a large hole, not quite through, for the head of the nail to lodge in, and then by piercing a smaller hole with a different instrument, for the rest of the nail to go through. The heads of the nails will, by this method, be better protected, and kept in much stronger than when a fuller is made for them.” P. 90.

The mode of shoeing here recommended, is such as is fitted for horses that carry light weights, and are not hard worked, which is the case with hunters, horses kept in the riding-house, and those used for pleasure. The principle laid down is also to be kept in view, when shoes are made for horses used in more severe employments, but when applied to them, considerable deviations will be necessary for the defence of the hoof.

We cannot allow ourselves to go more at large into an article of this nature, judicious as we may think the execution of it; but recommend it to the perusal of those gentlemen who are desirous of gaining information, which to many persons is important, respecting the mechanism and management of horses feet.

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ART. III. *A Dissertation upon the Philosophy of Light, Heat, and Fire, in seven Parts.* By James Hutton, M. D. and F. R. S. E. 8vo. 326 pp. 6s. Cadell and Davies. 1794.

THE publication now before us forms a kind of supplement to two great philosophical works by the same author, the first of which was published in 1792, and entitled “*Dissertations on different Subjects of Natural Philosophy* ;” the other was noticed in the third and fourth numbers of our sixth volume,

lume, and was called “an Investigation of the Principles of Knowledge,” &c. in three volumes 4to. As the great extent of the latter work prevented us from following the author’s steps completely through it, we contented ourselves with showing, by some examples, how ill-founded, and sometimes contrary to sound logic, those positions were which he advanced as principles; and, on the whole, concluded our account by warning our readers against the sophistry of a theory, which promised only “to give them Deism for their religion, and scepticism for their philosophy.” Severe as this opinion may appear, we have found no reason to relinquish it, and shall take the occasion of the present work, so intimately connected with the former, to explain more fully its foundations.

One of the agents in the metaphysico-physical machine into which Dr. Hutton would transform the universe, is the solar substance, or the matter of Light in general, to which he attributes absolute *levity*, making it a principle opposed to *gravity*. For this purpose it is, that his two great works are filled with perpetual discussions on the abstract ideas of *extension, magnitude, form, motion, inertia, hardness, expansion*, and the like; on which subjects he attacks all received ideas, without substituting one on which the mind can rest. Thus it is that he leaves those readers in total scepticism, whose knowledge is but superficial, or who depend on him for information. It is on the phænomena of *light, heat, and combustion*, that Dr. H. endeavours to found the whole fabric of his metaphysics. On which subject we must here caution our readers, that it is only the latter of these which the Dr. calls *fire*: that is, what the philosophers, who retain the old name of fire to signify the fluid which produces heat, expansion, &c. call by the name *culinary fire*, &c. in a word, combustibles in a state of combustion. The discussions, generalizations, and deductions of Dr. Hutton on these three points, in his two great works, are so long and diffuse, that we could not easily pursue them without falling into the same prolixity: it is therefore fortunate that, thinking he has found his system confirmed by some new facts, he has given us the opportunity of seeing him go over the whole within a narrow compass. Some very interesting experiments of M. de Saussure and M. Pictet, which he is desirous of applying to his theory, are the subject of this recapitulation: in which we shall find copious examples of the *attention* he gives to the important circumstances of phænomena, of the manner in which he represents the opinions he has occasion to attack, and of the course he takes to connect his Physics with his Metaphysics.

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The first of the experiments in question, made by M. de Saussure, (a naturalist, on whom Dr. H. bestows very just commendations) is described in the second volume of that author's *Voyages dans les Alpes*, p. 353. 'It is this. It was already known, that if two metallic concave mirrors are placed opposite to each other, at some distance, and in the focus of one of them be placed a burning coal, then any very combustible substance, placed in the other focus, will take fire. On the general phænomenon, to which this fact belongs, M. Lambert had made various experiments, which led M. de Saussure to suspect that if, for the burning coal, there were substituted a body merely hotter than the general temperature of the place, it would raise a thermometer situated in the other focus. For this new experiment he employed two mirrors of pewter, of a foot in diameter, and four inches and a half focus, which he placed at the distance of twelve feet from each other. He put at one of the focuses a ball of iron, two inches in diameter, which, after having been red hot, had been kept in the dark, till it was no longer visible. The consequence was, that it raised the thermometer, at the other focus, eighteen degrees of Fahrenheit's scale. M. Piçtet, to make it yet more certain that the heated body gave out no light, repeated the experiment, substituting, for the ball of heated iron, a small matrafs, into which he poured boiling water. In this instance the thermometer rose 3° Fahr.

Before he described these experiments, M. de Saussure had spoken of those of Lambert, who calls that heat *luminous heat*, which proceeds from the burning coals, and that *obscure heat*, which is given out by bodies simply hot. These expressions he employs only in those experiments; for in speaking of heat in general, he considers it uniformly as the effect of a particular fluid, which he calls fire; and Dr. H. himself (p. 15) cites a passage from this naturalist, where he precisely explains his meaning on this subject. M. de Saussure therefore, following for a moment the same figurative expression, which Lambert had employed in the same experiments, says at first, "that if it has the success which he expects, it will afford a proof that *obscure heat*, as well as light, may be reflected, and condensed in a focus."

This passage is the subject of perpetual censure to Dr. Hutton throughout his whole work. "Heat," he says, "as an external thing, is only a quality of bodies, it cannot therefore be the thing which is qualified; this would be losing the distinction of agent and patient, the thing *heat* as a *cause*, and the consequence of that thing as an *effect*. The more then we should reason upon such a mistaken principle, the more we should



should proceed in error. How pernicious to science must be such reasoning, in which *heat* and *cold* are considered as subsisting in a bodily shape!" P. 15. As he is continually bringing this argument against the theories of such philosophers as Lambert, de Saussure, Pictet, and others, an inattentive or partially informed reader could have no doubt that they deserved this censure; and that we owe to Dr. H. alone the establishment of this important physical distinction between heat and its cause. But M. de Saussure, when he comes to draw a conclusion from his experiment, expresses himself thus: "Il sembleroit donc suivre de cette experience, que le Fluide igné, le principe (ou cause) de la chaleur, traverse avec facilité une couche d'air de 12 pieds." It is not, therefore, *heat itself* which M. de Saussure supposes to pass through this space; he is too good a logician to fall into that error; it is the *igneous fluid*, the cause of heat, whose course he there pursues, and therefore considers his experiment as a proof that this fluid moves, and is reflected by metallic bodies.

It might be supposed that Dr. H. had not attended to the passage we have now cited; but he adduces it himself, in the same manner as he has adduced that of Lambert, which will afford a proof of the attention with which it is necessary to read his writings, in order to escape his sophisms. He writes thus:

"Here it is evident that M. de Saussure considers the principle of heat as a fluid, distinctly different from that of light, and that this igneous fluid may be moved to and from bodies, after the manner of light, although these two things are perfectly different. Now such an opinion, as that *heat* is a thing radiated and reflexible, or that *heat* may be moved through space without *body*, are, according to our theory, erroneous notions, which philosophy, or more perfect science, must correct." P. 29.

What philosophy has, on this occasion, to suggest, as most material, is the old maxim of not passing from one subject to another in the same argument. When Dr. H. commences this passage, the thing in question is a *moving fluid*, considered as a *cause* of heat, and in the conclusion, it is *heat itself*, which he accuses M. de Saussure of supposing to be transmitted through a tract of air. With such an antagonist, it is in vain that an author expresses himself with precision.

But what is most astonishing is, that in the course of his philosophical discussions, and before he arrives at his principle of *levity*, we shall find Dr. H. himself having recourse to a cause of heat analogous to that of M. de Saussure, which, by the aid of a sophism, he has here removed. He is desirous to establish, that it is a species of light which produces heat, because in this species the power of heating is incomparably superior

rior to that of giving light. He even goes, we shall see, so far as to consider it as a kind of *invisible light*. But, waving as yet the reason which obliges him to adopt this strange idea, we must for the present remark, that when his theory thus offers an invisible fluid as the supposed cause of heat, the philosophers who attribute the same effect to fire, or the igneous fluid, which they also consider as invisible, are thus far on a par with him. It is therefore only by removing from their theory this essential part, of a caloric fluid, that it is possible for him to represent it as absurd; and it is only by examining certain phenomena, which characterize the cause they assign, that we can judge what it is that distinguishes his system from theirs, or discover his motive for placing this fluid among the species of light. Let us then follow him in his investigation of this light, which heats incomparably more than it shines.

“ The proposition now under consideration requires to compare different species of light in equal degrees. Now, the means I employed to procure an equal degree of intensity in the different species, was to reduce them, by distance from the luminary, to that degree of intensity, by which I was just enabled to read with the light. I thus could compare two different species of light, that is, the red light from a fire of coals, and the white light of flame. I then was able to estimate their heating capacities, compared with their power of giving vision. I thus found the one species incomparably more powerful than the other, in exciting heat. Let us now proceed upon that principle, for the explanation of natural appearances, principally this of the irradiating influence of heating bodies.” P. 41.

If the word *principle* can here, with propriety, be introduced at all, it is only as what the logicians call a *petitio principii*. To prove that a certain species of light produces heat, the author takes it at once for granted that its cause must be *some species of light*; though he himself has acknowledged before, that M. de Saussure, “ considers the principle of heat, as a fluid distinctly different from that of light, and that this igneous fluid may be moved to and from bodies.” M. de Saussure therefore, and all philosophers who think with him, would answer, that, when you retreat from the body which gives out much light, till its light is not more efficacious than that of the body which emits only the red light, it is not astonishing that the former should produce less heat than the latter; for the emission of the igneous fluid has only an accidental connection with that of the light. We can read by the light of a certain number of glow worms, from which, nevertheless, we expect no heat. Dr. Hutton, foreseeing this objection, thus endeavours to elude it.

“ It must not be alledged that *light* and *heat* are irradiated together, and that it is that irradiated heat which appears in the focus of the experiment, when there is no irradiated light : philosophers indeed have made that supposition, but this is only to substitute pure imagination in place of matter of fact, on which all physical science must depend.” P. 47.

But who are the philosophers that have made this perfectly imaginary supposition? Certainly not the naturalists who are successively mentioned in this work, Lambert, De Luc, De Saussure, and Pictet ; for when they speak of an irradiation proceeding from heated bodies, it is not heat itself which they have in contemplation, but that which occasions heat, namely, fire, or the igneous fluid. This fluid they expressly distinguish from light ; supposing it to be eradiated alone by bodies which do not glow, and are only more hot than the medium that surrounds them ; and jointly with light, by bodies arrived at incandescence. Such is the real system of these philosophers ; and to disfigure it by imputed absurdities, is not to refute it. We find, therefore, nothing but a *petitio principii* in the conclusion drawn by Dr. H. from the only experiment on which he founds, first his hypothesis of heat, and afterwards his metaphysical system of “ a principle of *levity*, counteracting *gravity*.” Let us now observe the progress of this gratuitous hypothesis.

“ We have thus investigated a certain rule with regard to the light, the heat, and the eradiation of solid bodies in certain degrees of heat. Our reasoning was then founded upon those events which take place in proceeding from the greatest to the least degree of incandescence ; and now we want to proceed farther, after the irradiated light no more affects our sense, which is a very indefinite termination. Here we are to suppose, that there is still light irradiated, although our organ of sight is not calculated to be sensibly affected by it. Nobody will refuse to admit that supposition, who knows the great, or indefinite capacity of the organ, in the sense of vision. To an eye which has been accustomed to the light of day, a place appears to be in perfect darkness, where to another eye, which has been long in darkness, objects become perfectly visible. Here therefore is a species of light which we may term *obscure*, and now the nature of this species of light is to be inquired after. But, in this case, the only conclusion to be found is this ; that the heating power of this obscure light still continues to diminish as it did before, that is, at a rate that is still decreasing : for we can only reason analogically.—We are now come to that period in our science of light, that if there be any species of the solar substance emitted by a body under the lowest degree of incandescence, this emitted substance must be of that species which, although not visible, is extremely much adapted for, or has great power in the heating of bodies.” P. 43.

“ It may perhaps be thought that this invisible light radiated from a large body that is dark, should, by the concentration of the mirror, become

become visible, by having its intensity so much increased in the focus. But, had this been the case, there would not have been any occasion for this dissertation. We are here endeavouring to remove the apparent anomalies of the case, and this, perhaps, may be considered as one. We thus find ourselves beset with two opposite difficulties, for if, on the one hand, we suppose the thermometer heated by the reflected and concentrated light, why should not that light be rendered visible by concentration? If, on the other hand, in order to remove that difficulty, we should suppose that the thing reflected is not light, but heat, then we *would* (should) only extricate ourselves from the dilemma by transgressing all the rules of light and heat. We are therefore positively excluded from this last supposition. Let us then examine the other supposition, viz. that of the invisible light which does not transgress any principle in our science. Light is a substance consisting of many different species, among which there would also appear to be an indefinite gradation; and all those different species are variously affected, in coming within the action of gravitating bodies. *We are now supposing a particular species, one that is invisible, and one that is only known to us by its aptitude for the heating of bodies.*" P. 58.

Here then we behold the genealogy of Dr. Hutton's system. By a *petitio principii* in the conclusion drawn from the only experiment on which it is founded, the cause of heat should be the *red light*: it is then supposed, though still a species of light, to be *obscure*, and to escape our organs of vision; and finally this species of solar substance becomes absolutely *invisible light*. Had Dr. H. said at first that, in order to explain certain phenomena, he should suppose the cause of heat to be an invisible light, we must have waited for the application of this hypothesis to the phenomena, before we could pronounce a judgment upon it; but, in a work professing to deliver *the philosophy of Light and Heat*, to employ so many pages, only to establish *a priori* a system formed of a chain of suppositions; and those suppositions merely rendered necessary by departing from the ideas of other philosophers on the same subjects, and misrepresenting them, is such an offence against all rules philosophizing, that it was of consequence to clear our way by stating it distinctly. It must be observed also, that Dr. H. has here in view the support of his great metaphysical machine, *the principle of levity*, which chiefly characterizes his philosophy; so that it will be necessary to examine his steps more closely than if his system was confined entirely to experimental philosophy.

Let us now proceed to that particular phenomenon, by which the Dr. is here induced to give us an abstract of his general mode of establishing new principles in this branch of science. The experiment in question is one of M. Pictet's, reported in his *Essay on Fire* (*Essai sur le Feu*). This work, in its very title, announces a distinction between heat and its cause,

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and its whole design is to follow the modifications of the *calorific fluid*, or *Fire*, through a number of new and very interesting experiments, and among them this, to which we are now called upon to attend. It may be thus described. We have seen above, that M. Piçtet, in the experiment of the two mirrors, had substituted a small matrafs filled with hot water, for Mr. De Saussure's ball of heated iron, and that this body, being hotter than the local temperature, had raised the thermometer at the other focus. In his new experiment, M. Piçtet placed at one focus a body colder than the local temperature, substituting snow for boiling water in the same vessel, which caused the thermometer at the other focus to descend. Dr. Hutton having recited this experiment, thus expresses himself concerning it.

“ I shall now first give M. Piçtet's explanation of this phænomenon according to his theory; I shall then shew that this explanation, which cannot be admitted upon the false principle of reflected heat, may be admitted upon the principle of invisible light, provided that the supposition, which M. Piçtet is obliged to make in his explanation, is just. He proceeds upon this principle, although he does not express it, that, in a chamber where all bodies are in an equilibrium of heat, there is no radiation; but, that as soon as there shall be introduced a body of colder temperature, there will be then an radiation of heat from all the bodies of the chamber to the cold body, until the equilibrium be restored.” P. 72.

This is what Dr. Hutton says of M. Piçtet's theory: let us now see what Mr. P. himself says of it, in his *Essay on Fire*.

“ Tout corps échauffé est dans un état en quelque sorte forcé, et le feu tend à l'abandonner. Le Thermomètre, quelque peu élevée que soit la température, peut être regardé comme un corps chaud, relativement à tout corps qui seroit plus froid que lui; son feu tend à l'abandonner, et s'il pouvoit le faire, il se repandroit autour de lui sous la forme d'une émanation rayonnante, dont une partie considérable iroit frapper le miroir A, au foyer du quel il est placé, seroit réfléchiée en rayons parallèles au miroir B, d'où elle convergeroit au foyer de celui-ci: mais cet effet n'est que potentiel, parceque l'air qui existe au foyer du miroir B, étant, par la supposition, échauffé au même degré que le Thermomètre, le feu qu'il contient développe précisément la même tension (or *expansivité* as M. Piçtet elsewhere calls it) que celui du Thermomètre à l'autre foyer, et résiste à la sortie de ce dernier avec une force qui équivaut précisément à celle que développe le feu du Thermomètre pour arriver au foyer B. Tout est donc en équilibre, et le feu ne peut se mouvoir, parce qu'il se résiste partout également à lui même.” P. 82.

If M. Piçtet had purposely endeavoured to prevent the idea of an radiation of heat from being attributed to him, as it has been by Dr. H., as well as that of the absence of all effort, and when-

whenever all the bodies within a given place, and the air also, are at an equal temperature, could he have expressed himself with more precision? M. Picet then considers fire exactly as all naturalists have long considered it, who attribute heat to a particular fluid. Both he and they assign to it, as they ought, all the general properties of elastic fluids, such as the different aeriform fluids, that of electricity, and steam. These general properties (differently modified in each by its particular qualities) are expansibility, and the faculty of putting themselves in equilibrium within themselves, whenever they are prevented by obstacles from extending indefinitely; among which obstacles gravity is one. These properties of the *calorific fluid*, by whatever name it may be called, are what distinguish it precisely from light: though Dr. Hutton, who cannot admit this distinction into his system, reproaches M. de Saussure with it, in one of the passages above-cited. Light is a fluid so thin, and its particles are so minute, that, when they escape from a luminous body, they make no sensible obstacle to those of the same kind, which escape from other bodies, either directly or by reflection. Thus it is that we are able to discern bodies; because the light which proceeds from each of them, whether it be luminous or only illuminated, arrives distinctly at the eye, without any interruption from the rest. Light also, by the prodigious velocity of its particles, compared with their extreme minuteness, is no sooner set at liberty, than it quits our globe in an instant (unless directed towards it) and in eight minutes is as far from it as the sun; for its descent towards the earth by gravity is nothing, compared with its velocity in a different direction. It is far otherwise with the *calorific fluid*; which, though it has a tendency to go out of bodies, finds an obstacle from the same fluid without: so that the equality of temperature, in any given place, proceeds from the equilibrium of the calorific fluid in that place. Now this equilibrium of an elastic fluid always supposes an exterior resistance, which prevents it from extending itself indefinitely; and, since it takes place in the calorific fluid, as well as in those of air, vapours, and electricity, it is evident that, like those fluids, it is subject to the law of gravity, by which it is retained within our atmosphere.

These are not new principles; they are the same which all philosophers adopt, who reject imagination, and fix their attention only on experimental physics; not advancing a step to which they do not think themselves conducted by the facts. The same is frequently professed by Dr. Hutton: but here he found himself beset by two opposite difficulties, totally different from those which he has expressed in one of the above-cited



passages. If, on one hand, he had admitted a calorific fluid, so sensibly affected by gravity as to remain in our atmosphere, and there to come to an equilibrium within itself, by a reciprocal resistance of its parts, there would have been an end of his favourite *principle of levity*, as a property of the cause of heat, which was to change the philosophy of the world. He was, therefore, by his system, positively excluded from this supposition. But when, on the other hand, in order to remove that difficulty, he supposed the fluid emitted by warm bodies, to be a species of light, and alledged M. Piccet's experiment, as a demonstration of this hypothesis, he brought it to a very different issue, as will be seen by following him only a few steps further.

“ We have acquired,” he says, “ a new theory of invisible light; and this theory may be now compared with the—*explanation* which M. Piccet has given, with regard to that anomalous phenomenon of an apparently radiated cold. That a substance radiated in the focus of a concave mirror should be reflected in parallel rays, to another mirror of the same kind; and, by a second reflection, be concentrated in the focus—is conceivable; it is actually the case with light, and with no other substance, so far as we know. Let an irradiating body, such as a candle, be placed in the one focus, and a white or refulgent body in the other; then the white body will receive a great part of the irradiated light.—But now, instead of the white body, let a black body be placed in the centre of reception;—we have no reason to believe that, in this case, any more light will proceed from the radiating centre than before. This is the case with visible light; and, were we to reason analogically, with regard to the invisible light, we should say that a warm body placed in the one centre, would radiate its invisible light at the same rate apparently, whether it were a warm or a cold body that should be placed in the other centre.” P. 74.

The beginning of this passage contains a new argument for establishing the hypothesis, that the *calorific fluid* is a species of light. This the Dr. founds upon the *reflexibility* of that fluid, manifested in the experiments in question, and upon the supposition that this property of reflexibility belongs to light alone. But here is only a new error. Air, for example, shows also the same property, in the same cases, and according to the same laws. When, by the condensation, dilatation, absorption, or increase of the quantity of air in a given place, its equilibrium in the atmosphere is interrupted, a wind or current of air is formed, which tends towards that part where the least resistance is found. If this wind happen to meet with resisting surfaces, it is reflected, and continues to move in its new direction with so much the more velocity, as it now finds less resistance in its way. This is precisely the circumstance which experiment displays in the mechanical modifications of fire,  
or



or of the calorific fluid, according to the explication of M. Piçtet. We have already seen the theory laid down by this philosopher for the explanation of his experiment, let us now consider his explanation itself.

“ Si en place de l'air à la température du lieu, nous mettons au foyer du miroir B, non seulement un corps moins chaud que le Thermomètre place au foyer A, mais un corps tel que la neige, ou la glace, qui absorbe le feu, à mesure qu'il arrive de ce foyer A, alors l'éradiation du feu du Thermomètre, de potentielle qu'elle étoit, deviendra actuelle; la présence de la neige au foyer B lui ouvrira comme un gouffre, ——— et l'expérience ne différera au fond, de celle faite avec le boulet, ou le matras d'eau bouillante, que par la direction selon laquelle se meut l'émanation calorifique. Dans l'expérience du boulet chaud, elle va de celui-ci au Thermomètre, soit du foyer B au foyer A; et dans l'expérience avec la neige, elle se meut dans le sens opposé, c'est à dire, du thermomètre au matras qui contient la neige.”

Such is the explanation which Dr. Hutton might have found in the work of M. Piçtet: but, as it does not agree with his supposition that the calorific fluid is a species of light, he did not pay attention to it. There is then no difficulty in the explanation of this experiment of M. Piçtet, when we consider in it only the circumstances hitherto mentioned. But there had existed, for a long time, a difficulty of another nature; the solution of which, drawn from the experiments of the same philosopher, will yet more clearly show how totally the calorific fluid differs from light. The different experiments, hitherto mentioned, were made with metallic mirrors: but it is a circumstance of very important consideration, that although, with glass mirrors, every thing proceeds exactly in the same manner, while light only is concerned, these produce no sensible effect in the experiments hitherto considered. This difference had already attracted the attention of Mariotte, it had also very much engaged Lambert, Scheele, and other naturalists; and it was with a view to the same difference that M. de Saussure undertook several very important experiments described in his works. Lastly, it was from the experiments of M. Piçtet that we received the solution of this great physical problem.

The new fact which resolves this problem is the velocity with which the calorific fluid moves, in traversing the air, to re-establish its equilibrium in the bodies surrounded by it. The following is the experiment of M. Piçtet, by which it is proved. He removed his metallic mirrors to the distance of sixty-nine feet from each other; he placed in the focus of one a very sensible thermometer, and in the other a ball of heated iron.

iron. But, at first, a screen was placed before this ball, by the side of the other mirror. The object was, to observe how much time would elapse from the moment when the screen should be removed, to that when the thermometer should begin to rise. It turned out that no sensible interval could be observed. The bulb of the thermometer was very small; and it contained only air, the dilatation of which was measured by the motion of a small column of mercury within the tube. This thermometer was observed with a small telescope, at such a distance that the observer could not communicate any heat.

From this fact, the solution of the physical phenomenon already mentioned, is deduced. The light, not finding any resistance in traversing the glass, experiences no material difference between a glass mirror, and one composed of metal. For the silvering, behind the glass, forms a mirror by which the light is sensibly reflected, as much as if the glass were absent. But it is not the same with the fire, or the calorific fluid. The velocity with which it passes through the air, permits it to be reflected in part by metallic surfaces, if it impinge upon them directly, which is the case in the experiments of Messrs. de Saussure and Pictet; but if, before it can arrive at the metallic surface, it is obliged to pass through a plate of glass, as in the case of silvered mirrors, its motion is so retarded in the glass, that, when it arrives at the silvering, it is no longer capable of being reflected. For this reason it only penetrates the two bodies, and heats them: that is, by its own distinctive property, it dilates them.

Every thing is therefore perfectly simple and consistent in this theory of the calorific fluid, considered as distinct from light, and possessed of the properties which the foregoing experiments have displayed. But this theory would not agree with the great hypothesis of Dr. Hutton, in which it is necessary that heat should be the effect of a species of light; and this it is that has thrown him into the embarrassment, which he expresses towards the close of the preceding passage. He there avows that he cannot conceive the influence which hot or cold bodies, placed in the focus of one of the mirrors, can possibly have on the quantity of radiation of the invisible light of the thermometer, placed at the other focus: although it was this influence which was the object of the problem. He is obliged, therefore, to take another course, of which it is sufficient to point out the distinct steps, in order to evince how completely the whole system is finally shipwrecked upon a single fact.

“ We are considering this extremely sensible thermometer placed in the focus of one of the mirrors, while there is nothing in the focus of the other, and all the surrounding bodies are of the same temperature:

ture. In this case we must suppose that the temperature of the thermometer will be increased, although from the small quantity of the increase, and from the operation of the air, preventing any farther accumulation of heat, that degree of increased heat may be too small to be a matter of observation." P. 93. "The general philosophic view of the subject which I would now propose is this; first, that, when we have a thermometer placed in the focus of a concave speculum, the rays, which in general come from the opposite side, are concentrated by the reflection of the mirror, and thus made to heat the thermometer above the common temperature of the place. Secondly, that when we have a great cooling cause introduced into that side whence the invisible light had been radiated to the mirror, the heat acquired by the concentration, whatever that may be, must be diminished. Hence the thermometer will be affected apparently by the irradiation of cold, when truly it is only affected by the irradiation of a smaller quantity of the invisible heating light. This experiment is not a subject for common observation. The differences of temperature, to be observed, are necessarily small, and therefore the instruments require to be made extremely sensible. The experiment which Mr. Picet has given us, has every mark of ability in the design, and accuracy in the execution, but was not made with the view which I have here proposed." P. 95. "I am supposing that there was a difference between the thermometer and the general temperature, before the cold body was applied; but not knowing what this difference is, it is impossible to judge of the proportion in the effect. Let us suppose that the temperature of the thermometer is increased, by means of the mirror, one degree, or half a degree, above what it would otherwise indicate; and that the half or the quarter of that influence should be lost by the introduction of the cold matraass, we should then have reason to say that the effect did not seem disproportioned to the cause." P. 99.

This conclusion of Dr. Hutton's dissertation, on the experiment of M. Picet, furnishes a very useful example of the power of favourite hypotheses, to shut the eyes against all circumstances by which they would be overthrown. The hypothesis which here possesses the heart of Dr. H. is that of a principle of *levity*, counteracting *gravity*. It is to the solar substance that he attributes this strange property, supposing it to exert itself when it enters into combination with gravitating matter, and thereby to produce what we call heat, or the expansion of bodies. This is the reason why, according to him, the cause of heat is a species of light. But the light which proceeds from bodies cannot hinder the emission of that belonging to neighbouring bodies; why then, when M. Picet substituted snow in the place of a heated body, in the focus of one of his mirrors, did the thermometer placed at the other focus lose its calorific fluid, and pass to a temperature lower than that of the room? If the fact be so, the hypothesis of Dr. H. is overturned from its foundation; but he does not admit it; he thinks it is sufficient to place the thermomete in the  
focus

focus of a mirror, to make it rise above the local temperature, on account of the invisible light which reaches this mirror, and that the snow placed at the opposite focus only diminishes this effect; but those modifications, he thinks, are too small for M. Piçet to have perceived them in his experiment, which was not made with this view. M. Piçet then, if we admit this account, saw nothing in his experiment: for, according to the theory of Dr. H. nothing could result from it, except these imperceptible effects. But let us see, in the work of the former, what was the result of his experiment, and upon what basis he founded his theory, which, as it is omitted by Dr. H., we have reported from himself.

“ J’employai les deux miroirs d’étain à la distance de 10½ pieds l’un de l’autre; au foyer de l’un étoit un thermomètre d’air, qu’on observoit avec les précautions requises: et au foyer de l’autre un matras plein de neige. A l’instant où le matras fut en expérience, le thermomètre placé à l’autre foyer descendit de plusieurs degrés; il remonta dès qu’on enleva le matras. Après avoir remis le matras au foyer, et fait ainsi descendre le thermomètre jusqu’à un certain degré où il demeura stationnaire, je versai de l’acide nitreux sur la neige, et le froid ainsi produit fit à l’instant descendre le thermomètre de 5 à 6 degrés plus bas.” P. 81.

To know what degrees are here meant, we may have recourse to a note on p. 24, where M. Piçet says that, throughout this work, unless *he gives notice to the contrary*, he shall always mean the ordinary scale of eighty parts. Since then he gives no notice here, we may suppose, without fear of any essential error, that the total descent of this thermometer was ten degrees of this scale (first several degrees, then five or six more) which will be equal to eighteen degrees of Fahrenheit. This is the quantity which Dr. Hutton conceives to have been too small for M. Piçet to observe in his experiment, though performed “ with every mark of ability in the design, and accuracy in the execution.”

Since we find Dr. Hutton with his eyes thus closed, when he takes leave of the experiments of M. de Saussure and M. Piçet, at the end of his third part, it will not certainly be thought necessary for us to follow him, *and his invisible light*, into the following parts. We shall content ourselves with giving the titles; which are these. 4. An examination of the present state of science respecting light, heat, and cold, with a view to promote the philosophy of that subject. 5. Light investigated as the principle of fire in burning bodies. 6. Fixed light, or the principle of fire, examined with regard to gravitation and inertia. 7. Of the solar light, compared with that of fire.

**ART. IV.** *An Appeal to impartial Posterity, by Citizenness Roland, Wife of the Minister of the House Department; or a Collection of Pieces, written by her during her Confinement in the Prisons of the Abbey and St. Pelagie, published for the Benefit of her only Daughter, deprived of the Fortune of her Parents, whose Property is still in Sequestration. Translated from the French. In four Parts. 12s. 6d. Johnson. 1795.*

**I**F the friends and admirers of Madame Roland imagine that from this work the reputation of the lady will descend with much splendour to posterity, we think they will be mistaken. It contains indeed a very strange mixture of philosophy, politics; that is, modern philosophy and French politics, with the rhapsodies of romance, narratives of intrigue, and perpetual proof that, to a French lady at least, a little learning is a very dangerous thing. Madame Roland was, beyond all doubt, a woman of considerable abilities; but, notwithstanding the circumstances under which these volumes were written, when every hour she expected to be dragged before the Revolutionary Tribunal, and consequently to the guillotine, there is a levity characteristic of her nation, with a vanity which exceeds all limits; and there are pages which, we think, few of our countrywomen can peruse without a blush for violated delicacy. This publication comprises various anecdotes of individuals, who have been conspicuous in the theatre of France, and this is the only portion of the work that is either interesting or entertaining. The tale of the author's early life, education, lovers, &c. might have been omitted, without injury either to herself or the public. We give, as a specimen, her opinion of Thomas Paine and David Williams.

“ Among the persons whom I was in the habit of receiving, and of whom I have already described the most remarkable, *Paine* deserves to be mentioned. Declared a French citizen, as one of those celebrated foreigners whom the nation was naturally desirous of adopting, he was known by writings which had been useful in the American revolution, and which might have contributed to produce one in England. I shall not, however, take upon me to pronounce an absolute judgment upon his character, because he understood French without speaking it, and because that being nearly my case in regard to English, I was less able to converse with him than to listen to his conversation with those whose political skill was greater than my own.

“ The boldness of his conceptions, the originality of his style, and the striking truths which he throws with defiance into the midst of those whom they offend, have necessarily attracted great attention; but I think him better fitted to sow the seeds of popular commotion than to lay the foundation, or prepare the form of a government. Paine throws light upon a revolution better than he concurs in making

making of a constitution. He takes up and establishes those great principles, of which the exposition strikes every eye; gains the applause of a club, or excites the enthusiasm of a tavern: but for cool discussion in a committee, or the regular labours of a legislator, I conceive *David Williams* infinitely more proper than he. Williams made a French citizen also, was not chosen a member of the Convention, in which he would have been of more use; but he was invited by the Government to repair to Paris, where he passed several months, and frequently conferred with the most active representatives of the nation. A deep thinker, and a real friend to mankind, he appeared to me to combine their means of happiness, as well as Paine feels and describes the abuses which constitute their misery. I saw him, from the very first time he was present at the sittings of the assembly, uneasy at the disorder of the debates, afflicted at the influence exercised by the galleries, and in doubt whether it were possible for such men, in such circumstances, ever to decree a rational constitution. I think that the knowledge which he then acquired of what we were already, attached him more strongly to his country, to which he was impatient to return. How is it possible, said he, for men to debate a question, who are incapable of listening to each other? Your nation does not even take pains to preserve that external decency, which is of so much consequence in public assemblies: a giddy manner, carelessness, and a slovenly person, are no recommendations to a legislator; nor is any thing indifferent which passes in public, and of which the effect is repeated every day. Good heaven! what would he say now if he were to see our senators dressed, since the 31st of May, like watermen, in long trowsers, a jacket and a cap, with the bosom of their shirts open, and swearing and gesticulating like drunken *sans culottes*? He would think it perfectly natural for the people to treat them like their lackeys, and for the whole nation, debased by its excesses, to crouch beneath the rod of the first despot who shall find the means to reduce it to subjection. Williams is equally fit to fill a place in the parliament or the senate, and will carry with him true dignity wherever he goes."

Part the third contains the following description of Madame Roland's person, by her own pen.

"To the newly acquired sensations of a frame sanguine and well organized, were insensibly joined all the modifications of a desire to please. I loved to appear well dressed, found delight in hearing it said of me, and occupied myself willingly in what was likely to procure me the gratification. This perhaps is as proper a place as any to introduce my portrait. At fourteen years, as now, my stature was precisely five feet, for I had completed my growth; my leg and foot were well formed; the hips full and bold; the chest large, and relieved by a fine bosom; my shoulders of an elegant form; my carriage firm and graceful; my walk light and quick: such was the first *coup d'œil*. The detail of my figure had nothing striking in it except a great freshness of colour and much softness and expression. In examining particulars, "Where it might be said, is the beauty?" Not a feature is regular, but all is pleasing. The mouth is rather large: one sees a thousand more pretty: but where is there a smile so pleasing and seductive. The eye, on the contrary, is not large enough,



enough, and its iris is of a greyish hue, but placed on the surface of the face; the look open, frank, lively, and tender, crowned with brown eye-brows (the colour of my hair) and well delineated, it varies in its expression, as the sensible heart of which it indicates the movements; serious and indignant, it sometimes astonishes; but it charms oftener, and is always awake. The nose gave me some uneasiness; I thought it too full at the end; nevertheless, considered with the rest, and particularly in profile, the effect of the face was not injured by it. The forehead, broad, high, with the hair retiring; elevated eye-brows; and veins in the form of a Greek  $\gamma$ , that swelled at the slightest emotion, afforded an *ensemble* little allied to the insignificance of so many countenances. As to the chin, which was rather retiring, it has the precise character attributed by physiognomists to the voluptuary. Indeed, when I combine all the peculiarities of my character, I doubt if ever an individual was more formed for pleasure, or has ever tasted it so little. The complexion was clear, and, rather than fair, its colour vivid, frequently heightened by a sudden boiling of the blood, occasioned by nerves the most irritable; the skin soft and smooth; the arms finely rounded; the hand elegant, without being small, because the fingers long and slender announce dexterity and preserve grace; teeth white and well ranged; and, lastly, the plentitude and plumpness of perfect health: such are the gifts with which nature had endowed me."

The letters, at the conclusion of the fourth part, are written with no common share of vivacity, and certainly show a vigorous and well informed mind. There is nothing more indubitable, than that Robespierre and his crew feared this lady's talents, and fearing hated, and hating destroyed her. She submitted to her fate with an heroism which would have reflected dignity on better times, and a more honourable cause. We beg leave to enter our protest against the new-fangled term of *Citizenness*\*, here applied to Madame Roland, and cannot help observing of the translator, that he has performed his task in a very unworkmanlike manner. It is full of inaccuracies and blunders.

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ART. V. *The History of Hindostan, its Arts, and its Sciences, as connected with the History of the other great Empires of Asia, during the most ancient Periods of the World. With numerous illustrative Engravings. By the Author of the Indian Antiquities. Vol. I. 4to. 11. 11s. 6d. Faulder. 1795.*

IN our review of the volumes introductory to this larger work, which now claims our attention, we had occasion to lament that defect of arrangement and want of method,

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\* The Americans have coined the term *Citess*, which is better. See our account of *the Bone to gnaw*. But we hope not to see any jargon of the kind adopted.

which,



which, in some parts, perplexed, and, in others, obscured the page of the Indian Antiquities. In the volume before us, printed with the elegant types of Bulmer, and containing numerous well-executed engravings, no error of that kind occurs; but, on the contrary, the *lucidus ordo* conspicuously appears amidst a variety of subjects, the abstruse and complicated nature of which required no small care in the author to avoid the recurrence of his former error. It is generally divided into *three parts*, and subdivided into *thirteen chapters*; with copious heads prefixed to each chapter. There is also a table of contents, with proper references to pages; and a concise explanatory account of the engravings. The whole is preceded by a preface intended to connect the two works, and point out to the reader the ultimate design of the author in undertaking the laborious and extensive investigations contained in them. To that design, and the execution of it (with the exception above hinted) as far as hitherto accomplished, we have already paid our tribute of applause, and we repeat our approbation of the unabated zeal and perseverance with which Mr. Maurice, in times not very favourable to arduous literary efforts, pursues the great object to which, he informs us, it is his intention to devote his future life. We sincerely wish him encouragement adequate to his great exertions; and we think him likely to obtain it, particularly from the wealthy and generous commercial body, to whom the work is properly dedicated.

The object of the Indian Antiquities was to collect and display the scattered remains of the true patriarchal theology lying dormant under the clouds of oriental superstition and mythology; the object of the Indian History, at least in this early portion of it, is to show the entire conformity of the ancient traditional histories of one of the greatest empires of Asia, recently discovered and made known to us by the indefatigable researches of the Asiatic Society, at Calcutta, with the Mosaic records; a conformity so remarkable that, while the orthodox believer is naturally induced to consider the Hindoo narration as a corrupted copy of the Hebrew annals, the sceptic, on the contrary, insists that the author of the Pentateuch derived his information from Indian sources, conveyed to that legislator through the channel of Egypt. In the investigation of this delicate and important subject, Mr. Maurice has evinced both erudition and judgement, and has adopted an hypothesis which has both probability and reason for its support, and neither favours infidelity, nor clashes with Scripture. After citing Sir William Jones's literal translation of that part of the *Manara Sastra* which correctly states the Hindoo idea of the Cosmogony, that is, Brahma, or the Spirit of God,  
floating

floating in the primogenial egg on the waters of the chaos, p. 55, he commences his general strictures on the similitude existing in the two accounts, with the following observations.

“ This doctrine will appear to many as a strange compound of true and false theology, and as very apparently exhibiting the blended principles of the Hebraic and other ancient, but less pure, systems of the cosmogony. It will presently be seen, that I am by no means an advocate for the chronological extravagances of the credulous and superstitious priests of Brahma: yet it would be unjust and absurd to refuse to their claims in favour of their sacred Vedas the honour of very remote antiquity; an antiquity equal, if not prior, to the most venerable writings of the world. The superior *authenticity*, however, of the Mosaic history is by no means affected by this concession: it derives, on the contrary, a proud addition of strength and lustre from the congenial archives of this great and ancient nation. That an alphabet existed in India, and that the vedas were written in an age previous to the exodus of the children of Israel from Egypt, and consequently at a period long antecedent to that in which Moses, at the command, and, as I believe, by the inspiration of God, commenced his history of the world, it might appear presumptuous to assert; and yet for such an opinion there are the most solid grounds. There is neither absurdity, nor impiety, in supposing the wonderful and complicated *devinagara* character, in which they are composed, and which the Brahmins say was revealed to man by a voice from heaven, to be the shattered remains of an ante-diluvian alphabet, bequeathed to the Indians by the virtuous son of Noah, who first took up his abode in this secluded and happy region of the earth. However, speculation apart, that the Vedas were written in the most early periods of the post-diluvian ages that can possibly be reconciled to our conception of the establishment of society, the growth of science, and the cultivation of language, is a truth most evident, on a comparison (and I assert it on the authority of one who has made that comparison) of those hallowed volumes with other compositions in Sanscreet, with the various Sastras, or commentaries on those volumes, with the Puranas, or books of Hindoo science, and with their sacred dramas, many of which are at least two thousand years old. It would be extremely difficult to prove that the writings of Moses were ever seen by the learned of India, even through the corrupted medium of Zoroaster; much more, that they were either generally known, or had ever become the subject of particular investigation. Every attempt, therefore, to derive the principles of their theology from a fountain whose stream might never have reached India in those remote ages, however well intended, is an injudicious sacrifice of truth to hypothesis, and will by no means bring any new acquisitions of honour or strength to the cause of that religion we profess, which, as it stands in no need of such additional support from other theological codes, so neither can its eternal verity be shaken by the vague, baseless, and visionary chimeras that distinguish the Brahmanian system of exaggerated chronology. It is much more wise, safe, and candid, to acknowledge the general prevalence in those most early periods, and  
among

among those most ancient nations, of certain traditions common to all, relative to the first origin of the material world, which might have been revealed to Adam, in the state of innocence, when the Almighty condescended, both personally and by the angels, his divine heralds, to hold communion with his new-formed creature, who was made in the image of the heavenly artist. For whence otherwise could arise the universal notion, which indiscriminately prevailed among them, of the vast watery abyss, over which a dark and turbid wind brooding, gave to matter its first motion, the gradual production of light, of the other elements of nature, of the celestial orbs, of the various vegetable produce of the earth, of the brute species, and, finally, of that more noble being who was to be the lord of the creation. The order in which the various parts of the mundane system were produced, according to the Phœnician, Chaldean, and Egyptian systems of the cosmogony, is in general so exactly conformable to that in which the Hebrew legislator describes their formation, that it is impossible to deny their originating from one source alike common to all. In this opinion many learned and pious men have concurred, and the subject is ably handled by Dr. Jackson, in the first volume of the Chronological Antiquities, who has enumerated and displayed the various notions of the cosmogony entertained by the most ancient nations; but the Indian cosmogony is unfortunately not once mentioned, nor, indeed, were its true principles known in any extent till many years after the period in which he wrote. To the authority of this learned chronologist, who was a profound scholar in Greek literature, but totally unacquainted with the Oriental tongues, may be added that of bishop Cumberland, who was deeply versed in both the Chaldaic and Arabic languages, and who was of opinion, that the true system both of theology and of the cosmogony, was known and remained uncorrupted in the progeny of the virtuous Shem, but was debased and degraded, even to the denial of the agency of a supreme being in the formation of the world, in the abandoned and idolatrous posterity of Ham. Darkness, water, and a strong impulsive wind agitating the abyss, are circumstances congenial to all the ancient systems of cosmogony, as will presently be more particularly evinced; and I shall only add in this place, in regard to water's being so universally represented by them as the primitive element, and first work of the creative power, that this was the basis of the Ionian philosophy; it being the first principle of Thales, as Cicero relates, "*aquam esse initium rerum*;" and it may be added, that as the Greeks thought water was the origin of whatever exists, so they imagined that every thing would be dissolved into water again. In this, however, they differ from the Hindoos, who hold an opinion somewhat conformable to that which Christianity inculcates, that the dissolution of the world shall be effected by a general conflagration, or, in the words of the sacred Sastra of India, that Seeva, with the ten spirits of dissolution, shall roll a comet under the moon, which shall involve all things in fire, and reduce the world to ashes. The ancient poets, who couched under allegorical allusions the real systems of theology, make the gods swear by the waters of Styx, as the most ancient and venerable object in the circle of nature, an oath, whose tremendous obligations were

never to be violated. This oath occurs frequently in Homer, and it will be remembered that Pindar begins his first and finest ode by declaring, *Ἀρὶστον μὲν ἰδῶρ*. Not daring, therefore, for the reasons just mentioned, to assert that the Brahmins had ever seen the Mosaic History, I am inclined still to adhere to the opinion recently submitted to the reader, and to suppose that part of the foregoing description, which bears so strong a resemblance to the cosmogony of Moses, to have been the result of primeval traditions, and patriarchal records." P. 55.

Although we can by no means wholly coincide with our author in his conjecture concerning the early cultivation of alphabetical writing in India, much less of the Sanscrit character, called *Devā-nagara*, which he elsewhere explains to mean *the language of the Gods*, being the "shattered remains of an antediluvian alphabet;" yet, as his object in advancing these propositions appears to be to crush the far more extravagant claims to antiquity set up by the Brahmins, and European infidels, who have founded on the exaggerated chronologies of Asia, and particularly on that of India, doctrines subversive of the Mosaic system, we shall not at present rigidly examine this novel theory of his, but proceed with him to the consideration of that chronology itself, and the cause of the gross errors into which the Asiatics have universally run in this respect. He first opens to us the mystery of the four great YUGS, or AGES of India, which, he contends, are vast astronomical cycles, or periods, the word YUG properly signifying a *junction*, that is, of the heavenly bodies in some given point of the ecliptic, similar to the annus magnus, and still more famous *Ἀποκαταστασις*, or *restitution of the fixed stars*, among the ancient Egyptian and Greek astronomers. Of these yugs, or cycles, though there be four principal ones, alone strictly so denominated, there are innumerable in the astronomy of India, greater or less, ascending gradually from the lunar fortnight, or *bright half of the moon*, up to millions of revolving ages. The Annus Magnus of the Platonists consisted of 36000 years, the calculation being founded on the precession of the equinoxes, which precession they (erroneously) conceived to be after the rate of a degree in one hundred years, and argued, in consequence, if one degree is one hundred years, three hundred and sixty degrees is thirty-six thousand years. But the true rate of that precession is fixed by the more accurate calculation of modern astronomers, to be that of seventy-two years to a degree; so that a complete revolution of the zodiac is performed in twenty-five thousand nine hundred and twenty years; and it is not only greatly to the honour of the ancient Hindoos, but affords irrefragable proof that their astronomical system was not borrowed, as

Montucla

Montucla absurdly contends, from the Greeks and Arabians, that they came so near the truth in their calculations, as to suppose that revolution to be completed in 24,000 years. This fact is asserted by M. Le Gentil, but Sir William Jones, cited in p. 90 of this volume, is decidedly of opinion, from the mythological tale of each Menu, or *son of the Sun*, successively reigning over the world during a period of 71 ages, that their calculations approached still nearer to the real truth. After showing, from p. 80 to p. 136, the anxious and incessant attention paid to the study of astronomy by the priests of India, Egypt, and the neighbouring empires of Asia, particularly to the lunar phænomena, by the motions of which planet the first computations of time were undoubtedly made; after displaying the abject flattery of those priests, in exalting to the stars the souls of their deceased monarchs, in giving their names to them, and assigning, as the period of their reigns, the long revolution of the celestial orbs; after discovering, in the ancient and present customs and rites, religious and civil, of those respective nations, the glaring vestiges of their deep absorption in astronomical pursuits; and their consequent addiction to the grossest delusions of astrology, our author commences his fourth chapter with observing that,

“ It is absolutely impossible to account for those immense periods, during which the ancient empires of Egypt, Chaldea, and India, are asserted by their several vain-glorious and vaunting historians to have flourished, otherwise than by considering them as referring to the extended and almost immeasurable periods which the celestial bodies take up in completing their revolutions. This is the great criterion by which we must judge of their pretensions to such incredible antiquity, and by it, if I mistake not, the whole stupendous structure upon which ancient Paganism, and modern Scepticism, in opposition to the united remonstrances of truth, sense, and reason, have built their worthless and baseless systems, will be levelled with the atoms of sand on which that structure was built. The slow motion of the Ecliptic, the obliquity of which was known to the ancients, and which is now determined by astronomers, to decrease at the rate of about half a second in a year, or a degree in seventy-two years, and the apparent motion of the fixed stars, are the principal source to which these errors may be traced; and by this touchstone I shall immediately proceed to the final examination of the chronological reveries of the Brahmin historians and astronomers.

“ Strongly impressed with the idea that the great Yugs, or periods, of India were the mere fabrication of astronomers, and only other terms for the great solar revolution, or the lunar cycle, but in a more particular manner allusive to the latter, and convinced that, like those of Egypt, they could only be explained in that manner, I consulted the systems of Indian astronomy published by Mr. Bailli, as well as the various accounts hitherto given in Europe, relative to this enormous

mous chronology, for a full resolution of the difficulty, in vain. Quintus Curtius, however, had previously somewhat enlightened my path through this chronological maze, by the following interesting information, which its importance induces me to insert at length in the text, viz. *Menses in quinos denos Indi descripserunt dies. Lunæ cursu notant tempora, non, ut plerique, quum orbem fidus implevit; sed quum se curvare cæpit in cornua: et idcirco breviores habent menses, qui spatium eorum ad hunc lunæ modum dirigunt\**: the Indian month consists of *fifteen days*: they indeed compute their time by the course of the Moon, *but not, as most other nations do, when that planet hath completed her period: but when she begins to contract her sphere into horns;* and therefore they must necessarily have *shorter months*, who regulate their time according to *this measure of lunar calculation*. The important intelligence contained in this remarkable passage, I found confirmed in Mr. Wilkins's notes to the Heetopadest, in these words: the Hindoos divide the lunar month into what they denominate the *Sookla-paksha*, and the *Creesna-paksha*, that is, *the light side and the dark side of the moon*; the former commencing with the *new moon*, and the latter at the *full*. By this twofold testimony of authors who flourished in ages so distant from each other, I was more and more confirmed in opinion, that the vast æras above recited were the exaggerated computations of astronomy, and regarded the transactions of celestial rather than of terrestrial objects." P. 139.

The author next proceeds to demonstrate the importance of these previous particulars, and their intimate connection with a history, of which the two first dynasties bear the astronomical appellation of *Surya bans*, and *Chandra bans*, or *Children of the Sun and Moon*; a favourite genealogy with the race of Indian Rajahs, even of the present day. He compares these dynasties with those of Manetho in the early Egyptian histories, and contends that, in their origin, both are alike fabulous, being the physical history of the motions and operations of the planets from which they are so called, applied in the usual strain of Eastern panegyric to the primitive race of men. One of the principal periods of the Egyptians, he remarks, is that called *Sothiacal*, or of the dog-star, for it commenced when that star rose heliacally; or, in other words, emerged from the rays of the sun. The Sothiacal cycle consisted of 1461 years, for they conceived that in this period, not only the sun and moon, but the other five planets recommenced their orbits in the same point of the ecliptic. From this sum, multiplied by twenty-five, was formed the great *heliacal* period of 36,525 years, during which, it was supposed, the fixed stars performed

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\* Quinti Curtii, lib. 8. cap. 9. edit. Freinshemii.

† Notes on the Heetopades, p. 302.



their long revolution, and brought about the *Αποκατάστασις*. Concerning this ancient dynasty of Egypt, and the heroes recorded to have flourished in it, Mr. Maurice makes the following pertinent observation :

“ After what has been said of the credit due to this ancient Egyptian Chronicle, I shall be readily excused by the reader from going farther into the historical absurdities it contains; yet amidst this undigested heap of fable, it is very remarkable that one evident and momentous *τὰ ὕλη* breaks forth, a truth which the great Cudworth has amply proved the Egyptian divines and philosophers acknowledged, though obscured amidst a cloud of mythologic errors, and that is, the existence of a supreme, eternal, and infinite God. The first dynasty consists of the reign of twelve deities, which alone take up the enormous space of thirty-three thousand nine hundred and eighty-four years, and is denominated that of the *Aurites*, from *Aar*, a word which, in the Phœnician language, signifies *light* or *fire*, a circumstance which of itself sufficiently points out the region whence they derived their origin, and what kind of deities they were. To the reign of Vulcan, the first king of this dynasty, by whom they unquestionably meant the supreme God, that God [of] whom our Scriptures sublimely say, [that he] *answereth by fire*, THE TRUE, THE IMMORTAL AURITE, no period whatever is assigned, since his dominion extends through all ages, and his power expands unconfined through the whole circle of nature. To Helius, the son of Vulcan, they assign a reign of thirty thousand years. Now *Ἡλιος* is the peculiar Greek astronomical appellative of the sun, and is nothing more than the Hebrew word *EL* modelled after the Greek manner of pronunciation. The reign, therefore, of Helius as unquestionably means only the great solar revolution.” P. 120.

Our author, therefore, justly concludes, that the most ancient histories of the Asiatic empires, consist of little else than the dreams of astronomy, and the adulation of astronomical priests; that through a system of cycles, numerous and diversified, as those which mock calculation in the system of Indian chronology, no vestige of genuine annals or events can be traced, much less any that can be subversive of a chronology so modest in its pretensions, and so bounded in its retrospect on past ages as the Hebrew; and he concludes his survey of the subject, by demonstrating the absolute futility of any hypothesis attempted to be established on the Eastern chronologies, by showing the utter uncertainty of the signification of the term *year* itself.

“ Independent of what has been so amply observed concerning the month being anciently reckoned for a year, according to that positive assertion of Plutarch, *Ἀιγυπτίοις δὲ μηνιαίος ἢ ὁνιαυτός, the Egyptian year was a month\**, a succeeding passage informs us that,

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\* See Plutarch in *Vita Numæ*, p. 72, Edit. 1620.



though the most ancient year was lunar, it afterwards consisted of four months, *εἰς τετραμῆνας ὡς φασί*. The word used in its original sense, Mr. Costard observes, is exceedingly ambiguous, being deduced from a Chaldee root, signifying *mutatus, variatus*;† whence it was employed to denote any revolution of the celestial bodies, solar, lunar, or planetary; but in more recent periods, was more expressly applied to the great apparent annual revolution of the sun. From the above quotation it should appear, that the ancient Egyptians also called a *season* a year; for it has been observed in explaining the plate representing the sacrifice of the sun, that they had three seasons, of four months to each, and to which the three lambs, extended for sacrifice upon the three wood-piles, alluded. The Grecian year, likewise, was distinguished only into three seasons; a custom which they undoubtedly derived from the former nation. Mercury, Diodorus informs us, invented the lyre, to which he gave three strings, in allusion to the three seasons of the year: for these three strings giving three different sounds, the grave, the sharp, and the mean; the grave answered to winter, the mean to spring, and the sharp to summer‡. Finally, the Indians themselves distinguish the complete year into three different divisions, which are the rainy, the dry, and the monsoons; and these might possibly be computed as years. A cloud of uncertainty and suspense veils the entire system of ancient computation; and it must now be unanswerably evident, how brittle must be every superstructure erected upon so sandy and rotten a foundation." P. 136.

We have been thus liberal in our quotations from the part of this work which discusses the Indian Chronology, because, in times like the present, a complete refutation of the arguments upon which some presuming dogmatists have advanced their batteries against the national code of faith, as a system contracted in its view of ancient æras and events, was, in our opinion, wanting. However modest and limited the chronology of Moses, it is proved by these researches into the vaunted annals of India and Egypt, that it contains the only system on which we can depend, and certainly could not be borrowed from the astronomical priests of the Thebais, or of India, because it has not the least tinge of that romantic cosmogony, that vain genealogy, and that arrogated antiquity, which nations, deriving their descent from planetary deities, and constellated heroes, are fond of attaching to themselves and their history. The former bear upon their aspect every mark of human weakness and vanity; the latter possesses the genuine stamp and character of truth.

*(To be continued.)*

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† Mr. Costard on the Rise of Astronomy, p. 15.

‡ Diodorus Siculus, lib. 15.

**ART. VI.** *A Vindication of the Doctrine of Scripture, and of the primitive Faith, concerning the Deity of Christ, in reply to Dr. Priestley's History of early Opinions, &c. In two Volumes. By John Jamieson, D. D. F. A. S. S. Minister of the Gospel, Forfar. 8vo. 2 Vols. 14s. Ogle, Edinburgh. Dilly, London. 1794\*.*

**DR. PRIESTLEY** having thought fit to declare, through the channel of some public print, that if his *History of early Opinions concerning Jesus Christ*, continued unanswered for a certain limited time, he should consider it as an acknowledgment on the part of the whole Christian world, that it was unanswerable, Dr. Jamieson has accepted the challenge, and undertakes to answer him completely. This task he has here performed with great diligence, acuteness, and learning, and has sent forth a book which the Doctor, in his turn, will find it difficult to answer.

Dr. Jamieson is so exact and methodical a writer, that we cannot by any means lay before our readers a more correct and comprehensive statement of his argument, and the whole purpose and conduct of his book, than by giving the whole of his conclusion, in which all that had preceded is briefly but distinctly recapitulated.

“ In that work which has been the subject of the preceding review, Dr. P. has especially laboured to prove, that the Jews never expected any other than a human Messiah; that our Lord, in the course of his ministry, never claimed any superior character; that the Apostles; and their fellow-labourers, gave no evidence whatsoever that they viewed him in any other light; that all their immediate disciples, and all their successors of the Hebrew race, considered him as a mere man; nay, that, for several centuries, the majority of Gentile Christians were of the same opinion.

“ He has endeavoured to establish the first of these positions, which is indeed the basis of his whole system, by appealing to those passages of the Old Testament that declare the unity of the divine essence, taking it for granted that they necessarily imply *personal* unity; to those testimonies of the fathers which respect the opinions of such Jews as, being unbelievers, neither knew Christ, nor the Father who sent him; and to the assertions of some later Jews, who, persisting in the infidelity of their nation, have done every thing in their power to blacken Christianity, and to exhibit their own religion as essentially different.

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\* Though this is dated 1794, we did not receive it till late in 1795.

“ Finding the doctrine of Philo, concerning the Logos, an insurmountable obstruction to the establishment of his system, he has strained every nerve to get rid of it. For a while, he humbly plodded in the beaten path of Socinians; representing the doctrine of that ancient Jew as allegory, or as a modification of Platonism:—but conscious that, after all his efforts, the evidence of Philo still impeded his progress, and that he could not persist in refusing that this writer exhibits the Logos as a person; he has hit upon an expedient, the honour of which is wholly his own. He boldly asserts that Philo considered the Logos merely as an *occasional* person; and that, in his idea, he had no more relation to the Messiah than to any other prophet. The same difficulty arising from the doctrine of the Chaldee Paraphrasts, concerning the Logos under the name of *Memra*, our author, despising the cumbersome fetters of consistency, denies that these interpreters meant to ascribe to him distinct personality of any kind, whether permanent or occasional.

“ In reply, it has been proved, that Philo was not indebted to Plato for his doctrine, that Plato himself was not the inventor of it, that the heathen in general entertained some notions concerning the Trinity; that Philo was an entire stranger to the idea of occasional personality; that he appropriated to the Logos all the scriptural attributes of the Messiah, while he does not seem to have known any other to whom this character belonged; and that the Paraphrasts must necessarily be understood, as describing the same divine person. It has been seen, that some of the Jews, even in a later age, have explained the divine unity as involving a personal plurality, and have ascribed such characters to one Angel as are proper to God only; nay, that, independently of all uninspired testimony, there is the clearest evidence from scripture, that he, who was the God of the patriarchs, and of their believing posterity, was revealed to them, and acknowledged by them, as the messenger of another divine person, and that he was, at the same time, known as the personal Word and Wisdom of God.

“ In opposition to Dr. P.’s hypothesis, that the Logos proclaimed by the Apostle John is a mere attribute, it has been proved that the characters of his Logos are such as can only apply to a person; and that this designation, is so well known to the ancient church as the name of a divine person, and the characters connected with it, are in fact appropriated to Jesus, not only by John, but by other writers of the New Testament.

“ From what has appeared in the course of this investigation, every impartial reader must be convinced that, according to the gospel history, our Saviour, in the plainest terms, claimed essential equality with the Father; that he appealed to his works in support of this claim; and that these works, considered in all their circumstances, were incontestible proofs of the divinity of the agent. We have found his Apostles and other disciples unanimously confessing, worshipping and announcing him to others as an almighty Saviour. A blaze of divine glory has been seen to break forth from that single character, *the Son of God*, as understood by the church under the Old Testament, proclaimed by the Father, appropriated by the Son, as  
acknowledged

acknowledged by holy angels, and by the disciples; nay, as applied by devils, and interpreted by those Jews who crucified the Lord of glory. It has been proved that the claim of deity contained in the appropriation of this character, was the very ground of his condemnation; and that, if he was not a divine person, he was justly condemned by his enemies as a blasphemer.

“ The futility of those arguments advanced by Dr. P., against the divinity of Christ, has been evinced. It has appeared that the general tenor of scripture, so far from being adverse to this doctrine, is entirely in its favour; that it is vain to reason from the pretended difficulty of tracing the time when it was first divulged to the Christian church, as it beams on the face of Revelation in the whole of its extent; that it is directly contrary to fact that Christ is not exhibited in Scripture as the object of prayer; that the doctrine of the Trinity implies no contradiction; and that, however useless it may seem to our author, it is of manifold advantage to the sincere Christian.

“ The fictitious character of Dr. P.'s history of Jewish Christians must be evident. For it has been proved, that the believing Hebrews were not Ebionites; that the Nazarenes were entirely distinct from the latter, although attached to the law; and that there were many Christians of this nation who entirely renounced the ceremonial yoke. It has been shewn, that he labours in vain to prove that Gnostics were the only heretics; that this character was imposed on the Ebionites by the universal consent of the primitive church; and that, instead of being removed as far as possible from Gnostics, their doctrine and conduct have uniformly demonstrated the greatest affinity.

“ The evidence brought to prove that the majority of Gentile Christians, in the first ages, was Unitarian, has been tried and found extremely defective. We have heard the harmonious voice of antiquity denouncing Unitarians as heretics, and singling them out by every mark expressive of this character. They were excluded by the creed. They were stigmatized by distinctive names, derived from their leaders, their tenets, or their situation. The arch-heretics were excommunicated; and all who adhered to them were either formally or virtually included in the sentence. The validity of their ordinances was denied. They were not even accounted Christians.

“ In a word, it has been proved by the clearest evidence, that, in primitive times, the universal church held the doctrine of the Trinity, and worshipped the Father, Son, and Holy Ghost as one God.

“ I have not particularly considered what our author advances with respect to the prevalence of Unitarians after the Council of Nice; because he does not pretend that they henceforth constituted the majority.

“ Dr. P. could scarcely observe a more direct course, although it were his fixed design to betray Christianity into the hands of its enemies. He virtually vindicates the Jews in rejecting and crucifying Jesus for *making himself equal with God*. He prefers the Mahomedan idol to the deity of Christians. He represents the worship of a Trinity as on a level with that of heathens. He meets infidelity more than half way. He joins with Toland, in exhibiting a miserable band of heretics as the only genuine disciples of Christ. To Collins and his  
successors

successors he abjures the doctrine of *possessions*, and thus cripples the argument from miracles; nay, gives a suspicious air to all this kind of evidence. Not satisfied with subjecting Revelation to the authority of that Reason which it is meant to rectify; he unhinges the whole frame of Revelation, by denying a *plenary*, or *any particular* inspiration. He grants a dispensation for scepticism, and for indifference with respect to our holy religion; by leaving it as a doubtful matter, whether the author of it was himself infallible, or even free from sin. Partially, at least, does he adopt the atheistic system, by denying the existence of a soul.

“ Our author may please himself with the idea of the utility of his labours in recommending Christianity to infidels. But by them he is undoubtedly viewed as a traitor to its interests; if the judgment of that acute and subtle adversary, Mr. Gibbon, may be admitted as a just indication of the sentiments of his brethren. “ The pillars of Revelation,” he says, “ are shaken by those men who preserve the name without the substance of religion, who indulge the licence without the temper of philosophy.” In support of his observation, he refers to Dr. Priestley's History of Corruptions; evidently considering it as “ the ultimate tendency of his opinions,” totally to subvert the Christian faith.

“ Is it surprising that one who has treated revelation with so little ceremony, should use the greatest freedom with human testimony? Our author, indeed, has broken down or overleaped all the barriers of history, and managed this species of evidence, as if it were intentionally endowed with so pliant a form that it would bend any way, according to the humour or interest of the reader. In various instances has he treated it, as if it were meant to be understood in direct opposition to the plain sense of the language, and to the obvious design of the writer.

“ Upon the whole, it must be evident to every unprejudiced reader, that the work which first appeared as an *History of the Corruptions*, whether in its original or in its enlarged form, would be far more justly entitled, *Corruptions of the History of Christianity.*” Vol. II. p. 472.

Among the strange expedients of Dr. Priestley to defend his Unitarian doctrine, no one is more remarkable, or better exposed in this work, than that by which he endeavours to set aside the authority of Philo. Finding it impossible to deny that Philo had ascribed personality to the Divine *Logos*, he devised the wonderful expedient of an *occasional personality*, above alluded to; which, without any proof, he ascribes to that author as the doctrine he maintained: namely, “ that the Word of God is a person sometimes separately existing, and sometimes absorbed in the unity of the Deity.” This opinion, which Dr. P. himself seems inclined to adopt, is surely more strange even than any thing ascribed to Trinitarians by their opponents, and is consequently very justly exposed by Dr. Jamieson. Dr. Priestley goes so far as even to doubt whether angels may not be *occasional* persons: “ It is even doubtful whether, in some cases,

cases, what are called angels were any thing more than temporary appearances, and no permanent beings ; the mere organs of the Deity, used for the purpose of making himself known and understood by his creatures\*," To this Dr. Jamieson answers very properly :

" Now, if it be granted, that any thing is so " emitted from the Supreme Being," as to have a temporary personality, to perform the actions of a person, to act and speak ; call it a divine power, or what you will ; let it be, with unparalleled absurdity, denied that it is a person ; still it can go by no other name, it can suggest no other idea. Only, it has this singular property, that it is identified in another person. This is a being of such a kind, that it may be a person at one time, and not at another. " For," Dr. P. says, " On this scheme, the Logos, it might have been said, *would have been* a person at the creation of the world ; and again, when it was employed in the divine intercourse with the Patriarchs." Here is the mystery of Socinianism ! the *plurality* and *unity* of the sons of Reason ! Not three persons in an unity of essence, but according to the number of the heavenly hosts, *ten thousand times ten thousand* existing in one person. A participation of the divine nature is denied to the only begotten Son of the Father, while, without any hesitation, all those *sons of God*, called *Angels*, are admitted to this honour.

" But our author ought seriously to consider, that thus he hath virtually declared that he has no objection to the doctrine of an occasional plurality. Now, it will be difficult for him to show, that what is in the divine nature at one time, may not be at another, nay, is not *always*. For with God there is *no variableness*. He ought to consider, that no Trinitarian maintains, that one person is properly *detached* from another, far less from " the Supreme Being : " and that the great difference between this Unitarian plurality and ours, is, that according to the latter, one person is essentially in another, (John xiv. 10, 11) yet so as to retain distinction of personality ; but, according to the former, one person is so in another, as *at times* totally to lose this. Is the one doctrine more demonstrable from reason, or from analogy, than the other ? It is no contradiction to reason, that three persons should permanently subsist in one essence : but it certainly is a contradiction, that the nature, which is plural to-day, should be singular to-morrow." Vol. I. p. 40.

We give this as a specimen of the manner in which Dr. Jamieson combats his subtle opponent. Of a book so various in its contents, and important in its matter, we cannot undertake to offer a more particular view. With respect to this, though we do not pretend to say that we have not seen some instances of arguments pressed too far, or not perfectly successful in application, (as among such a multiplicity may be expected) we can truly say that it offers altogether a valuable



Store of learning and authorities to the orthodox believer ; and honourably proves, that the spirit and ability to defend the doctrines of the Gospel, still keep pace with the hostile pertinacity which perpetually returns to the attack.

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**ART. VII.** *Letters from Scandinavia, on the past and present State of the northern Nations of Europe.* 2 Vols. 8vo. 14s. Robinsons. 1796.

**T**HE author of these letters is a lively and intelligent traveller. The country which he undertakes to describe is interesting and romantic : and though his sketches are often hasty and unfinished, yet as he draws from Nature, and with the pencil of an artist, we rove from scene to scene with pleasure and approbation.

The northern regions, till of late, have been little explored or described by our countrymen. Mr. Coxe was one of the first, and certainly the most accurate of those travellers, to whom we are indebted for an acquaintance with a part of Europe which, on so many accounts, excites and gratifies the curiosity of an enquirer. And it is probably owing to him that a Tour towards the Pole has been of late so fashionable. Mr. Coxe, however, travelled as a philosophic historian ; and his work abounds with materials, which invite the study and observation of the thinking and profound. It remained for some future Tourist to skim lightly along the surface of these foreign regions, and to exhibit that general and amusing view of life and manners, which may be detailed without thought, and perused without labour. Such a work as this the letters before us present ; the author, availing himself of the licence allowable in epistolary writings, introduces any topic which happens to present itself, without regard to order or connection. A subject is begun, then quitted, and again renewed, as the fancy or occupation of the writer happened to suggest : and new matter of description or observation, is brought forward with as little ceremony as any one particular subject is described or resumed. This the author, far from disguising, readily and explicitly avows.

“ It may probably happen that I may quit and resume the same subjects again and again. But the same objects, seen in different lights, and under different sets or associations of ideas, may suggest different sentiments or reflections. I do not pretend to systematize or dogmatize in any thing : and even my arrangements must be chiefly casual. I must, in all respects, plead the privileges of epistolary correspondence,



dence, free and wild, above rule or art; though faithful to truth and to nature." Vol. I. p. 74.

Of the nature and variety of the topics contained in these letters, our readers may judge from the mode adopted in collecting the materials for them.

"Sometimes you would have found me in a Finland hut, conversing by means of an interpreter with the family; sometimes making love to a Finland or a Russian girl, which needed no interpreter. One day I got half seas over with a Russian, the next day with a Cossack; nothing can be done with the Scythians without the help of brandy.

"Whenever any traveller arrived at the post-house, I placed myself by his side; and having an interpreter at hand, I enquired of him whatever related to his journey, or to his country. I did not satisfy myself with this; I took my pencil and delineated his figure, physiognomy, and dress\*.

"You would have seen me sometimes sitting by the highway; before me passed a variety of nations: sometimes walking with a band of gypsies; at other times journeying with a Russian boor upon a cart; sometimes examining into the household economy of a Finland matron; or seated with them at a feast upon their saint's day. Not a wedding, nor a christening, nor a burial occurred, that I did not attend as punctually as a clerk of the parish." P. 387.

That the author is capable of enlivening his facts by an agreeable method of relating them, and can intermix his own sensations with the description of the scenes around him, very pleasantly, the following letter affords very satisfactory proof.

" *Ingria, May, 1789.*

"In this country of Scythia, I imagine myself a thousand years old, and nearly related to Odin; I consider you as one of my posterity, and myself as writing to you from my tomb in the desert of Tartary. I feel a crust of antiquity gathering round me: the wild scene of woods and uncultivated tracts presented to the view, keeps up the dream of ancient times. When I cast my eyes towards Petersburg, the vision in part dissolves; but, as the country of witches is in the neighbourhood, a little farther stretch of imagination can make this emporium appear the effect of enchantment. It is with difficulty I can reconcile myself, after wandering through Tartary, and stirring up the ashes of gods and heroes, to recur to the common tales of travellers, and to inform you what the Russians are now about.

"This is May-Day, and all the world are assembled at Catharineburg, and hailing with joy the return of summer, after a winter of six months. The earth, lately buried in snow, appears as rising from the

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\* We hear, on more occasions than one, in the course of the work, of the *graphic* powers of the author; and regret that we have not been favoured with some specimens through the medium of the engraver.  
*Rev.*

dead; the white covering, or winding-sheet, is lying around in fragments; upon one hand I hear the singing of birds, upon the other the rending of the ice. The Gulph of Finland, upon whose shore Catharineburg is situated, is still a frozen field. The Russians are merry in the woods surrounding Catharineburg—drinking, singing, and smoking, in tents erected for this particular day. Every chaise and single-horse chair is parading the streets of Catharineburg. I regret much that the Russians have no other place more proper than this for celebrating so joyous an anniversary: yet the empire is not limited by such narrow boundaries—the adjacent country not so fertile or cultivated, as to forbid the appropriation of a more extensive and elegant place of public resort. I detest extravagance in private works—I detest oeconomy in public ones." P. 170.

Great as is the variety of subjects upon which our author necessarily descants, Countries, Manners, Dresses, Religion, Laws, Politics, Trade, and Gallantry, most of which he treats with ability, and all amusingly: he does not confine himself even to these, but occasionally digresses from the course of description, and the regions of existence, to the paths of speculation and scenes of fancy. As a specimen of his powers in abstract speculation, we would gladly transcribe his remarks on the expediency of introducing sumptuary laws (vol. I. p. 189) but they are too long for insertion. We shall, therefore, content ourselves with selecting the following observations, and marking them with our approbation.

"Political constitutions are precarious, or stable, as they consist of one or more springs of action. Rights and privileges, and powers, in the hands of different orders of men, are a check on that suddenness of revolution which is incident to arbitrary governments. And hence it would seem to follow, as a natural inference, that the surest basis of government is justice; justice which uniformly grants to every man, and class of men, their own. The more constitutions are assimilated to models of perfect justice to every individual, and of as much liberty and interest in the common property of the state as is consistent with the preservation and the tranquillity of the political union, the better: but all innovations, or assimilations to such abstracted models, should be leisurely and circumspect. Due regard must be paid to existing orders and privileges, which form the cement of the existing constitution. If, as a preliminary to reformation, you loosen the cement, and let the materials that compose the fabric fall to the ground, the edifice that is to rise in its stead, depends not so much on human powers, as on an infinite variety of unforeseen accidents. Metaphysical reforms take up man merely as a reasonable being; whereas he is a being under the influence of various prejudices, appetites, and desires: neither reason nor interest affords any security against the irresistible operation of whim, folly, and passion." P. 337.

The praise we bestow upon these amusing volumes must not, however, be unqualified. We must occasionally remark the  
carelessness

carelessness of the writer, and sometimes reprove the thoughtlessness of the man. Unless an author be very attentive, the ease and diffuseness of epistolary composition degenerate into rapid incident, and unmeaning observation. An instance of this occurs, p. 180. Upon subjects of morality and religion, we have noticed a very improper levity. We read more than once of "the providence of Nature," (pp. 275, 371) and we think the writer's apology insufficient for the pleasure he seems to take in describing the Russian bagnios. Vol. II. p. 75.

We do not approve of the slight mention made of Mr. Coxe (vol. I. p. 269) or of the allusions which, we apprehend, are pointed against him in other places. To that accurate and learned traveller this nation is much indebted: and his book will probably be read and studied, when a publication like the present shall be laid by and forgotten.

Neither can we commend the censure which the author seems fond of directing against his countrymen. A Russian, a Laplander, and even his rein-deer, are sure to be praised with enthusiasm; but an Englishman abroad meets with no quarter. As however we have good authority, at least in one instance, for believing better things of our countrymen, we shall decline paying implicit deference to the representations of this half-Scandinavian. Our readers will judge for themselves, and compare the account of the British Club at Petersburg, vol. I. p. 384, with Mr. Coxe's account, p. 456, vol. I. 4to.

Having mentioned these faults, which we hope to see corrected in a succeeding edition, we shall take our leave of this traveller in good humour, and conclude with recommending to our readers one more passage among the many which deserve praise. We mean the plan of "an hospital for the reception of sick females as wish to return to the paths of virtue." The author is aware that "there are hospitals of this nature in England; but that they do little service, owing to the inconsiderate plan of their establishment." We do not agree with him in this opinion; but his suggestions on this subject are liberal and sensible. See vol. II. p. 84.

We intended to have finished here; but it would be unpardonable not to make some mention of the shockingly romantic story of Maria Feodorovna. The writer's abilities are conspicuous in the narrative: we hope also that, in this instance, he has given a display of his powers of fiction; for if the account be true, it exceeds any single picture of human misery we have ever seen or heard of.

ART. VIII. *Transactions of the Royal Irish Academy.*

(Concluded from p. 192.)

THE remaining articles of this volume are employed on subjects of polite literature and antiquities. Of the former kind there are three, of the latter two papers. Of each, in their order, we shall give some brief account.

POLITE LITERATURE.

I. *The comparative Authenticity of Tacitus and Suetonius, illustrated by the Question "whether Nero was the Author of the memorable Conflagration at Rome?" By Arthur Browne, L. L. D. S. F. T. C. D. and M. R. J. A. P. 3—16\*.*

Dr. Browne strongly, and not without success, attacks the historical character of Suetonius, and shows it to be highly probable that the accusation of causing the conflagration at Rome, was one of those calumnies to which the tyrant Nero was exposed, from the general odiousness of his character. He was not at Rome when the fire began; he dispatched orders from Antium for extinguishing it, and, after some delay, went thither to save his own palace from destruction, in which he did not succeed. A few other circumstances tending to lower the estimation of Suetonius for veracity, are thus collected in a note. Abundance of instances might, the writer says, be found:

"Such as Suetonius' assertion that Tiberius abolished the privilege of sanctuary, when the contrary, which is asserted by Tacitus, is proved beyond a doubt, by coins subsequent to his reign; his making Germanicus conquer a king of Armenia, when Armenia had no king, and was not at war with Rome; his representation of the character of Nero, in many respects differing from the traits given by Tacitus and others; his mentioning the loss of an army in Asia, when from Tacitus it appears it was only the rumour of such a loss. Surely these variances would not have appeared trifling to Lipsius, who took such pains to reconcile these authors, when differing in the point, whether Agrippa Posthumus was killed by a *centurion*, or a *tribune* of the soldiers. Josephus observes, that no man's character has been more misrepresented, from adulation on the one side and prejudice on the other, than Nero's." Note, p. 5.

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\* N. B. The pages recommence here, and at the division *Antiquities*; evidently for the sake of making up the volume with more facility.

II. *An Essay on the Origin and Nature of our Idea of the Sublime. By the Reverend George Miller, F. T. C. D. and M. R. J. A. P. 17—38.*

We have here one of those useful treatises, in which, by considering and combining the opinions of preceding writers on a subject of difficult speculation, the author forms a doctrine more nearly approaching to the truth than any other, singly taken. It is like deducing a theory from collecting and comparing the results of several sets of experiments. The writers considered by Mr. Miller are Longinus, Mr. Burke, Lord Kaims, Dr. Priestley, and Dr. Blair. Of these, Longinus only describes the sublime from the internal feeling it produces, which is that of a proud elevation of mind; according to Mr. Burke, it consists in terror; Dr. Priestley places it in awful stillness; Lord Kaims derives it from the magnitude or elevation of visible objects; and Dr. Blair is inclined to think that mighty force or power, whether accompanied with terror or not, has a better title than any thing hitherto mentioned, to be considered as the fundamental quality of the sublime. Among these views of the subject, nothing can be more narrow, partial, and imperfect than that of Dr. Priestley. That of Lord Kaims is considered by the present writer as most exactly deduced from nature and the analogy of language. But he divides sublime objects into three classes: 1. External sensible objects, whether of sight or hearing, &c.: 2. Those that excite the emotion called by Dr. Blair, the moral or sentimental sublime: 3. Superior beings. On all these classes the remarks here given are pertinent and good; and the distinction between pathetic and sublime is also touched with great acuteness. We cannot, without going into great detail, give more than this brief analysis of a paper very highly philosophical.

III. *Essay on the following Subject, proposed by the Academy: viz. On Style in Writing, considered with respect to Thought and Sentiments as well as Words, and indicating the Writer's peculiar and characteristic Disposition, Habits, and Power of Mind. By the Rev. Robert Barrowes, D. D. F. T. C. D. and Secretary to the Royal Irish Academy. P. 39—92.*

Great acuteness of mind and elegant direction of studies, are exhibited in this memoir. Dr. Barrowes has examined the characteristic differences of style with much success, and illustrated them with skill: and though he does not undertake to present his memoir as a finished treatise on the subject; but feels rather that he has "only touched lightly on a few of its principal topics;" yet it will be found to contain much matter that

that is instructive, and nothing that is not interesting. We cannot give a better specimen of the writer's powers of discrimination, than by placing before our readers his comparison between the different treatment of the same subject by Atterbury and Clarke.

“ Atterbury and Clarke have both written sermons on this text : “ If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.” Each of them begins by explaining the occasion on which those words were spoken : but Atterbury in the course of his explication shews us the fitness of the rich man's making his request particularly to Abraham, and describes, with pointed irony, the voluptuaries of his own day, under the character of the sensualists of the evangelical times ; while Clarke, in his introduction, exactly ascertains how far the rich man's reasonings were just, and wherein lay his mistake. Each then proceeds to the main body of his discourse ; and here Atterbury, considering the position in the text as a truth rather surprizing, and one not likely to meet ready acceptance on the first proposal, employs himself to limit its extent so as to secure to it a more favourable reception ; while Clarke prefaces his main argument by proving, from the design of religion and the faculties of man, that perfect and irresistible evidence on these points is not to be expected.

“ Atterbury on his first head of proof establishes that such a message as that in the text sent to a wicked man would not be complied with ; that he would doubt of its reality, and find out natural modes of accounting for it ; that he would suppose it some dream of a melancholy fancy, or some trick of his unbelieving acquaintance ; and that even if he should receive it at first as a revelation, the progress of time would take away his horror, and the raillery of his companions laugh him out of his persuasion. On his second head of proof he then argues, that the evidence specified is, in reality, a less probable or powerful means of conviction than the actual evidence of the Gospel—because the gospel evidence contains resurrections from the dead, with many other proofs—because the evidence required exerts all its force on the first impression, after which it is ever afterwards in a declining state, whereas that which is given gains ground by degrees, and the more it is considered the more it is approved—and, lastly, because the force of the motive in the one case is particular and confined within a single breast, whereas the other is an universal standing proof, tried and approved by men of all descriptions, and falling in with the general sense and persuasion of those with whom we converse. Clarke proves first, that God has given all the intrinsic evidence from the nature of the thing itself that it is possible to be conceived, with all the external proof, from unquestionable testimony, that was ever given to any matter of fact in the world—and, secondly, he proves that such as will not be persuaded by that evidence, would not, by reason of the wickedness of their hearts, be persuaded by any other evidence which their own fancy could suggest.

“ Atterbury



“ Atterbury concludes with several inferences directly pointed against practical errors or received prejudices—against the unreasonableness of expecting miracles on occasions of little importance—against the belief of such frivolous miracles—against pretended stipulated appearances from the dead—against our objecting to the degree of evidence vouchsafed to us, because others have had such as we deem irresistible—and he concludes his inferences (which take up a third part of his whole discourse) with an exhortation to magnify the divine wisdom, which hath so ordered the first proofs of our faith, that they will be equally satisfactory to the end of time, his conduct in the moral world being similar to that in the natural, and reasonable motives being preferable as instruments of conviction, to astonishing by immediate miracles. Clarke’s inference is in one page—that if we free ourselves from those unreasonable prejudices with which carelessness, and want of consideration, and unrighteous practice are used to blind us, we shall be fully convinced, by the evidence vouchsafed us, of the truth of Christianity.

“ I have given minutely the schemes of these two sermons, because perhaps there is not any where to be found a more complete contrast of habits and dispositions, exemplified in two compositions of the same sort, and on the same subject. The Bishop of Rochester, a man of elegant literature, of much knowledge of the world, and of political habits and associations, considers his subject with refined ingenuity and practical address, displaying an extensive acquaintance with human manners, and a perfect insight into the prejudices of the heart. Clarke, whose habits were originally formed to academic studies, and who through his life continued a man of scientific research, steadily pursues his train of important demonstration, without any endeavour to find out novel topics, or any deference to preconceived notions, with little light from experience, and little attention to practice. It is not unpleasant to observe Clarke glancing, with a careless and hasty view, at some of the principal topics on which Atterbury so largely dilates. Supposing the message in the text conveyed to the wicked, “ as soon as the present terrible apprehensions were ceased,” says Clarke, “ it is extremely probable they would find some way or other to ascribe it all to the delusion of fancy and imagination, and that their old vicious habits and desires, and beloved sins, would again by degrees prevail over them.” These collateral points, however, he will not go out of his way to discuss, satisfied that if he can, by one undeniable chain of reasoning, establish the position in the text, what may occur on probable grounds against it is not worth consideration. Atterbury, who knew how ill the truth is received which opposes a prejudice, how much attention is always paid to him who shews an accurate knowledge of the thoughts of his hearers, and how easy it is to convince after you have silenced an objection, considers all these practical topics at full length. On the whole, Clarke looks for what will prove, and Atterbury for what will persuade; Atterbury would affect his audience, and Clarke will convince his readers.” P. 73.



ANTIQUITIES.

I. *Some Considerations on a controverted Passage of Herodotus. By the Right Honourable the Earl of Charlemont, President of the Royal Irish Academy, and F. R. S. P. 3—51.*

The passage in question is, that in Herodotus, b. ii. c. 53, where the historian attributes to Homer and Hesiod the forming a theogony for the Greeks; which the learned President explains to mean, that they first reduced the previous opinions of the Greeks, on those subjects, to a system. Throughout this paper considerable erudition is displayed, and the writer ably supports the very just opinion, that “wherever Herodotus writes from his own knowledge, he will be found a faithful guide.” We are happy also to see a promise of further illustrations of this venerable historian, from the same pen. If we had not already given so large a share of our attention to this volume, we could with pleasure expatiate considerably on the contents of this memoir.

II. *An Account of the Game of Chess, as played by the Chinese; in a Letter from Eyles Irwin, Esq. to the Right Honourable the Earl of Charlemont, President of the Royal Irish Academy.*

The illustration of the Chinese mode of playing this game, contained in this paper, was obtained from a young Mandarin, and is very complete. The chief differences are in the powers of the King, who is confined to a fort; the River in the midst of the board, which the Mandarin cannot cross; and the singular movements of the piece called the Rocket Boy.

ART. IX. *Miscellaneous Antiquities (in Continuation of the Bibliotheca Topographica Britannica) No. V. containing Mr. S. Denne's Addenda to the History of Lambeth Parish, and Lambeth Palace. Or, Historical Particulars of Lambeth Parish and Lambeth Palace; in Addition to the Histories by Dr. Ducarel in the Bibliotheca Topographica Britannica. By the Rev. Samuel Denne, M. A. F. S. A. Vicar of Wilmington and Darenth, Kent. 4to. 12s. 6d. Beginning with p. 165 and ending at p. 468. Nichols. 1795.*

WORKS of this nature always consist of two parts, running regularly through the whole; private notices, adapted to local readers; and general notices, calculated for the public at large. The bulk of such works, indeed, will naturally  

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be formed of elements local and private ; while the public and the general will only be introduced upon occasions. Yet *that* history alone can ever challenge much attention from the world, which breaks this merely *natural* order of things, by introducing another order in the room of it, and by making the general notices predominate over the particular. The present history does not presume to take so large a range, moving generally in the narrow orbit of its own parish and its own palace, breaking out of it very seldom, and aspiring only to the praise of minute industry, or of petty accuracy. Of these it presents us with striking proofs, but seldom betrays a spark of superior fire, proceeding commonly in one even tenor of painful, and, for the most part, successful investigation. We shall extract a few specimens of the author's manner, from the only parts that can give pleasure to our readers in general.

“ The cypher I. H. S. surmounted by a cross, painted in the east window of the chancel, is noticed by Aubrey ; who observes, that they express the initial letters and character of our Saviour, i. e. *Jesus Hominum Servator*. This was long a prevailing opinion, and has still its earnest and ingenious advocates ; but it cannot be a difficult task, to shew that the notion was groundless.”

Mr. Denne, therefore, addresses himself to execute this task :

“ Jesus, having been a common name among the Jews, and, as we read in Scripture, appropriated to Christ, being the Saviour of mankind, we should have recourse to the Hebrew letters that compose the word for its etymology, and for its mystical meaning, if any such were intended.”

This is Mr. Denne's first argument against the common interpretation, but, as it appears, obviously misdirected ; for it tends merely to prove the meaning of the word Jesus, not that of the cypher I. H. S. The second argument is this.

“ It appears to be an objection of some weight, that there is a selection of only three letters of the word Jesus, or rather *Jhesus*.”

This, however, is no less misdirected than the first, and rather corroborates than refutes the opinion it is intended to oppose ; by arguing against the other current interpretation, that the three letters of the cypher are part of the name *Jesus*. The next argument against the common opinion is unfortunately only an assumption.

“ That I. H. S. is the name abridged, and was not intended to express the office of our Saviour, in the initial letters of Latin words, is obvious from this circumstance, that the letters in the cypher are really an abbreviation of a Greek, and not of a Latin word ;” or rather (as it should have been, in common accuracy) “ the initials of any Latin words.”

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That it is one thing, and not another, is obvious; *because* it is the one, and not the other. This is the form of the argument. Having previously familiarized this interpretation to his mind, the author considers it as proved: and this species of fallacy, *the petitio principii*, appears to have imposed upon him throughout. Thus in the fourth place:

“ With whom the idea might originate, that I. H. S. imported the office of the Saviour of mankind, it may not be possible to ascertain; but I am apt to attribute it to the reverie of some monk, not aware of its being the contraction of a Greek word.”

Here we have him again, cap in hand, begging the question: what follows is yet more extraordinary. It has been falsely inferred, Mr. D. informs us, from the general use of this cypher, that there was no other abbreviation of the name of Jesus: but, in some prayers, on monumental inscriptions, and, at the end of letters, he has found *Jh'u*, concerning which he thus argues:

“ Now I. H. S., as commonly explained, cannot possibly apply to I. H. V.” Certainly not: why then attempt to apply it? “ And I much question whether there may be a word in Latin signifying a Saviour, that has V for its initial letter. Conceiving then, that in developing these cyphers, the Latin has not any claim of preference to our own language, it is submitted to the judgment of those who imagine I. H. S. to denote *Jesus Hominum Salvator*\*, whether *Jesus* *have* us be not as plausible an interpretation of I. H. V.”

This is not meant, gentle reader, as a burlesque upon all decyphering; our learned antiquary is no joker, but writes in all the sober sadness of his mind. Yet the *u* in *Jh'u* is manifestly nothing more than the final letter of *Jhesu* for *Jesu*; and the common interpretation of I. H. S. is, in our opinion, undoubtedly right, the cypher being adopted in our churches from the Latin, for the best of all reasons; *because* Latin was at that time the very language of all our services in the church, the derivation of it from the Greek or Hebrew writers being merely the creature of pedantry affecting sublimities, and stumbling over common sense. Thus much, however, we have thought it necessary to say, for the purpose of correcting that indolence of thinking, and frivolousness of argument, by which writers on antiquarian subjects have been too often characterized.

This specimen having proved so unfortunate for the author, it is but common justice to make some of a more auspicious quality.

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\* Always *Salvator* before.

“ In the churchwarden’s accounts of St. Helen’s, Abingdon, fourpence is charged in 1559 for an hour-glass for the pulpit; and Professor Ward observed its being the first instance he had met with. That in Lambeth church is only twenty years earlier; nor is it likely that hour-glasses were used for the same purpose before the Reformation. Some have imagined that the ancient Fathers preached, as the old Greek and Roman orators declaimed, by an hour-glass; on the contrary, it has been remarked, that the sermons of several of them were not of this length; and it is particularly said, that there are many sermons in St. Austin’s tenth volume, which a man might deliver with distinctness and propriety in eight minutes, and some in almost half that time. If a judgment may be formed from Dr. Featley’s *Clavis Mystica*, the running of the sand one hour was not in general sufficient for a single turn of his mystic key.”

Speaking of Mr. Tomkins, chaplain to Archbishop Sheldon, and licenser to publications, Mr. Denne writes thus:

“ Unfortunately for Mr. Tomkins’s fame, *Paradise Lost* was submitted to his review; it having been confidently averred, and never denied, that this incomparable poem was in danger of being suppressed, because the licenser imagined he had discovered treason in that noble simile, in the first book, of the sun in an eclipse. Toland, the first biographer of Milton,” after Philips, the nephew of Milton, “ attributed it to the malice or ignorance of the licenser; hard words, which one is rather surprised to see applied by Dr. Newton, without any palliation, to so respectable a man as Mr. Tomkins. But Dr. Johnson seems to have been of opinion, that Milton was dealt with with tenderness, and that he could expect no kindness from a chaplain of the Archbishop of Canterbury. And yet if, as Dr. Johnson has observed in another page, that “ every line in this poem breathes sanctity of thought and purity of manners,” can any plausible reason be offered, why it ought to have been withheld for a time from the public eye.”

It was *not* withheld; Dr. Johnson shows that it was actually licensed, though with some demur, perhaps, by this very chaplain; and even the demur arose, not from any denial of that assertion, but from political differences of opinion between the chaplain and the author.

“ That it would have been in the power of the licenser to have consigned it to utter oblivion, is hardly probable. The case undoubtedly was, that Mr. Tomkins, abhorring the republican principles of Milton, perused the poem with a very jealous eye; and he was the more apt to espy [traitorous faults in] what he suspected might be written with a traitorous intent, because, from his controversy with Baxter, he was in the habit of discovering and exposing the fallacious pleas of rebels to their sovereign. From an entry in the records of the Stationers Company it appears, that the imprimatur, dated September 10, 1679, was granted by Mr. Tomkins to *Paradise Regained*,” as it had been to *Paradise Lost* before, “ together with *Samson Agonistes*; in which

which *dramatic* poem there are such severe strictures, clearly pointed at the restoration of Charles II. and at the trials and sufferings of Milton's party after that event, that Drs. Newton and Jortin wondered, not without reason, the licenser should have acquiesced in their being published. No otherwise can I account for this indulgence of [in] Mr. Tomkins, than that, hurt with the censures to which he had subjected himself by his over-refined cavils at *Paradise Lost*, he might be unwilling to renew and increase the obloquy, by demurring at the appearance of another poem of unquestionable excellence."

*We* believe *these* allusions to the political differences, to have been seen by Drs. Jortin and Newton, or by others, merely from the same affection of criticism in them, which demurred upon the simile of the sun in Mr. Tomkins before. All suspect, we believe, what was not meant, and *therefore* all see what was never there. Nor did Mr. Tomkins pass over the passages for the reason assigned by Mr. Denne; because he actually cut out some passages, during the very same year, from Milton's *History of Britain*.

"How many communicants there are in a parish, is a regular article of enquiry previous to an episcopal visitation; and, on perusing a return made in the diocese of Rochester at the beginning of the last century, and comparing it with the now state of several parishes, the diminution is found to be very considerable, even where there is a large increase of inhabitants. In some parishes there are not half so many as there were in 1608; in others, not a third part; and in a few, if I am not misinformed, there is a reduction of nine in ten. This change, this notorious neglect, is as astonishing as it is distressing to every serious person. So great a disproportion of communicants between former and present days, led me at first to suspect," as we ingenuously confess it had long led us to believe, "that the return above-mentioned might be of persons in each parish who were of a due age to receive the sacrament, and not of those who were really participants. But, on a more attentive examination, I am now inclined to the contrary opinion, and for this, among other reasons," which we think a decisive one, "that a wilful neglect subjected perpetual recusant," and every recusant at Easter after sixteen years of age, "either to ecclesiastical censures or a pecuniary penalty. And Dr. Featley, in a sermon preached in Lambeth church, notices this motive." The Doctor thus writes: "too seldom communicating is utterly a fault among many at this day, who are bid (shall I say) thrice, nay twelve times, every month once, before they come to the Lord's table; and then they come (it is to be feared) more out of fear of the law than love of the Gospel."

The infrequent participation was occasioned, we *now* apprehend, by the prevalence of Presbyterian notions in the kingdom. Yet that perpetual absence which we observe at present in parishes, had not begun when Featley published. It began immediately afterwards, in that dark night of confusion

ſion obſcuring this kingdom, under which the Communion was not once adminiſtered at the Univerſity Church in Oxford, during the twelve years of the reign of Preſbyterianiſm; when groſs neglect had its natural cloſe in actual rejection, and Preſbyterians produced the new ſhoot of Quakers.

To this extract, which does equal credit to the head and to the heart of Mr. Denne, and has corrected a miſtake into which we alſo had fallen, we ſhall add only one more.

“ The lively tale of the citizen and his family at Vaux-Hall, as told in the *Connoiſſeur*, May 13, 1795, will be read with ſatisfaction and with pleaſure, immediately after a peruſal of the humorous ſcene diſplayed in the *Spectator* by Addiſon; and the comparative luxury of each age is marked by the feaſting of the reſpective parties. With the ſlice of hung beef, (of which there was a fragment to regale the crippled waterman) and a glaſs of Burton ale, or a bottle of mead, the favourite liquor of a courtezan, may be contraſted the wafer-like ſlices of beef or ham, at one ſhilling an ounce, chickens as ſmall as pidgeons, tarts and cuſtards, and the choice of humble port, claret, burgundy, champagne, or rich frontinac, for the more opulent; and for others, madeira, carcavella, liſbon, &c. perhaps as admirably mimicked by the wondrous magic of Meſſrs. Beaufoy in Cuper's Gardens.”

We here diſmiſs the preſent author, convinced that our readers will think him, with us, though not ſucceſſful in the effort firſt noticed, ſenſible, ſagacious, and uſeful in all the others.

ART. X. *The Doctrine of Atonement illuſtrated and defended, in eight Sermons, preached before the Univerſity of Oxford, in the Year 1795, at the Lecture founded by the late Reverend John Bampton, M. A. Canon of Salisbury. By Daniel Veyſie, B. D. Fellow of Oriel College, and one of his Maſteſty's Preachers at Whitehall.* 8vo. 239 pp. 5s. Leigh and Sotheby. 1795.

THE indefatigable zeal of the author of the *History of the Corruptions of Chriſtianity*, to deſtroy opinions, however ancient, that ſtand in oppoſition to his own, excites divines of all denominations to defend their reſpective tenets. Nor could the cauſe of religion be in a very ſecure ſtate, if theſe advocates ſhould prove unſucceſſful; for a more complete preparation for the entire ſubverſion of Chriſtianity, than this attack of a pretended friend, againſt all its diſtinctive doctrines, cannot eaſily

easily be imagined. The step that leads from Socinianism, and particularly Dr. Priestley's exaggerated Socinianism, to Deism, is so gentle as to be scarce perceptible. It is rather a declivity, down which the idolizer of his own wisdom slides unawares, than any distance which requires an effort of progression.

Next to the doctrine of the Trinity, that of Atonement is the object which engages the attention of the assailant; as debasing, in his opinion, our ideas of "the natural placability of the divine Being, and of the equity of his government." This doctrine Mr. Veyssie undertakes, in these sermons, to defend; not only by proving that it is clearly delivered in Scripture, but by refuting the objections which the ingenuity of Dr. P. has raised against the nature of it: and in so doing he has certainly well fulfilled the intentions of the founder of the Lecture.

The preacher begins by clearing the question from all that is extraneous to it. He defines the scriptural sense of *atonement*, as equivalent simply to *reconciliation*. The doctrine of *satisfaction*, either necessary or expedient, he considers as the comment of divines. That is to say, he represents the scriptures as announcing merely the fact, that through Christ we are reconciled to God, that he is our high Priest who makes atonement for us: but why that atonement in particular was required, or in what manner it operated, he regards as not declared: and though he does not reject the comments of judicious divines upon this subject, he considers them as less important than the principal doctrine; and such as, if they could be refuted, would not at all affect its validity. Grotius, in his treatise "*de Satisfactione Christi*," against Socinus, and Stillingfleet, in his defence of Grotius against Crellius, explain the nature of *satisfaction*, as a wise expedient to maintain the honour of the divine laws, and extend mercy to criminals without giving encouragement to crime; and this moderated doctrine the lecturer seems to regard as more sound than that which considers the justice of God as inflexible, and not to be appeased without a complete equivalent. These are the two principal opinions on the subject of satisfaction; but as, he observes, "could it even be proved that both of them are false, the real question would not be at all affected," since the sacred writers teach no more than that a reconciliation was made, and do not explain upon what principles it was effected or required. Such is the substance of the first of these sermons, in which it will be perceived that the author cuts away a great part of the ground from beneath the feet of his antagonist, who, like many other writers, confounding satisfaction with atonement, combats both together as standing upon the same foundation. The doctrine of *imputed righteousness* is also touched upon in this discourse,



discourse, and considered in the same light as that of satisfaction: namely, as the gloss and interpretation of men, not the express declaration of scripture.

The medium of illustration very properly taken up by this author, in his second discourse, is a reference to the Levitical law; from which he shows that in atonement two things were generally necessary, “a victim, by the offering of whose blood the atonement was made, and a priest by whom the blood was offered.” He then undertakes to prove that, in the Christian dispensation, “the death or blood of Christ has a power and influence corresponding to that which in the old Testament is attributed to the blood of the sin-offerings; and that to Christ himself is ascribed an office and ministry corresponding to that which was discharged by the Levitical priests. Atonement he here again makes to consist of two things—1. The purification of the sinner;—2. The propitiation of the divine Being\*. Both of these effects are here shown to be attributed to the blood and ministry of Christ. The vicarious suffering of the legal victim is also pointed out as represented in the suffering of Christ, and in all respects his death is shown to have been an expiatory sacrifice. The representations of these points are so full and explicit in the Epistles, particularly in that to the Hebrews, that it may be supposed a frequent reference is made to them. After pursuing these points to the utmost, in the four first discourses, the author proceeds, in the four last, to consider and reply to the objections of his antagonist.

The principal mode by which the Socinian eludes the force of the scriptural passages, adduced in the preceding discourses, is the assumption that they are merely figurative, applied only by way of allusion; and not to express any truth or *reality*: and he contends that, wheresoever the words of scripture will not admit of a literal sense, then we must have recourse to such figures. But here the preacher distinguishes, and says, that there is also a species of language usually called *analogical*, which, though not strictly proper, is far from being merely figurative; the terms being transferred from one thing to another, not because the things are similar, but because they are in similar relations. This he contends to be the case with respect to the expressions employed concerning the atonement of Christ, as compared with the Levitical sin-offerings: the death of Christ being compared to the Jewish sacrifices, because it was to the Christian church what they were to the worshippers of the Tabernacle; standing in the same relation and analogy. Thus does he dispose of the first attempt of the adversary to prove, that the words of Scripture are ca-

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\* Dr. Priestley confines it to the former of these.

pable of another sense: after which he undertakes to prove, that even if they were capable of another sense, it ought not in the present case to be admitted. Among other positions, it is insisted by Dr. P. that the Scriptures represent repentance and a good life as, *of themselves*, sufficient to recommend us to the divine favour, without any mediation. Against this Mr. V. argues, by suggesting that all the passages which can be adduced for that purpose, presuppose the atonement of Christ, and therefore cannot be conclusive; and, against the opinion itself, as generally taken up, he states that it is founded on two assumptions, which cannot possibly be proved; first, "that there is nothing in the nature or attributes of God which requires a propitiation for sin, in order to make repentance acceptable: secondly, that if there had been no propitiation, repentance would yet have been possible to man." A strong presumption against the latter supposition is drawn from the case of the fallen angels, who had no propitiation, and, consequently, we nowhere read that they either do or can repent. As to the *free* pardon of sinners, so often mentioned in Scripture, and which Dr. P. endeavours to turn to his purpose, it is sufficiently evident, that it is meant to be *free* only with respect to the merits of man; and consequently that he cannot claim it by repentance, because in that case it would not be free, but earned. This is particularly urged in the seventh discourse.

But the strongest attack of Dr. Priestley upon the doctrine of atonement, is his assertion that it is of bad moral tendency, and gives impressions of the divine government, by which, if uncorrected, the virtue of men would be endangered: being inconsistent with *goodness* or *benevolence*, the *only* object and end of which is the supreme happiness of God's creatures; which goodness also the Dr. considers as the sole governing principle in the Deity. To this it is solidly answered, that the scriptures by no means represent such benevolence as the *sole*, or even the *primary* end of every proceeding, but rather the glory of God: and, after explaining the true nature of the doctrine of atonement, as declared in Scripture, the following view of its genuine moral effects is very justly opposed to the objections of the adversary.

"In the first place, the clear manifestation which this doctrine affords of the righteousness of God, is a most effectual call to repentance. No one, who thinks at all, could possibly go on secure in sin, did he not allay his fears by some delusive hope, and encourage himself with a vain expectation of escaping in the end the due reward of his deeds. Among the methods of deceit which men thus practise upon themselves, there is none greater, or more frequent than a dependence upon the divine mercy. Upon this gracious attribute of the

the Almighty, all who prefer their sins to their duty, are apt presumptuously to rely; and vainly would flatter themselves that it will screen them from vengeance in the day of wrath; and not suffer them to fall into final condemnation. But let all who thus deceive their own hearts, consider with attention the method of reconciliation which God himself hath ordained; and they will soon perceive that *the setting forth of Jesus Christ to be a propitiation*, takes from the impenitent sinner every ground of presumptuous hope, and teaches him the vanity of flying for refuge to the mercy of God, from the terrors of his justice. For, "if the righteous scarcely be saved," if they who sincerely obey the Gospel of God, be redeemed from destruction at so dear a rate, "where shall the sinner and the ungodly appear?" If the blood of the Son of God were not accounted too high a price to save our souls from death, and to make penitent believers objects of mercy; who can for a moment imagine that impenitent sinners will finally escape the judgment of God? He is indeed, as he proclaimed himself to Moses, a "God merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin." But he is also, as he proclaimed himself at the same time, a God "that will by no means clear the guilty." Although a God of mercy, he is still a righteous judge; and hath demonstrated himself to be just, by the very method of justification which he hath appointed for mankind."

"Nor let it be imagined, as our historian contends, that the doctrine of atonement, admitting that it raises our ideas of the justice of God, must, in the same proportion, sink our ideas of his mercy. The redemption of fallen man was throughout an act of mercy; and the method by which it was effected is so far from lowering in the least degree, that it raises their attribute to an astonishing height. That in our fallen state God should deign to look upon us, and, instead of rigidly inflicting the punishment due to our sin, should, by the appointment of a propitiation, open a way to his favour, and again place within our reach life and happiness; that without desert on our part, and even without solicitation, he should freely provide the means of our reconciliation to himself, and, even when we were enemies, should send his Son to die for our sins—Can there be conceived greater love than this? or can any doctrine more powerfully vindicate, or more highly advance the divine mercy? And thus the doctrine of atonement is so far (as it has been asserted) from losing on the one hand, what it may seem to have gained on the other, that it may rather be said to gain on both. On the one hand, it demonstrates the justice of God; on the other, it displays his goodness and exalts his mercy. And what additional motives are afforded, by this view of the doctrine to the practice of piety and virtue! As well as to alarm the fears of the careless and unthinking, how admirably is it calculated to enliven the hopes of the humble and contrite; to confirm the faith of the weak and desponding; to inflame the love of the pious and devout; in a word, to put in motion, and give vigour to all the springs and principles of action, and thus most powerfully to engage men to the practice of holiness here, by which alone they can secure to themselves a life of happiness hereafter." P. 228.

It will be seen by the analysis we have given, that these discourses are very strictly methodical and argumentative. It is not remarkable for that vigour and force of language by which the reader is carried irresistibly away, they deserve, and are calculated to engage, his serious attention; and place, in a clear point of view, a doctrine of the highest importance, truly scriptural, and fundamental in the Christian system, which has been misunderstood by some, and misrepresented by others.

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ART. XI. *The History of Poland, from its Origin as a Nation to the Commencement of the Year 1795: to which is prefixed, an accurate Account of the Geography and Government of that Country, and the Customs and Manners of its Inhabitants.*  
8vo. 500 pp. 7s. Vernor and Hood. 1795.

THE history of a country which has acquired any rank in the scale of society, is at all times a subject of natural and laudable curiosity. This however becomes more particularly the case, when any catastrophe of great political moment has rendered it an object of attention or sympathy: and surely if calamity can command attention, if national reverses be a title to sympathy, few states will prefer a larger claim to the one and the other, than the country whose history is now before us. Transformed by a variety of internal revolutions, and meliorated by a process of peaceable and almost unanimous reform, it fell a victim to the jealousy and injustice of its neighbours; and the perusal of its history is so much the more interesting, as its disasters are recent, unmerited, and extreme.

The author of this history very properly observes, in the preface to his work, that "interesting as the affairs of Poland have been for some years past, it is a little remarkable that no historical account has been lately published, to enable Englishmen to trace the progress of its political state; and, by connecting causes and effects, to account for the phenomena there recently exhibited." He then enumerates those writers, who, either as travellers, geographers, or historians, have touched upon points and portions of the Polish history. The expanded and partial statement which these convey, have formed, according to the author's account, the ground-work of the present performance. He professes also to have augmented his materials by all that a cautious and discriminating selection from

from the British and Foreign Gazettes could contribute, towards clearing up the mysteries of some recent events.

The work is distributed into two books: the first of these contains a minute description of the boundaries, population, local curiosities, civil government, &c. of Poland. The second comprises an abridged history of its sovereigns, from the commencement of its monarchy down to the captivity of Stanislaus in January 1795. In assigning the boundaries of Poland, the author has presented us with two tables; the first of which designs its limits under the ancient and original division; the second exhibits its final state after the dismemberment in 1793. At the close of this the author remarks, with a portion of asperity which such a contemplation will sufficiently justify—"Hence it appears, that *three* of its smallest provinces are all the domains left to the unfortunate and degraded kingdom of Poland, by the modest and magnanimous sovereigns of Austria, Russia, and Prussia." P. 4.

In describing the manners, customs, and habits of the Poles, the author has been judiciously concise; the mind being necessarily carried from these attendant circumstances, to the more interesting points of their constitution and history. Of the former, a clear analysis is given at the close of the first book; but as the constitution of this people is founded on a fluctuating base, and has changed, in some of its leading particulars, with every new reign, it is necessarily connected and interwoven with the history of those sovereigns, from whom it has received the various modifications, under which it must be viewed. The author has therefore, with great propriety, devoted the bulk of the volume to this part of his design; and we are of opinion, from the examination we have bestowed upon it, that he has executed his task with a faithful attention to impartial statement and historical detail. The later events are necessarily founded on less certain documents than those which support the earlier history: but in these the author appears to have followed the best authenticated records, and to have admitted only that species of evidence which all parties have agreed to acknowledge. As a specimen of the general manner adopted in this history, we shall extract the account drawn up by the author of the patriotic general Kosciuszko, a portrait of whom is prefixed to the work.

"Thadée Kosciuszko is about forty years of age, of middling stature, and of a fierce and penetrating aspect. He was born a gentleman; but his family not being in affluent circumstances, he was sent to the school of cadets, to be educated for the army. From this school it has been usual for the kings of Poland to send annually four of its youths into foreign countries, to perfect themselves in military tactics, and

and the art of war. Kosciusko had the good fortune to be one of these selected youths. He was patronized by the king, and sent into France with the best recommendations; where he studied upwards of four years in the military academy of Versailles, and returned to Poland with the reputation of being a very skilful engineer. Soon after this he was appointed to the command of a company of artillery in the regiment of the crown, and was looked up to as a man of courage and eminence in his profession.

“ About this time it was that he captivated the affections of a young lady of the first family and fortune in Poland. The lovers had contrived many private interviews before the parents of the lady had an opportunity of discovering their connection; in all of which Kosciusko conducted himself by the rigid rules of honour and virtue. He therefore conceived himself warranted in making an open declaration of their mutual regard, and in soliciting the consent of the lady's friends for an immediate celebration of their nuptials. But being a leading family among the nobles, an alliance with Kosciusko was deemed inconsistent and degrading; hence a peremptory refusal was experienced, and an insuperable bar put to the fond hopes of the anxious lovers. Kosciusko, however, after finding it impossible to gain the consent of her parents, had the address to carry off the lady, and was rapidly pursuing his route to France, when the unfortunate circumstance of their carriage breaking down, and no possibility of having it replaced or repaired with requisite speed, gave the enraged father, and a strong party of relatives, an opportunity of coming up with them. Here a very fierce rencounter ensued, in which Kosciusko was eventually reduced to the unpleasant dilemma of being obliged either to kill the father, or give up the daughter. Humanity prevailed even over the force of affection. He returned his sword peaceably to the scabbard, and nobly restored the fair prize to his pursuers, rather than spill the blood of him who gave her being.

“ The public conversation, in all the upper circles, turning on this event, and the feelings of Kosciusko being considerably hurt, he obtained leave of absence from his sovereign, and went to America. At that period the late unfortunate war with England was carrying on with full vigour. Kosciusko offered himself a volunteer to Washington, and was honoured with an important command in his army. After the peace, he returned with the Marquis de la Fayette to France, where the French officers who had served in that campaign, and Dr. Franklin, always spoke of him as a man of equal magnanimity, fortitude, and courage, and to whom America was greatly indebted for his services.

“ Kosciusko having thus acquired reputation abroad, returned, with the laurels, to his native country, where he afterwards distinguished himself in three battles which prince Poniatowski fought with the Russians, at the time of the diet of Targowicz; and it is said, that if the councils of Kosciusko had been followed in that short war, affairs would have taken a better turn. When, therefore, Stanislaus found himself obliged to cease hostilities, Kosciusko, despising an inactive life, again procured leave to enter into foreign service. He went to Pisa in the month of December 1793. where he professed him-  
self



self going to Geneva; but, in fact, he went to Paris. He was there introduced to many of the leading members of the convention, whose policy induced them to present him with ten millions of livres to stir up an insurrection in Poland, in order to draw off the Prussian army from acting with the allies, and to confine the attention of Frederick-William to a different part of the continent.

"It is evident that Kosciuszko made the best use both of his time and money. Early in February he found himself at the head of a considerable body of the Polish insurgents, and boldly attacked the Prussians who had taken possession of their country. These they drove before them from one part to another, until they came to Inowlotz, where the Prussians contrived to retard the march of Kosciuszko for about half an hour, by breaking down part of the wooden bridge; till at last a party of the Poles swam across the river, and coming upon the rear of the enemy, put them to flight. They then attacked the Russian troops in Cracow, consisting of upwards of six hundred men, whom they drove out, and took possession of the garrison; soon after which, viz. on the 24th of March, 1794, Kosciuszko issued the following proclamation:"

"Dear Fellow Citizens,

"Having been often called to assist in the salvation of our common country, behold I obey the call—but I cannot be useful to you, or break the chains of slavery, if you do not give me speedy succour!—Support me with your whole force, and fly to the standard of your country. In this common cause the same zeal ought to animate us all.

"Make voluntary sacrifices of your wealth, which hitherto, instead of being at your own disposal, was at the will of a despot.—Furnish men capable of bearing arms—do not refuse the necessary provisions of bread, biscuit, &c—Send horses, shirts, boots, cloth and canvass for tents. The generous sacrifices made to liberty and your country, will receive their recompense in the gratitude of the nation.

"The last moment is arrived, in which despair, in the midst of shame and reproach, puts arms in your hands. Our hope is in the *contempt of death*, which can alone enable us to ameliorate our fate, and that of our posterity. Far be from us that terror which the enemies, conspired against us, endeavour to infuse into our minds.

"The first step to throw off the yoke is to dare to believe ourselves free—and the first step to victory is a confidence in our strength!

"Citizens, the palatinate of Cracow affords you a signal example of patriotism. It offers the flower of its youth, having already granted pecuniary and other assistance—their example is worthy of imitation—do not hesitate to place credit in your country, which will reward you well—the ordinances issued by the generals of the palatinate, and the commanders of the troops, to furnish the necessary provisions, will be placed to the account of imposts, and will be paid for in the sequel. It is unnecessary to encourage you before-hand, because that would appear to doubt your *civism*; the continued oppression practised by the Russian soldiers, ought sufficiently to convince you, that it is better to make voluntary sacrifices to your country, than to make sacrifices by force to an enemy. Whoever in these circumstances dares be in-

sensible



sensible to the urgent necessities of his country, must draw upon himself eternal infamy.

“ Dear fellow citizens, I expect every thing from your zeal—your hearts will join that sacred union which is neither the work of foreign intrigue, nor of a desire of domination, but is solely the effect of a love for liberty.

“ *Who does not declare for us is against us.* He who refuses to associate with those who have sworn to shed their last drop of blood for their country, is either an enemy, or one who is neuter, and in such a case neutrality is a crime against *civism*. I have sworn to the nation that the powers entrusted to me shall not be applied to the oppression of the people. At the same time I declare, that whoever acts against our confederacy, shall suffer the punishment established in the national act, of a traitor and enemy to his country.

“ We have already sinned by connivance, which has ruined Poland. Scarcely has an offence against the people ever been punished. Let us now adopt a different mode of conduct—and let us recompense virtue and civism by pursuing and punishing traitors.

THADDEUS KOSCIUSKO.”

“ After this proclamation, the populace assembled in prodigious numbers, every where shouting, “ Long live Kosciusko.” They then conducted him to the town-house of Cracow, where he was presented to the heads of the Polish nobility, who had assembled there to receive him. By these he was formally invested with the title of general, and made commander in chief of the troops collected for liberating Poland from the shackles of its oppressors. His troops then also took an oath to deliver their country, or perish in the attempt.

“ To such a degree of enthusiasm were the Poles animated by the conduct of Kosciusko, that his army was superabundantly supplied with every article necessary for the prosecution of hostile operations.” P. 467.

The French revolutionary jargon mixed in this proclamation, shows plainly enough, what the historian has rather concealed, how far the people now were gone in that disorder. The spirit of the writer is, however, noble. It should be observed that the author every where pays due respect to the excellent King of Poland. We are inclined, upon the whole, to congratulate the public upon the appearance of this history. If it want the embellishments of an elegant style, it possesses the merits of accuracy and arrangement, which more essentially constitute the value of such performances. To a student of continental politics it will doubtless prove a very useful and acceptable manual: as it presents the only regular history yet extant, of a country rendered interesting by the annihilation of its national independence, and the destruction of its political constitution.

ART. XII. *Llangollen Vale, with other Poems.* By *Anna Seward.* 4to. 48 pp. 3s. 1796.

THE name of Anna Seward has a claim upon us for early and distinguished notice, and we hasten to take this first opportunity which has offered of enrolling her compositions in the principal and more important part of our publication. At a time when the Genius of Poetry seems almost to have taken his departure from our country, it is an act of wisdom no less than of gratitude to show marked attention to his favourites; and when we have not the opportunity of venerating "the thoughts that breathe, and words that burn," we may well be content with good sense, harmony, and polished taste. We will take Miss Seward's poems in their order. The first is a description of the Vale of Llangollen, honoured by the residence of Lady Eleanor Butler and Miss Ponsonby, two ladies who resigned the allurements of elevated life, for the charms of friendship, and pleasures of retirement. With an animated description of the natural beauties of the place, Miss Seward blends what makes it memorable from history, and concludes with a warm and affectionate tribute to the females to whom it is addressed. The following are among the best stanzas of this poem:

" 'Mid the gay towers on steep Din's Branna's cone,  
Her Hoel's break the fair Misanwy fires.—  
O! Harp of Cambria, never hast thou known  
Notes more mellifluent floating o'er the wires\*,  
'Than when thy Bard this brighter Laura sung.  
And with his ill-starr'd love Llangollen's echos rung.  
Tho' Genius, Love, and Truth, inspire the strains,  
Thro' Hoel's veins tho' blood illustrious flows,  
Hard as th' Eglwyseg rocks her heart remains,  
Her smile a sun-beam playing on their snows;  
And nought avails the Poet's warbled claim,  
But, by his well-sung woes, to purchase deathless fame.  
Thus consecrate to Love, in ages flown—  
Long ages fled Din's-Brannia's ruins show,  
Bleak as they stand upon their steepy cone,  
The crown and contrast of the Vale below;  
That, screen'd by mural rocks, with pride displays  
Beauty's romantic pomp in every sylvan maze.  
Now with a vestal lustre glows the Vale,  
Thine, sacred Friendship, permanent as pure,  
In vain the stern Authorities assail,  
In vain Persuasion spreads her silken lure,  
High-born, and high-endow'd, the peerless Twain,  
Pant for coy Nature's charms 'mid silent dale and plain.

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\* N. B. Wires are not used for harps. Rev.

Thro' Eleanora, and her Zara's mind,  
Early tho' Genius, Taste, and Fancy flow'd,  
Tho' all the graceful Arts their powers combin'd,  
And her last polish brilliant Life bestow'd,  
The lavish Promiser, in Youth's soft morn,  
Pride, Pomp, and Love, her friends, the sweet Enthusiasts scorn.

Then rose the Fairy Palace of the Vale,  
Then bloom'd around it the Arcadian bowers;  
Screen'd from the storms of Winter, cold and pale,  
Screen'd from the fervors of the sultry hours,  
Circling the lawny crescent, soon they rose,  
To letter'd ease devote, and Friendship's blest repose.

Smiling they rose beneath the plastic hand  
Of Energy and Taste;—nor only they,  
Obedient Science hears the mild command,  
Brings every gift that speeds the tardy day,  
Whate'er the pencil sheds in vivid hues,  
Th' historic tome reveals, or sings the raptur'd Muse." P. 5.

Miss S. must, however, excuse us if we think that in this Poem there is sometimes a want of perspicuity, sometimes of sense, and more than one mark of affectation. We by no means approve of the frequent position of the verb before the nominative case, a liberty, or rather licentiousness, very seldom to be found in authors of good authority. Thus, in p. 3, "Gleams the wan morn," et passim. The following wants at least perspicuity:

Now with a vestal lustre glows the Vale,  
Thine, sacred Friendship, permanent as pure;

And again, "The dear minute Lyceum of the Dome" is very affected; nor do we think "What strains *Æolian* thrill the dark expanse," very correct. "Consecrate to Glory, and consecrate to Love," follow close upon each other. In p. 10, in defiance, we think, of sense, Miss S. has these lines:

But the grim Idol vainly lashed the hours  
That dragged the mute and melancholy day.

The next is a poem on Wrexham, and the inhabitants of its environs, in which are some very charming lines, and where we particularly admire the following compliment to Mrs. Price:

"And friendly Price, as happy, free, and gay,  
As when in life and beauty's rosy May,  
She shone the Hebe of her green retreat,  
With half the youth of Cambria at her feet."

F f

"Hoyle

“Hoyle Lake” is addressed to Sir John Stanley, and is written in the elegiac form; the beginning of this poem is somewhat prosaic, but it contains much to please, if not to delight. The following are the best lines:

“When fear struck seamen 'mid the raging flood,  
Hear thundering shipwreck yell her dire decrees;  
See her pale arm rend every sail and shroud,  
And o'er the high mast lift her whelming seas.

“If to thy quiet harbour, gentle Hoyle,  
The shattered navy thro' the tempest flies,  
Each joyous mariner forgets his toil,  
And carols to the vainly angry skies.”

The translation, or rather, as Miss S. calls it, bold paraphrase, on an ancient Norse Poem, called Herva, a Runic Dialogue, has more true poetic spirit, in our opinion at least, than any other composition in this collection. It would be injurious to insert only a part of this, and we have not room for the whole. The tribute to Eyam, the place of the author's nativity, does great honour to her sensibility and tenderness, and the same observation may truly be applied to the “Verses on Time past,” which conclude thus:

“Affection, Friendship, Sympathy, your throne  
Is winter's glowing hearth; and ye were ours;  
Thy smile, Honora, made them all our own:  
Where are they *now*? alas! their choicest powers  
Faded at thy retreat; for thou art gone,  
And many a dark long Eve I sigh alone,  
In thrill'd remembrance of the vanish'd hours,  
When storms were dearer than the balmy gales,  
And Winter's bare bleak fields, than green luxuriant vales.”

Miss Seward finishes the present publication with some elegant sonnets, one of which we gladly insert. They form a part of a “Centenary of Sonnets,” which the author, at some future period, proposes to publish collectively.

“SONNET.

“Yes, thou shalt smile again!—Time always heals,  
In youth, the wounds of sorrow.—O! survey  
Yon now-subsided deep, thro' night a prey  
To warring winds, and to their furious peals  
Surging tumultuous—Yet, as in dismay,  
The settling billows tremble—Morning steals  
Grey on the rocks; and soon, to pour the day  
From the streak'd east, the radiant orb unveils  
In all his pride of light.—Thus shall the glow  
Of beauty, health, and hope, by soft degrees,

Sprad

Spread o'er thy breast;—disperse these storms of woe:  
Wake with soft Pleasure's sense, the wish to please,  
Till from those eyes the wonted lustres flow,  
Bright as the Sun, on calm, and crystal Seas." P. 45.

On the whole, we have been agreeably amused by these elegant effusions. But we think that Miss S. discovers a fond partiality for particular words and modes of expression inconsistent with the pride and dignity of genius. Some of these we have particularized, and cannot help remarking that the word *thrill* seems perpetually present to the author's mind, and so familiar to her pen, as not always to be introduced with felicity—*thrill'd* on Sorgia's bank, p. 4—*thrill* the dusk expanse, p. 9—the last trumpet *thrills* its murky gloom, p. 14, in which two last passages it is nonsense.—Rites of *thrilling* power, p. 23—*thrill'd* remembrance, p. 39, where it is not much better than nonsense.—*thrill'd* remembrance again, p. 42. Notwithstanding these little blemishes, the lovers of poetry will be highly gratified by these productions of Miss Seward's pen, and look with much impatience of curiosity for more.

ART. XIII. *A general View of the Establishment of Physic as a Science in England, by the Incorporation of the College of Physicians, London, together with an Inquiry into the Nature of that Incorporation, in which it is demonstrated, that the Exclusion of all Physicians, except the Graduates of Oxford and Cambridge, from the corporate Privileges of the College, is founded on Usurpation, being contrary to the Letter and Spirit of its Charter.* By Samuel Ferris, M. D. F. S. A. 8vo. 168 pp. 3s. 6d. Johnson. 1795.

THE object of this piece, as the title in part expresses, is to show that all persons passing an examination before the College of Physicians, and approving themselves qualified to engage in the practice of physic, have a right to demand a seat in the College, and to be participators in the rights and privileges of that corporation. This subject has been frequently agitated; and, in the year 1771, was argued before the Court of King's Bench: but from some informality on the part of the licentiates, they were nonsuited. The cause is now renewed by a small number of the licentiates, and as they have avoided the informalities in the former application, they hope to bring the question before the court in such a shape, as to have it finally settled. The author of this tract, who is one

of the members associated for the purpose, appears to have taken great pains to establish his position. He begins by giving a history of the foundation of the College, and examining all the changes and alterations that have been made in the bye-laws, as far as he has been able to trace them; and endeavours to fix the time when the distinction was first made between the fellows, and permitti, or licentiates. This appears however to have been very remote, as he finds them so described as early as the year 1555\*. But the antiquity of this regulation ought not, the author observes, to have any weight, if he can prove that it is diametrically opposite to the spirit and intention of the charter under which they were incorporated. To ascertain this point, he enters into a minute investigation of that instrument, and concludes by stating it as his opinion, that no power was given, or intended to be given to the College, to confine the privilege of admission into their body, to the graduates of Cambridge or Oxford, or to any other class of students; but that it was open to all men properly qualified, wheresoever educated, if not otherwise incapacitated by the laws of the country. As there is some ambiguity in the wording of the charter, which is evident, from the frequent disputes to which it has given rise, it would tend much to clear up difficulty, if we could recur to the practice of the College immediately after it was incorporated; laws being generally more strictly executed when first made, as streams run more clear and pure the nearer their fountain. But few documents of this period are to be found, the archives of the College having been probably burnt with their house in Great Knight-Rider-street. Dr. Aikin, who intended to have given a general biography of the medical practitioners of this country, after a long and laborious research†, was obliged to confine himself to a few sketches, from which very little light is thrown upon this question. Christopher Haughton‡, who lived at this period, although he appears to have had a competent share of knowledge, does not call himself member of the College of Physicians. The same may be observed of Thomas Reynold, who in the year 1545, published a translation of Eucharius Rhodius's book *De Partu hominis*. From these instances it is apparent, that not all who were allowed to practice physic, even

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\* See p. 76.

† See preface to *Biographical Memoirs of Medicine*, by J. Aikin.

‡ See his *Introduction to Physic*, with an universal Dict., no date, and his *Treatise de Principalibus Medicinæ Partibus*, 1548. The former book, in a manuscript note in our copy, is dated 1521.

in the infancy of the College, were admitted members, and this will appear the more probable, when we consider that the College was instituted for the purpose of examining\* and inquiring into the abilities of all persons practising physic in London and its neighbourhood: that they were empowered to suppress and prohibit from practising those who were ignorant, and to licence those who were found to be properly qualified. But persons might be found then, as at this day, sufficiently skilled in medicine to entitle them to a licence to practice, who were not qualified to decide upon the abilities of others. The College were therefore bound to admit into their body only such as were superiorly learned. For this purpose it would be necessary that some test should be devised. At first, it is probable, that to have travelled and studied in the most famous schools on the continent, to have gained the palm in those seminaries, to have been noticed by the most eminent scholars of the time, to have translated some of the Greek fathers of physic, or to have composed some original work in philosophy or medicine, were the qualities that were requisite to obtain a seat in the College. But in a few years, when the zeal for study, which, for some time after the revival of literature, burnt with great splendor, was abated, when the novelty of the thing, which had contributed to give it fashion and credit, was over, men sought honours by less laborious and troublesome means, and the practice of visiting foreign countries, for the sake of acquiring knowledge in the sciences was discontinued, or not so constantly pursued. To this, the change that had taken place in the state of literature had contributed. The medical schools on the continent began to lose some of their reputation, and our own universities, which had been late in adopting improvement, to rise in estimation. It became therefore no longer necessary for the College to exact from their candidates to go to foreign countries, for what might be obtained at home; still less to admit foreigners into their body, which they were obliged to do at first. The rule they adopted, to admit no persons as candidates but graduates of Oxford or Cambridge, the two most famous schools in this country, seems the wisest that could be devised to answer the purposes of their institution: and that it has answered, the present flourishing state of physic, and the high respect paid to its professors, far superior to what they receive on the continent, abundantly prove. It remains to observe, that the author of the piece before us has examined the charter of the College with great acuteness, and

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\* See the charter, as recited by Dr. Ferris,



made many ingenious observations, in defence of the part he has taken. He has minutely investigated the conduct of the College, and has not failed to mark where they seem to have slept or stumbled; and, upon the whole, has produced a greater variety of documents, and given a more comprehensive view of the history of the statutes of the College, than was before extant.

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**ART. XIV.** *The History of the ancient and royal Foundation, called the Abbey of St. Alban, in the County of Hertford, from the founding thereof in 793, to its Dissolution in 1539, exhibiting the Life of each Abbot, and the principal Events relating to the Monastery during his Rule and Government. Extracted from the most faithful Authorities and Records, both printed and manuscript. By the Reverend Peter Newcome, Rector of Shenley, Herts. In two Parts. 4to. Part I. 1793. Part II. 1795. 547 pp. Price together 1l. 6s. Hooper.*

“ **I**T is not expected,” says the author in his preface, “ that a book, written on so local a subject, should excite any great degree of public and general notice; nor that a subject, so antique and obsolete, should raise the curiosity of modern readers. It is not, therefore, a prospect either of fame or profit that has urged the author to this undertaking. But, beholding daily the venerable fabric of St. Alban’s church, the only remains of a large structure, and hearing something like tradition still dwelling in the country, relating to its history, though with much uncertainty and incoherency, the author determined to discover its true history, and, as far as he could collect from authentic records, commit the same to writing, for the information of the country adjoining, and for the subversion of much error and ignorance. He was encouraged further,” he adds, “ by this consideration, that there is not extant in our language, nor to be found, except in the fundamental statutes and rules of the religious, any historical account of the domestic œconomy of these houses, or of their internal usages, customs, and habits of living. The same may be said of the worship which the monks were perpetually celebrating, and of their religious rites and ceremonies.”

This seems a distinction without a difference, as the “ religious rites,” and “ the worship,” which were celebrated by the monastic clergy, must have been the very same which were celebrated by the parochial too. But Mr. Newcome, with some little inaccuracy of language, separately considers both as objects of curiosity.

“ These

“ These defects in our ecclesiastical history will be, in a great measure, supplied by the following narrative, and it will add to our common stock of historic knowledge, to present the English reader with a more minute detail of the monastic life; and this work will probably be the more acceptable on this account, that it will leave on record some historic matter, which has been quite forgotten or unknown in these kingdoms for 250 years, and which, from suppressing monasteries abroad,” in France and its confines, as he really means, “ is likely to be forgotten there also.”

On this plan (which, in general, we think judicious) the author commences his course; but beats out his way to St. Alban's Abbey, through a history of the origin of monks, which we see to be encumbered with mistakes, through a history of ancient Verulam, which we know to be *loaded* with them, and through a history of the Saxons to Offa, which is almost all fabulous. Mr. Newcome, we conceive to be, in fact, a very young man; certainly not sufficiently versed in general history, and unable to rise in it above the atmosphere of common notions. We now come, however, to the erection of the monastery by Offa: but, before we proceed with our author to this, let him tell us his opinion of monasteries, as it appears equally sensible and just.

“ These religious foundations fell with such undeserved calumny and slander, that it is but common justice to restore their character, and give them their *due* praises, *wherever the same can be done*; and I trust that, if all others were as free from corruption and ill-government as this of St. Alban, it will be seen how unjustly they were accused, and their overthrow will appear to have been effected for other reasons than pretended mis-rule and secret corruption.”

But from what sources of information has Mr. Newcome derived his history?

“ The first part,” he assures us, “ which comes down to Edward III. is furnished by Matthew Paris, and by Walsingham; the first was a monk who lived in this abbey in the reign of Henry III.” and wrote a well-known history of the kingdom; “ the other likewise was a monk of this abbey, and lived about the time of Henry IV. and V. The second part extends from about 1340 to the dissolution, and until the reign of Edward VI. in which period the same Walsingham, and many other manuscripts little known (consisting of old chartularies, leiger books, and short histories, compiled in this abbey) set forth a continued and regular account of most [of the] great and material events. Of these manuscripts some are in the Cotton Library, some among the Harleian Collections, and some in other libraries, as will be mentioned where they are quoted. The information that follows the dissolution, is drawn chiefly from the papers in the Augmentation-Office; and the steps that preceded and accompanied the dissolution, are verified by many authentic documents, collected by Rymer in the 14th volume of the *Fœdera*.”

In

In perusing the history, we observe marks of negligence and want of thought, that have given us pain. We shall notice one at the beginning. St. Alban's name, the author tells us, "imports to him to have been a Roman; but we know not whether a man in high military command, or a great civil ruler, or in what rank of life he sustained so high a character of piety." Yet Bede plainly shows him *not* to have been a man in high military command, *not* to have been a great civil ruler; and insinuates in *what* rank of life he sustained, *not* so high a character of *piety*, but so high a character for his *martyrdom*. He was a common citizen of Verulam, one of the Roman colonists of it. He received into his house a clergyman flying from persecution, was converted by him, was for both actions condemned to die, and died the proto-martyr of Britain. When the soldiers went to his house, in order to search for the clergyman, Alban presented himself to them as the clergyman, and Bede denominates the house a *tugurium*, or cottage, "But, as he was a Roman," continues Mr. Newcome, "and was put to death by *imperial authority from Rome*," &c. This betrays a gross want of attention, "cum præfatus clericus," Bede informs us, "*aliquot diebus apud eum hospitaretur, pervenit ad aures nefandi principis*," not the emperor, as the whole context demonstrates, but the governor of the town, "confessorem Christi, penes Albanum latere; unde *statim* jussit milites eum diligentius inquirere." But, as Mr. Newcome goes on, "it may be doubted whether his adherence to the christian faith was the only crime laid to his charge, and whether there might not be some civil offence urged against him;" even, as a note, adds, "for sheltering and protecting the persecuted, says Gildas." Rash and uncandid surmises form a prominent part of modern history, and we are sorry to see Mr. Newcome adopting them. St. Alban sheltered and protected a christian, a clergyman, and was made a christian by him; then, in a high strain of generosity, dressed himself in the habit of his converter, presented himself in it *as him*, to the soldiers at the door of his own house; was carried *as he* to the governor or judge; and was there recognized; was threatened with all the punishments due to the man whose escape he had thus secured, unless he instantly showed himself to be no christian, by sacrificing at the heathen altars; refused the compliance, avowed himself a christian, and was martyred. All this appears evident from Bede, who particularly says of Alban, before the judge or governor, "*nequaquam minas principis metuit*." But it is very amazing, that Mr. Newcome appears, from his reference to Gildas alone, to know nothing of Bede's much more ample

account

account of St. Alban; which refutes his whole surmise completely. Yet it is still more amazing, that even Gildas's account equally refutes it, who says of St. Alban, in full union with Bede, thus; "*charitatis gratia confessorem alium, persecutoribus insectatum, et jam jamque comprehendendum, domo primum, ac mutatis dein mutuo vestibus occuluit, et discrimini se, fratris in supradicti vestimentis, libenter persequendum dedit.*" So unfortunate is Mr. Newcome in every part of this passage! But he is still more so at the close of it. "This persecution," says Eusebius" (Eccl. Hist. 8. 13) "raged for ten years with merciless fury throughout Britain; and many other illustrious persons fell in the testimony of the faith, such as Aaron of Exeter, and others, named by the above author." Where the citation from Eusebius is designed to end, is not to be ascertained, as Mr. Newcome has omitted the signatures of a citation at the close. Who also is called the above author, can only be conjectured; no author being referred to in the text before, and only Gildas in a note: and the whole passage, thus formally cited from Eusebius, is actually taken from that very Gildas. In Eusebius 8. 13. is no mention of Britain at all. But in Gildas there is this; "*ad persecutionem Diocletiani tyranni novennem,*" or (as he calls it afterwards) "*bilustro turbinis, clarissimas lampades sanctorum martyrum nobis accendit [Deus]; Sanctum Albanum Verolamensem, Aaron et Julium Legionum, Urbis cives, et cæteros utriusque sexûs, dico.*" But Mr. Newcome has crowned all, by a strange blunder, into which he has fallen in translating Gildas. He has made Aaron a townsman of Exeter, whereas he and Julius were of Caerleon in Wales; from some confusion in his understanding, between Isca Silurum, or Caerleon, and Isca Damnoniorum, or Exeter.

Yet let us quit this disagreeable subject, and proceed to what we like better, the praises due to the author before us.

When it is said by my author, Mr. Paris,\* as Mr. Newcome observes, in a proper spirit of critical liberty, & that he [Paul the abbot just after the conquest] rebuilt the church, this must be understood only of so much of the present building as comprehends the choir or body, the tower or steeple; and the east end, called the Saints Chapel, where stood afterwards the shrine of St. Alban, with the transept, north and south, and part of the nave, as far only as the screen\*. But all this is of one uniform style, and in the plainest and rudest form of the Gothic; being much inferior in beauty to many buildings, which had been erected some years earlier. This con-

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\* Here the use of the term 'body' for the 'choir,' appears singular, as it is the appropriated term for the 'nave.'

struction is said to be intirely built of *brick*, that is, of the Roman tile.'

But by whom is this said? Certainly not by his grand and leading authority, M. Paris. This historian indeed asserts the contrary; instead of reporting it to be *entirely* built of brick, declaring it to be built of tiles *and stones*, *ex lapidibus et tegulis*. Yet on this false foundation does Mr. Newcome argue thus;

'Which seems to intimate, that, the former church had been built of stone, which having been taken out of the ruins of Verulam, and being originally brought from the Totternhoe quarries, was found by Paul to be utterly decayed; which decay might have happened, not only from old age and length of time, from the days of Offa to Abbot Paul's, but also from its being laid and fixed in the new work by Willegod, in an unskilful manner, that is, in some way different from its natural position in the quarry.'

'One principal cause of the plain and rude style of Paul's building was this, that his materials, namely, the Roman tile, would not admit of so many shapes and forms, and elegant curve lines, as stone would; being too hard to be cut, but yet extremely proper where nothing was aimed at, or thought requisite, but mere strength and solidity. And, if we reflect on this circumstance, we shall see a reason why the arches are semicircular, with a coarse pillar between two; why the inner surface of the walls would not admit of even courses; and why the edges of the great arches under the tower are all void of the least degree of, embellishment, or even of variation. And that the rudeness of this work is intirely owing to the rude and intractable nature of the materials, which are *wholly* of the Roman tile, *without any stone*, even in those parts where stone only ought to have been used, seems highly probable from there being at this time no want of good artists and skilful builders. And Paul would have built in a better style, had he not confined himself to such improper materials. And we see how the work did improve, when the Roman tile was all used, and recourse was had to stone; for, from the screen before-mentioned, to the great west door, was built in the later years of Paul, or the beginning of Richard's time, by different undertakers and companies of builders; and the whole was complete, when dedicated in 1115.'

This seems to be written, in general, with the taste and skill of a good critic in architecture. Only we must here make some deduction from its general accuracy, by noting what Mr. Newcome overlooked, that M. Paris says, Paul rebuilt the church, "*ex lapidibus et tegulis veteris civitatis Verolamii*;" and by observing, that Edmer, a preceding abbot, "*cum, Verolamii, antiquos tabulatus lapideis, cum tegulis et columnis inveniret, quæ ecclesiæ fabricandæ fuerunt necessaria, sibi reservaret*;" and that his immediate predecessor, Aldred, in the same city, "*tegulas, integras, et lapides quos invenit, aptus [aptos] ad ædificia, seponens, ad fabricum ecclesiæ reservavit*."

But

But let us now note the train and course of Mr. Newcome's ideas concerning the church at St. Albans. In p. 46 he writes thus: "we see how the work did *improve*, when the Roman tile was *all* used, and recourse had to stone; *for*, from the *screen* to the *great west door* was built in the *later* years of *Paul*." &c. Yet, only the line before, we are told that *Paul* would have built in a *better* style, had he *not* confined himself to *such improper materials* as tiles. Here is a plain contradiction, in the compass of a very few lines. But we have others. In p. 45 all the church *east* of the *screen* is said to be entirely built of brick, and in the plainest, rudest form of the Gothic; yet, in p. 94, we are told, that "just *below* the *screen*, on the south side, are four or five arches and piers, of the most beautiful style in the whole building, and *directly opposite these*, on the north side, five of the most rude and ordinary; the *last* are formed *intirely* of the Roman tile, the *first* of *stone*." This, therefore, constitutes another contradiction to p. 46 and 45; as Paul did not improve in what he built below the screen, on the *north* side, though he did on the *south*; as the Roman tile was not *all* used to the *east* of the screen; no less than four or five arches just *below* the screen, being formed *intirely* of the Roman tile; and as these are five of the *most* rude and ordinary, though all to the *east* of the screen is averred in p. 45 to be all of one uniform style, and in the plainest, rudest form of the Gothic. In p. 46 the Roman tile is said to have been '*all* used' to the *east* of the screen; but, in p. 94, when the author comes to notice the five arches of tile to the west of it, he unconsciously alters his language, and accounts for this opposition of rudeness and elegance in the five immediately to the west, from the elegant part not being begun until the Roman tile was *nearly* exhausted. The elegant arches and piers he builds '*of stone*,' in p. 94, as he had built all '*of stone*,' in p. 45, 46, before; yet he instantly adds to the assertion in p. 94, that no tiles were used in them, '*at least in the external*,' and in p. 95 subjoins, that his new and accomplished builders '*took care to conceal the Roman tile in the solid inside*,' and even remarks, '*from the exquisite hardness of these Roman materials, that the structure will surpass in duration any thing that is built of stone or marble*.' But, to wind up the contradictoriness to its full bent, in p. 95, he observes of the very west front of the whole, that '*such part as is exposed to the weather is composed of*'—what?—of the Totternhoe stone, which in p. 45 he supposes to have been used in the ruins of Verulam, and in p. 94 asserts to be used in the five elegant arches above?—no! but of—'*the Roman tile*.' Thus has Mr. Newcome at first confined the



the tiles all to the east of the screen, then extended them to five arches on the west upon one side, even filled up the five arches on the other side with them, and at last finished with them the most exposed part of the west front itself. We feel ourselves hurt at our own discovery, and shall, therefore, end with one unexceptionable extract.

‘ This kind of building,’ adds Mr. Newcome concerning the Gothic, ‘ was in use and fashion in England, from the time the Normans first became connected with this country (before the conquest) until the reign of Henry VIII; at which time it gave way only, on the discovery of the Greek and Roman architecture. But, although it was in universal use, yet not a scrap of any design upon paper is come down to this time; nor are the names of any of the principal builders, in that long period of five hundred years, now so much as known; except William of Wickham be thought the architect of Edward III; and Nicolas Close, Bishop of Litchfield and Coventry, the architect of Henry VI; the first having conducted the building of Windsor castle, and the last that of King’s College Chapel. Yet their works will preserve the fame of their art, as long as any Grecian architecture shall be standing; for, on a comparison, the advantage and general utility must appear on the side of the former; because the exquisite art of the Grecian goes only to the perfect beauty of the column and the entablature, and the repetition of these in a grand portico, or a peristyle and an arcade; and there its beauty is great, and its perfection complete; owing to its very fine marble and the geometrical skill of the artists: but it is a mere rational architecture; and provides not, in the least degree, for the internal use, beauty, or convenience. This church-architecture ought to be called *The Christian Order*; for, as it has been ever used for places of worship, and was invented with that view, and is exquisitely adapted to that purpose, so will it hereafter prevail, more or less, in all new churches, as being the most perfect work of man’s art, to elevate the mind and raise ideas and affections suitable to the Christian worship.’

With this extract, so very favourable to the author’s taste for architecture, we here terminate our remarks upon the First Part.

*(To be concluded in our next.)*

ART. XV. *The Cabinet, by a Society of Gentlemen. Vol. III.*  
8vo. 318 pp. 5s. Jordan. 1795.

THIS undertaking, of which we have before made mention, and given specimens, is now brought to a conclusion. The authors, we presume, are tired with fighting the air; or, in other words, with making great exertions against that gigantic



*gantic and colossal despotism* which exists, gentle reader, in this country!—according to the over-heated imaginations of a society of gentlemen in Norwich. Of the preceding volumes, the best, far the best portion, was the poetry : we may truly say the same of this, and are glad of an opportunity of inserting the following very beautiful poem.

“ THE VIRGIN’S FIRST LOVE.

Yes—sweet’s the delight, when our blushes impart,  
The youthful affection that glows in the heart ;  
When Prudence and Duty, and Reason approve  
The timid delight of the virgin’s first love.

But if the fond virgin be destin’d to feel  
A passion she must in her bosom conceal,  
Lest a parent in anger the flame disapprove ;  
Where’s then the delight of the virgin’s first love ?

If stolen the glance by which love is confess’d,  
If the sigh, when half heaved, he with terror suppress’d,  
If the whisper of passion suspicion must move ;  
Where’s then the delight of the virgin’s first love ?

Or, if her fond bosom with tenderness sighs  
For a lover who ceases her fondness to prize ;  
Forgetting the vows, with which warmly he strove  
To gain the soft charm of the virgin’s first love :.

If, tempted by int’rest, he venture to shun  
The gentle affection his tenderness won,  
With another thro’ Passion’s soft mazes to rove,  
Where’s then the delight of the virgin’s first love ?

See her eye, when the tale of his falshood she hears,  
Now beaming with scorn, and now glist’ning with tears,  
How great is the anguish she’s destin’d to prove !  
Farewell the delight of the virgin’s first love.

No more soft emotion shall glow on her cheek,  
But paleness her bosom’s fond agony speak ;  
And dimm’d by affliction that eye shall now prove,  
Which spoke the soft warmth of the virgin’s first love.

And see, sad companion of mental distress,  
Disease steals upon her in Health’s flatt’ring dress !  
Sure ! the blush on that cheek ev’ry fear must remove :  
Ah ! no, ’tis th’ effect of the virgin’s first love.

Still brighter’s the colour that glows in her cheek ;  
Her eye boasts a lustre no language can speak ;  
Oh ! vain are the hopes these appearances move ;  
Fond parent ! they spring from the virgin’s first love.

And

And now, quite unconscious that fate hovers near,  
On her face see the smile of contentment appear :  
No struggle, no groan, his dread summons to prove ;  
Death ends the fond dream of the virgin's first love.

Ye nymphs ! ere your bosoms with tenderness heave,  
Let your choice from a parent glad sanction receive,  
Lest wrong-placed affection's keen sorrows you prove,  
And Hymen ne'er smile on the virgin's first love.

But chiefly be sure, that the fond favour'd youth  
Is wholly your own, and devoted to truth ;  
Lest the anguish of slighted affection you prove,  
And Death end the dream of the virgin's first love." P. 95.

We hope these gentlemen may hereafter unite their respectable talents for some more salutary purpose than was sought by this publication ; and we will venture to assure them, whatever they may think to the contrary, that they may sit beneath the shelter of their own vines, and each man court the object of his particular pursuit, with the most pertinacious enthusiasm, perfectly undisturbed by the present *despotic* rulers of their country.

ART. XVI. *Sermons on various Subjects, by John Bidlake, B. A. Chaplain to his Royal Highness the Duke of Clarence, and Master of the Grammar School, Plymouth. 8vo. 319 pp. 5s. Chapman. 1795.*

**I**F the hope of amusing with theological novelties were a necessary motive towards the composition of sermons, it must be admitted that little encouragement would exist for the divines of the present day. So abundant and profound have been the labours of ecclesiastics since the æra of the Reformation, and such a fund of various and comprehensive theology is laid up in the discourses of the last two centuries, that the prospect of striking out a new path is at once illusory and vain. But writers of sermons have this in common with writers of travels, that as the ground which each must tread has already been sufficiently explored, yet an union of genius and animation will, in each, produce those happy modifications of old materials, which the mind is willing to adopt in the place of new and original discoveries.

The volume before us is of that description, which may fairly be classed with the agreeable effusions of pulpit oratory ; and those who have considered Mr. Bidlake in the character of

a poet\*, will now have an opportunity of seeing him in the character of a divine. The subjects he has selected are such as offer no scope for theological acuteness, or critical discussion; the summit of his ambition, if we may judge from the tenor of his discourses, is, to impress the mind with a lively sense of religious truth, and to enforce the reception of practical doctrines, by the united arts of reason and eloquence. The sermons are in number fifteen, and turn upon the following subjects:—1. On the Forgiveness of Injuries;—2. On the Inordinate Love of Pleasure;—3. Sunday Schools Recommended;—4. The Rich Man and Lazarus;—5. On the Parable of the Prodigal Son;—6. The Excellency of the Christian Religion;—7. On Indifference to Religion;—8. On Pride;—9. On a Future State;—10. On the Parable of the Good Samaritan;—11. On Gratitude;—12. On the Progress of the Christian Religion;—13. On Naaman the Syrian;—14. On the Falsehood of Gehazi;—15. On early Piety.

The sermon on sunday schools possesses a considerable share of merit; and, in an extract, which we shall lay before the public, an almost equal share of praise is due to the talents and the liberality of the author.

“ It has been urged, that the inferior ranks of men may be rendered useless to the community by too much refinement; that by giving them information, you raise their notions above the servile occupations of life.

“ This idea, though plausible, is highly illiberal.

“ But it is to be observed, that morality can never be prejudicial to any society; on the contrary, we have a divine authority, as well as the consent of reason, to say, that *righteousness exalteth a nation*. And they must be very little acquainted with the nature of education, who imagine, that occasional instruction, communicated with intervals, and that only consisting of the first rudiments of knowledge, will make men too wise for menial employments. But suppose, on the other hand, that you accidentally discover the first dawn of literature or latent genius, will not the effect be the most pleasing to yourselves, and useful to the public? And may it not highly return the obligation in the future display and expansion of its natural powers, thus assisted? May we not—for why should not imagination be allowed to indulge herself in such pleasing speculations?—may we not hereafter sit under the spacious branches of the plant, which we have nourished and reared? May we not enjoy the refreshing shade of that luxuriant foliage which we first taught to shoot, and sheltered from the storm? It frequently happens too, that many of the lower order of men labour under considerable inconveniences, from the want of instruction; and we must be void of humanity, as well as religion, if we wish to seclude

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\* See Brit. Crit. Vol. III. p. 528.

those from the comforts of life, who possess so few of its conveniences. Is it our duty to keep ignorance still in darkness? Shall we not rather impart our light unto men, and *teach them to glorify our Father, which is in heaven*? Shall we, who have enjoyed the light of the Gospel, intercept its brightness, and cast a shade on others? When God has said, Let there be light in the intellectual world, as well as in the natural creation, shall we keep it in utter darkness? Shall we greedily drink the copious streams of knowledge, and churlishly refuse them to the thirsty? Shall we imbibe instruction to profit ourselves only, like those unpleasant substances which absorb light? or, like the glorious luminaries of heaven, shall we reflect the rays which we receive? P. 45.

The sermon on a future state is an animated appeal to the good sense and the affections of mankind; and, if the arguments by which it is supported be neither profound nor novel, they are at least natural and persuasive. Sermon XII. on Naaman, affords our author a ground for establishing some moral rules of equal justness, utility, and beauty. We cannot refuse ourselves the pleasure of transcribing the following reflections, as illustrative of Mr. B.'s happiest manner.

“ But is there not often a concurrence of trivial events, which contribute to form the sum of our happiness? Is there not a superintending Providence, which directs even the minute circumstances of our lives, and produces the most fortunate revolutions by accidents, which are apparently natural? The pious mind will indulge and cherish this idea with a fixed and perpetual confidence in the love of God, whatever sceptics may object. In the circumstances which follow, something of this kind occurs: *For the Syrians had gone out by companies, and had brought away captive, out of the land of Israel, a little maid; and she waited on Naaman's wife. And she said to her mistress, Would God, my lord were with the prophet that is in Samaria, for he would recover him of his leprosy.* Those who would attribute such incidents entirely to chance, and ungratefully exclude a Providence from his share in the formation of the prosperity or comfort of men, will be ready to consider all such events as merely of a casual nature. Nothing was certainly more natural than for the damsel to celebrate the virtues of the Prophet, who had performed miraculous acts in her own country, and the places adjacent; but it is equally certain, that without the captivity of the damsel the leprosy of Naaman might never have been cured. And however in this, or any single instance, we cannot discern the immediate operation of God, yet in similar transactions in our own lives, we must be lost to sensibility, and to every affection that is amiable, if we deny a superior agency; if we receive good, and disown the Giver. Revolve in your minds whatever has occurred in your own lives. Do you not recollect many events which have appeared to have arisen from accident, and which have yet been highly instrumental to your welfare? Have you not frequently experienced very material alterations in your condition, from the coincidence of unimportant changes? And to what shall you refer such a favourable tendency of things, but to the care of an Almighty Parent, who, in the

the figurative language of sacred poetry, feeds his flock like a shepherd, and leads them through pleasant pastures, and to streams of living water; attends them with such unwearied and effectual watchfulness, that he preserves all them that love him! And while this active vigilance is employed in forming the general welfare of mankind, it is most wonderfully exerted in gratifying the necessities, in increasing the happiness, and preventing the misery of each individual; and whilst it disposes and predetermines the fate of an empire, sees not a sparrow fall without a providential knowledge. On reflection, we shall discover that both our own, and the prosperity of those who are comprehended within the circle of our observation, have been effected by a concurrence of minute, of unforeseen, and unexpected circumstances; and if such have been sometimes productive of evil, let us not murmur against the divine agency, but rather confess the true cause of our failure in the indulgence of those irregular passions, in those perverse and obstinate attachments, in those ill-directed and dishonest pursuits, which have drawn down ruin on our heads." P. 256.

These extracts will enable the public to judge how far the volume, with which they are now presented, deserves their attention; and they will probably be of opinion with us, that Mr. Bidlake's pretensions to fame are better founded on his theological lucubrations, than the effusions of his muse.

**ART. XVII.** *Secret Journal of a Self-Observer; or, Confessions and familiar Letters of the Rev. J. C. Lavater, Author of the Essays on Physiognomy, the Aphorisms on Man, Views of Eternity, &c. &c. In two Volumes. Translated from the German Original, by the Rev. Peter Will, Minister of the reformed German Chapel in the Savoy. Crown 8vo. 10s. Cadell and Davies. 1795.*

**C**URIOSITY is strongly excited by the name of Lavater. His ingenious though eccentric Essays on Physiognomy, and other works, have drawn the attention of Europe upon him, and made his character interesting. We are here admitted into the interior of it, he unveils his secret conduct, and displays the motions of his heart. The religious feelings of every man are influenced not only by his opinions, which are very various, but by his habits, temper, and disposition, which are still more varied in their combinations and modifications. Hence it happens, that but few will perfectly accord with any individual, when he thus discloses what has passed within himself, in his endeavours after holiness. The meditations of Johnson have been loudly condemned as fanatical, and cer-

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tainly those of Lavater will appear still more deserving of that censure. Yet perhaps the most desirable object, in these cases, is to overlook all those minute differences, on which the generality of readers fix their whole attention, and to consider rather the great outline of that which is presented to us; the zeal of a good man to render himself truly worthy of the religion he professes, and to eradicate from his heart all unworthy motives and unworthy passions. In this mode of contemplation every work of this sort may be useful, and they who most object to the peculiar opinions, that are derived from the character and habits of the writer, may copy at least his sincerity of self-examination, and his ardour for improvement; modifying the exercise of that ardour and of that sincerity according to their own notions of propriety and duty.

This is no recent publication. The preface of the original editor of the first volume bears date in October, 1770, and Mr. Lavater's own Letter prefixed to the second, in June, 1773. The journal in the former volume, which was published separately, and without discovering the author, commences with the first of January, 1769, and is continued only through that month; on the 27th day of which we find that the author completed his thirty-second year. The second begins on the 10th of November, 1772, and is carried on, with some interruptions, to June 5, 1773. In this volume, we learn another epoch of Lavater's life; namely, that he was married on the third of June, 1766. The feelings of the author on seeing the first volume, which had been published without his knowledge, are thus expressed by himself in a Letter to the Editor, which is prefixed to the second. It shows also in what manner the publication had been managed.

“ Dear Friend,

“ You may easily conceive what must be the feelings of a man who receives by the post, without a letter or any other previous notice, a book bearing the extraordinary title, *Secret Journal of a Self-Observet*; and which reminds him, almost in every page, of his own situations, actions, and sentiments, which he thought to be known to no persons but himself; a book that contains an important part of his private history, divided in many various divisions, transplaced, altered, and shaped in different forms, and thus offered to the eye of the public.

“ I read, turned the leaves over, wanted to read, and turned them over again and again; smiled, blushed; was pleased, ashamed, and did not know what to say, and what not to say....and, nevertheless, I can assure you, that I could not be angry, for a moment, with the Editor. I could not but admire so much discretion, so much judgment of choice, so much nicety in the transformation of the same moral and immoral dispositions.

“ I hoped

"I hoped to remain concealed, and, at the same time, that this book would be very useful. I communicated the matter to several of my friends; whom I suspected to have had a hand in it, and given you my manuscript, or rather the manuscript of the printed Journal. They smiled; were rejoiced; pretended to know nothing of the matter; took the book, read; smiled again; and spoke of nothing but of the Editor's discretion—and I could not divine with certainty the good-natured traitor." P. iii.

A book so extraordinary, produced, as may be supposed, multifarious and even contradictory criticisms, to all which the author replies by observing, that men of the world, philosophers, divines, pious people, enemies, and friends, appeared to him to have missed the proper point of criticism, by criticizing rather the supposed *author* than his *journal*, the *observer* than the *observations*. He complains further that, among a thousand readers, you will scarcely find ten, and among a hundred public critics, scarcely one, who will take the trouble to find out the author's scope, and keep it constantly in view. That we may not fall into the same error, we will take as the intention of the book (as a publication at least, which, by adding the second volume, the author seems to adopt) "to teach the Christian public how to make observations upon themselves, and to give them instructions to that end:—to throw out hints, important to many, with regard to the better knowledge of their hearts; and, at the same time, to add many instructive remarks." Considering it thus, we shall take it in that general view, which we have just now recommended.

With respect to the contents of these volumes, it may be proper to notice, that, in the first, they were selected and arranged partly by the editor, and partly by a particular friend of the author, who first communicated them to the editor. In the second we have professedly "unselected fragments," from the author's Journal, published by his own authority. Respecting the first, the particulars will be best explained by the words of the author.

"Many readers of the Journal have found fault with the Editor, because he has said, in the Preface, that it is *genuine, original*, and not *interpolated with spurious additions*—although I have declared, in a letter to Mr. Reich, which is prefixed to the second edition, "that the Editor has thought it convenient to make alterations, translocations, and additions, which intitle me to deny it to be a production of my pen; that, as far as I can recollect, my hair has never been dressed by a hair-dresser; nor that I ever have rode in a sledge; that I understand as little of dancing as of music," &c. &c. &c.

"Many have deemed this very contradictory, and for that reason decried the book. In order to exculpate you, my dearest friend, I declare publicly, that you have wrote the *truth*, although I shall not retract



retract a single word of my assertion, which is contained in my letter to Mr. Reich. You have added nothing to the manuscript ~~which has been given to you~~, nor have you interpolated or altered the least thing, except the correction of some grammatical errors, the alteration of the title, and the judicious omission of some passages. All additions, interpolations, or rather transpositions and transformations, must, of course, be ascribed solely to that dear friend, who has communicated the manuscript to you in the shape in which it was printed. And ought that friend to be blamed for the alterations he has made?—For my part, I do not think so, if I place myself in his point of view.

“ First of all, he has not *imputed* to me a single virtue, vice, or sentiment, which he has not found recorded in my manuscript, in some shape or other.—For instance, I do indeed possess no knowledge of music; and the passage which alludes to such a knowledge is entirely *his* work—an incident that has occurred in *his* life—Let us, however, suppose that what has happened to *him* at the harpsichord, had happened to *me* on reading a collection of poems on various subjects, and I had transformed my observations into the shape of *his*, could that then be called imprudent, misrepresented, indiscreet, or a *fiction*?

“ I have never *rode in a sledge* (not because I think it *absolutely* a sin, like many readers who are more intimately connected with me [who] crossed themselves at it, and scarcely could forgive me, believing that I had really done so) but could not the dear friend who communicated the manuscript to you reprehend similar vanities under the disguise of the above-mentioned incident, in order to conceal his friend from a public that so frequently is indiscreet?” P. vii.

Thus much for the nature of the work. It remains to give some specimens of its contents. Here, however, we confess we find some difficulty in selecting what would not, in this country, be considered very generally as extravagant and over-rigid. This will be said even of the author's rules, which are these:

#### “ DAILY RULES.

“ The following rules shall always be before mine eyes; they shall be suspended somewhere in my study, and read and revolved by me every morning and evening.

“ I. I will never rise in the morning without offering thanks and prayers to God; nor without reflecting that it, perhaps, may be the last time.—II. I will never begin my daily occupations, neither in the morning nor in the afternoon, without having previously implored God, on my knees, in a retired place (at least for a few moments, to grant me his aid and blessing.—III. I will not do nor design any thing I would omit if Jesus Christ were standing visibly before me; nothing which I might repent of at the uncertain hour of death. I will, with the assistance of God, accustom myself to do every thing.

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• This appears to us singular enough. Rev.

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without exception, in the name of Jesus Christ; and, as his disciple, to sigh every hour to God for the blessings of the Holy Ghost, and always to be disposed to prayer.—IV. I will read every day a chapter in the Bible, and particularly in the Gospel; and select some sentiment or other from the chapters I shall read, and revolve it frequently in my mind.—V. Every day shall be marked with at least one particular work of charity.—VI. I will make it every day my principal business to be useful to my family.—VII. I will never eat or drink so much as to cause the least inconvenience or hindrance in the performance of my occupations; and between meals abstain, as much as possible, from drinking wine, and from eating (a morsel in the evening excepted).—VIII. Whithersoever I may go, I will previously sigh to God that I may not commit a sin, but always leave behind me something useful; the same I will do before every meal whithersoever I may take it.—IX. I will never sleep longer than eight hours\*, at most, whilst in health.—X. I will never lay [lie] down to sleep without having prayed first.—XI. In my prayers for others, which I will never omit, I will mention by name my parents, my wife, my children, my servants, and my friends, &c.—XII. I will examine myself after these rules every night, and honestly mark in my journal the number which I shall have omitted; the same I will observe with regard to whatever I shall have read, transacted, sinned, and learned. God, thou seest what I have wrote; may I be able to read it every morning with sincerity, and every night with joy, and the loud applause of my conscience." P. 4.

Of these rules, what shall we say? are they redundant, or are they defective? Every reader will object to something, and many to very different parts. But may not rules of the same kind be useful? and is it not advisable that every one, according to the dictates of his own opinions and conscience, should lay down *some* rules, by which he may be enabled to keep watch over himself? As a specimen of the journal itself, we will take part of the day on which the author lost his mother.

"Alas! how much have I to meditate, and how little am I able to do it! The most common man would perhaps make me ashamed. Yet I cannot help being surrounded with that bustle.—I will now, at this noon-tide hour, sit down and draw a sketch of the incidents of this day. This afternoon, if it please God, I may be more disposed to reflect.—

"The servant came after four o'clock in the morning to tell me she fancied a change would happen.—I got up in a hurry; my wife was much frightened; I pressed her hand tenderly, went and saw her to whom I owe my life, breathe with difficulty.—Her eyes grew dim, and I implored God to have mercy upon her.—My eldest sister was praying too. I went to awaken my father; prayed and reflected how much more useful I could have been to my mother than I really was, and prayed with more ardour. I inclined myself towards her, and reminded her, softly, and as distinguishable as my tears would allow, of the comforting promises of God. . . . Half an

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\* An ample allowance. Rev.

hour after four o'clock she was a lifeless corpse, . . . . .

"I cannot recollect what I said to those that were in the room when she died; I only know that I endeavoured to remind them forcibly of their mortality and immortality. I then read them that part of the *farewell hymn of a dying person*, which was applicable to our situation. My mother was dressed in a shroud, and I went to my wife, and then to my father. I had no time to reflect on myself, my afflicted parent being the first object of my attention.— —

"I wrote some notes to several friends, and then went for a few minutes to my wife, who had my boy, who is very sickly, with her.—  
 "Yes!" (said we, one to another) "Yes! we will act in every individual moment in our life as we, on our death-bed, shall wish to have acted; we will execute with tranquillity every, even the most worldly business, if it *must* be done, and do every thing as if we had nothing else to do in this world, and as if it were our last occupation."

"I received a letter from Sch\*\*\*, "God bless your family through you, *particularly now!* May many a word of everlasting blessing flow from your lips from them! Oh! raise them above the vanity of this world—and then teach and learn how to live; that you one time may see your friends die with joy unutterable." . . . . .

"I was to give a manuscript to a person for to take a copy, and lost near a quarter of an hour with fruitless searches.—Impatience began to raise her head powerfully, and displayed herself, at least, in my looks. Another trifling incident increased my impatience. I grew, however, soon easy again. All my impatience is, on such occasions, soon silenced, if I only can refrain from *speaking*.

"I received a little treatise from Strasbourg, *The Sacrifice of Isaac*, which I hastily perused, but not with great emotion of heart, because it was only one sheet, and I wanted a little rest; yet I found a line in it which I will insert in my *Abraham*.

"Some short visits.—Comforted an afflicted person by the idea: "What I can not do God can; God is greater than my heart!"

"A note from Miss M\*\*\*, "I only must add" (says she) "that I very frequently have read with unutterable pleasure the words:

"Nearer to eternal blessing  
 Leads thee God through every night;  
 What he gives and takes is blessing,  
 Trust in his paternal might!  
 Peace! my soul! look up rejoicing  
 To his all-paternal grace;  
 Mercy are his words, and mercy  
 Are for ever all his ways!"

"My wife told me at dinner, that our little boy is growing very ill; and he looked, indeed, very pale. I can truly say, that having been freed of a great burden by my suffering mother's release from misery and woe, I was so satisfied with God that this information did not affect me very much.—He will always be under the protection of God.

God.—After dinner I went to my aunt, who seemed to be very weak, and on the brink of the grave.—I do not expect her to live many days longer. I spoke to, and prayed with her, as well as I could; that is very faintly.—My prayer would have been more fervent, if a lively *experience* on my part had had a greater share in it.

“ I was obliged to retire for a few moments.—My uncle related, meanwhile, the history of her illness.—I scarcely heard what he said, my attention being occupied with too many other things. “ I also am a shadow, encircled by the light of God—a handful of dust, animated by an invisible, unexplorable power.” This *truth* struck my soul forcibly—I was called up stairs, staid a little while with my aunt, and seeing that she was inclined to sleep, recommended her to the mercy of God.—” P. 156.

In every part of this journal we are struck with the admirable character of the author's wife. Himself he occasionally represents as impatient and hasty, but she is always tender, prudent, rational, and pious: always ready to soothe his agitated mind, and to soothe it in the most judicious manner. Our impression of him is, that he seems throughout to be animated by the most fervent piety; and, however we may differ from him in the particulars of his opinions, it would be no good symptom of our own internal state, if we did not respect his good intentions. The book, it is to be feared, may harden some into contempt; but it will edify those who are inclined to think seriously on self-examination, and to consider rather the value of inward sincerity, than the mode in which it is expressed.

## BRITISH CATALOGUE.

## POETRY.

ART. 18. *The political Dramatist of the House of Commons, in 1795. A Satire. The second Edition, with some Alterations; and a Postscript in Prose, containing Remarks on the Declaration of the Whig Club, on the 23d of January, 1796. 8vo. 1s. Parsons. 1796.*

During the silence or sleep of the other Muses, that of Satire continues, from time to time, to raise her voice, and successfully exert her energies,

Νύκτα δὲ ἀφραίνῃ ὅτε θ' εὐδῇ, βροτοὶ ἄλλοι.

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This little poem, though rather marked with symptoms of hasty composition, is a proof of this assertion; and if we were to employ conjecture concerning its author, we should attribute it to the unknown, but able hand, that produced "the Pursuits of Literature," and the "Epistle from Kien Long." The same original mixture of austerity and energy, relieved by wit and fancy, the same extended acquaintance with ancient literature, and modern characters, that marked those satires, are observable here. The chief difference is, that the author appears now more favourable to Mr. Pitt. The poem was first published in quarto, with the title of "The political Dramatist, in November, 1795," and appears now with some omissions and alterations. Among the former, we cannot but regret these lines, for the sentiment's sake, at least:

" But ALL dwelt deeply on that fatal day;  
When sacrilege and murder throng'd the way;  
When all, in their insulted Monarch's cause,  
Rose, as one man, to vindicate the laws,  
And felt the hour. THE ROYAL TEMPLE shook;  
No heart of adamant unmov'd could look,  
When ruffians dar'd invade, with maniac force,  
THE LIFE O' TH' BUILDING!!!  
While Beaufort's disappointed mansion mourn'd,  
And Copenhagen bloodier sighs return'd." P. 7.

Among the latter, this is remarkable. Speaking of the assignats, the author had said,

And d'Ivernois' strong page, with pointed force,  
That marks the bound of Gallia's brief resource;  
With assignats exhausted o'er and o'er,  
Yet hesitating still to plunder more.

But, instead of the latter couplet, is now substituted,

In vain: her arm of terror, as before,  
Draws iron loans, nor fears to plunder more.

The Dramatist, the hero of the piece, whose real name may perhaps be conjectured by acute readers, is thus described:

" Of scandal much he mus'd, of treason more,  
And schools for each, and scholars at his door;  
Nor portico, nor learned grove he sought;  
In squares he preach'd, in theatres he taught.  
With random wit he any thing could hint,  
In verse, in dialogue, in speech, in print,  
In handbills, resolutions, toasts, and clubs,  
With statesmen, players, pimps, or dukes, or grubs.  
Chief on the stage unrivall'd; in that cause  
None, but the thinking, e'er withheld applause;  
Nor half, nor whole Menander, as some deem,  
Vice is the prompter of his subtle scheme.  
At will he gathers all his various fame,  
By Bacchus arm'd against the tint of shame."

Rich

Rich his conception, ready is his phrase,  
 And his the speaker's, his the poet's praise;  
 Round him the Muses strew their fragrant flow'rs,  
 From Heliconian springs, and never fading bow'rs." P. 10.

We cannot but admire the beautiful *obscurity* of the phrase, in speaking of a gentleman, who

—o'er his Hampstead bending down,  
 Like *Him* of Lincoln, look'd o'er half the town.

These lines are also forcible :

In Persian wealth elate, and blooming pride,  
 For mobs and crowds unthinking Bedford sigh'd;  
 Nor saw, where, hov'ring o'er th' accursed tomb,  
 Glar'd the red crest of Orleans through the gloom.

The comic notes, by which the former poems were accompanied, are wanting to this. The postscript contains some severe, but apparently well-founded, animadversions on the Declaration of the Whig Club; as leading to a system of *clubbism*, but too similar in its features to the Jacobin system in France.

## NOVELS.

ART. 19. *The Wanderings of the Imagination.* By Mrs. Gooch. 2 Volumes. 12mo. 6s. Crosby. 1796.

These volumes are by no means ill written, and one of the tales is very well told; altogether they deserve a respectable place in the class of novels.

ART. 20. *Angelina, a Novel, in three Volumes,* by Mrs. Mary Robinson, Author of *Poems, Vancenza, the Widow, &c. &c.* 3 Volumes. 8vo. 9s. Hookham. 1796.

This lady, in all her novels, discovers a considerable knowledge of the world, and experience has made her both an accurate and agreeable writer. We do not, without some reserve, commend the general conduct of the story; we think some characters overdrawn, some incidents beyond all probability, and, what is the great fault of most novelists, the dialogues often extended to a most tedious length. Yet we have little scruple in asserting, that these volumes are, on the whole, exceedingly entertaining, and we willingly recommend them as such to our fair readers.

ART. 21. *Count St. Blancard, or the prejudiced Judge, a Novel.* 3 Volumes. 12mo. 9s. Lane. 1796.

Amidst many inaccuracies of writing, and multiplied errors of the press, we still have found sufficient in these volumes to justify our praise, and to induce us to assert, that their circulation may be recommended without injury to morals, or to learning.

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ART. 22. *Antoinette, a Novel, in two Volumes.* 12mo. 6s. Lane. 1796.

This is a very pleasing performance, and shows the writer to possess a feeling and well-cultivated mind. Some very agreeable pieces of poetry are interspersed, specimens of which we would gladly insert, if we could afford the space.

ART. 23. *Herm sprong; or, Man as he is not, a Novel, in three Volumes, by the Author of Man as he is.* 9s. Lane. 1796.

Notwithstanding there are many principles in these volumes with which we not only cannot agree, but even think them capable of a pernicious operation, yet we willingly confess that it is far superior to most publications of the kind, and has in its perusal afforded us much amusement. The character of Herm sprong is exceedingly well drawn, though occasionally somewhat overcharged. Miss Campinet is not made to excite sufficient interest, and is rather a foil to the sprightly and most agreeable Miss Fluart. The author evidently is a friend to many principles which, having been tried, have been found destructive of the end they proposed to accomplish, and to generate, not a greater equality of human comfort, but confusion and misery to thousands. We must however do him the justice to say, that he obtrudes his sentiments with no intemperate warmth, and we are much more frequently pleased with his ingenuity, than either tired or offended by his narrative; and should certainly think ourselves bound to reverence such a character as he has here delineated, if such could any where be found.

ART. 24. *The Sorcerer, a Tale, from the German of Veil Weber.* 8vo. 210 pp. 3s. 6d. Johnson. 1795.

A tale of magic, and of murder, which, after preparing the reader for an agreeable catastrophe, terminates in horror. Yet the moral is good, and the author discovers traits of ingenuity, which we wish had been exerted on a more agreeable subject.

ART. 25. *Tales of Instruction and Amusement, written for the Use of young Persons. By Miss Mitchell. In two Volumes.* 8vo. 6s. bound. E. Newbery. 1795.

Miss Mitchell is very unnecessarily afraid of critics. Every work like this is sure to find in them both friends and advocates. The tales are instructive and amusing in a high degree, and the style in which they are told is generally perspicuous and elegant. We recommend them strongly to those who are entrusted with the care of young persons, particularly young women; as well calculated to correct any little petulancies and foibles which might happen to disgrace their natural dispositions.

But as we would not be mere panegyrists, and as the author invites us to point out any faults, we shall take her at her word. Instead of "young persons," the title should have said *children*. "Richer alone can never discriminate [be a distinguishing mark of] excellence."

Vol. i.



Vol. i. p. 13. Another blemish is of more consequence: the death of Almala, who "rushed uncalled into the arms of her God," (vol. II. p. 44) should have produced some reflections upon the horrid impiety of such a death among Christians. It is not a sufficient apology, to say that she was an uninstructed Indian, and that the consequences of the deed may therefore with safety be extolled. Examples of this kind ought not to be spoken of amongst Englishmen, but with express disapprobation. The verses, however, subjoined on this subject, will probably not be often quoted, and therefore will do little harm.

## DIVINITY.

ART. 26. *Thoughts concerning the Methodists, and the established Clergy.* By George Croft, D. D. Late Fellow of University College, Vicar of Arncliffe in Yorkshire, Lecturer of St. Martin's in Birmingham, and Chaplain to the Earl of Elgin. 8vo. 52 pp. 1s. 6d. Kivington. 1795.

Many sensible and important observations, though not arranged in any exact order, (which the author says they would not admit) will be found in this tract. Dr. Croft employs himself, in particular, with great success, to refute the accusations which the Methodists usually throw out against the established clergy. His remarks on their peculiarities are also strong, though calm. The following may serve as a specimen: "Whitfield allows that much previous study is requisite to render a man able to preach extempore. Yet both he and Wesley seem to have believed something very like inspiration. Their followers, in the present day, are disposed to believe it; and were their teachers frequently to recur to their written discourses, we should hear of the Puritanical imputation that they were quenching the spirit. But will the Holy Ghost be less gracious because man is more diffident? The truth is, the common extemporary effusions of Methodists are an insult upon the understanding, and to ascribe them to inspiration is little short of blasphemy. In the printed sermons of Whitfield and Wesley, there is often a plainness and conciseness of expression well worthy of imitation. But they have withal adopted what, for want of another term, may be stiled a pulpit slang. Hence it is that we find *Christless, prayerless, bedwarf*, with many other compound words, often ludicrous, generally harsh and unnatural." P. 21. The author strongly recommends "Bishop Gibson on Enthusiasm," and "Warburton's Doctrine of Grace," especially the second book.

ART. 27. *Attention to the Voice of Providence, especially in some late Events, recommended and enforced. A Sermon, preached in the Parish-Church of Coddington, in the County of Nottingham, on Sunday, October 25, 1795.* By the Reverend Edward Henry Hoars, Curate of Coddington. 8vo. 36 pp. 6d. Ridge, Newark; Chapman, London, &c. 1795.

Mr. H. complains in his preface, p. 6, "that during a residence of near five years in Newark, he has been precluded from, even once, delivering

delivering his sentiments from the pulpit (though it was solicited for him) through an illiberality and suspicion, totally unbecoming the clerical character." It appears to us highly probable, from this discourse, which is a very slight and inelegant declamation, that the inhabitants of Newark have sustained no great loss by the non-appearance of Mr. H. in their pulpit. And here we shall observe in general, that a parish-minister, who chooses constantly to perform his own duties, without assistance from any man, except in cases of necessity, (particularly from strangers and forward obtruders) appears to us in that respect very commendable; and that *solicitation* of pulpits is rather a contemptible thing.

ART. 28. *The true Method of preaching Christ. A Sermon, preached before the Society of Protestant Dissenters, at the Chapel in St. Nicholas-street, Lancaster. By J. Harrison. 12mo. 21 pp. 6d. Busker, Lancaster. 1795.*

This discourse "professes only to furnish a few plain arguments;" but, in fact, it furnishes too much invective, "against those who stigmatize moral preaching as not preaching Christ," and particularly against the Methodists. If prejudice and passion could be laid aside on this question, (a thing devoutly to be wished, but by no means to be expected) one should think it no difficult matter to agree upon "the true method of preaching Christ." May it not be represented thus: to state clearly *all* which the Gospel requires us to believe; and to inculcate forcibly *all* which it requires us to practice?

But the misfortune is, that some persons attempt, almost *exclusively*, (and not always successfully) one part of this method, and some the other part. Neither the Methodists, nor this writer, appear to unite the two parts of the plan proposed by us. This discourse, however, is well written; and if the Methodists should think themselves misrepresented by it, they must not affect to despise or slight it, but must give it a fair answer; in which, if they should chance to be somewhat more gentle and meek than this author is, they may possibly do service to, and cannot by such a temper injure, the common cause of Christianity.

ART. 29. *The folly and evil tendency of Superstition exposed: A Sermon suggested by the late Consecration of Colours in various Parts of this Kingdom. By Samuel Lowell. 8vo. 37 pp. 1s. Flower, Cambridge. Conder, London, &c. 1795.*

A vehement invective against the superstition of Heathens, Jews, Papists, Swiss and French Protestants, and, lastly and *chiefly*, the Church of England. The *cause*, in which colours have been consecrated, seems to be the real ground of the preacher's high displeasure. We find in this sermon (which in some respects is not ill-written) a strange mixture of levity and asperity; both which are very inconsistent with the decorum which we require in every pulpit.

ART. 30. *The Propriety and Necessity of checking the Progress of Popery. A Sermon, preached at St. Helen's, on November 5, 1794, being the Anniversary of the Discovery of the Gunpowder-Plot. By David Rivers. 8vo. 34 pp. 1s. Boosey. 1795.*

This sermon (from Psalm 103, v. 2) contains a forcible exhortation to recollection of, and gratitude for, the divine mercies. The author has enumerated, with laudable minuteness, the circumstances from which British gratitude should flow, in a statement of our general advantages, and the particular events which this anniversary commemorates. There is a vein of useful piety throughout the whole of this discourse, which, we think, may contribute to that laudable end the author proposes, in exciting the gratitude and the caution of the Protestant world. The preface announces the intention of the author, to publish his miscellaneous works by subscription. The circumstances of distress which he seems to indicate, may possibly unite with the general merits of this discourse, to procure him those good offices from the public which he is apparently anxious to deserve.

ART. 31. *A Sermon, preached at Uppingham, before the Rutland Yeomanry Cavalry, after the Consecration of their Colours, on Thursday, October 29, 1795. By the Reverend Robert Blyth, Chaplain to the Corps. Published, together with the Prayers used at the Consecration, at the Request of the Corps. 4to. 12 pp. 1s. Newcomb and Peat, Hampford. 1795.*

ART. 32. *A correct Copy of the Speech of the Reverend Robert Blyth, at the Castle at Oakingham, on the late Nomination of a Candidate to represent the County of Rutland, in Parliament. With Reasons for its Publication, at this Time. 4to. 11 pp. 1s. No Printer's Name. 1795.*

When the respectable hearers of this sermon had thanked their preacher, the business should have rested there: all might then have passed off well. In requesting the publication of it, they took an unguarded step. Neither the style nor the matter of it will allow us to praise it as a composition; or to give any other account of it than as a very loyal and zealous, but a desultory, incorrect, and superficial declamation.

The speech is still more exceptionable. We are very far from denying to any man the right of declaring freely his judgment concerning the fitness of candidates for seats in parliament. But this right must surely be understood as limited by decorum and good manners; which are in this speech undoubtedly violated.

ART. 33. *Seven Sermons, preached on several Occasions. By Joseph Robtison, Minister of Sleights, near Whitby, Yorkshire. 8vo. 200 pp. 3s. Dilly, London; Todd, York; Clarke and Hunter, Whitby. 1795.*

When we find nothing censurable in a volume of sermons, it grieves us to be compelled to add, that we have found nothing which can be much

much commended. But such is the case with this volume; which contains a collection of trite sentiments, such as no man can contest; which has neither blemishes, nor beauties; which raises neither dislike, nor admiration. "Partial" indeed, but not judicious, were the friends who caused these discourses to be printed. Instead of the proverb, "a friend in need," we are often tempted to exclaim, a friend who will dissuade from printing, "is a friend indeed!"

## POLITICS.

**ART. 34.** *The Political State of Europe at the Beginning of 1796; or, Considerations on the most effectual Means of procuring a solid and permanent Peace. With an Appendix, in which several important Questions are considered. By Mons. de Calonne, late Minister of the Finances in France. Translated from the French MS. by D. St. Quentin, A. M.* 8vo. 236 pp. 5s. Debrett. 1796. *Also a French Edition, entitled, "Tableau de l'Europe;" &c.*

We observed, in the course of last month, the suggestion of a very able writer, that the pertinacity of France may struggle on, even after the total fall of the assignats. p. 284. M. de Calonne is decisively of this opinion, on which point he is at issue in dispute with M. d'Ivernois. On this subject the following general and fundamental observations appear to us of great importance.

"In the examination of this subject, we must ground our arguments upon this fundamental truth, that no calculation can be formed, or argument deduced from the discredit of any currency whatever, if there exists no object of comparison. A body in motion does not appear to rise or fall, but when the eye can compare it with some fixed point: In the same manner, artificial money only gains or loses when it can be exchanged with real money. If this factitious coin, whether it is paper or metal, is legally current, and the only one in circulation; if there are no other means of exchange authorized; if it cannot be negotiated in foreign countries; the rate of exchange is, in this respect, but an empty name, and not applicable here. Such a currency is not susceptible of melioration or depression; its multiplicity, if it be excessive, obstructs its circulation, it does not destroy the necessity of it, which overpowers every obstacle; and its pernicious influence extends only to the current price of provisions: It is on account of the provisions that this excess is felt as a calamity: in the same manner as an excessive multiplication of specie in gold and silver would be: For it is certain that, as far as this has no relation with external commerce, twenty thousand millions in gold, that should have been put at once into circulation in the kingdom, would have nearly produced as considerable a rise in the price of provisions and other merchandise as twenty thousand millions of assignats. Would it, in such a case, have been said, that the gold had lost its credit? Would it have been said, that its fall was inevitable, and that the ruin of the state would be the immediate consequence? It is inverting all ideas, and changing the meaning of words, to take the effects of an ill-understood superabundance, for the proof of an irretrievable exhaustion; and

and to argue from the greater or the lesser depression of paper in circulation, which is in competition with no other paper; nor with any metallic specie." P. 65.

After reasoning for a considerable time on this subject, the author thus draws up his conclusion :

" I do repeat, and continually shall repeat, that whatever causes would reduce a regularly governed state to the last period of its military exertions, would by no means produce the same effects on a frantic and revolutionary government : I beg leave to observe, that when the whole power is in the hands of russians, all the existing means and resources of the country are likewise in their hands. So that to reduce them to the last extremity, there must be no land, no productions, no hands, no soldiers; in short, no resources of any kind, in the whole extent of the French territory. Lastly, it seems to me, that to rely on the increase of public misery in France, and to expect general tranquillity from the ruined condition of that wretched kingdom, is much the same as if nations had formerly thought themselves secure from the devastations of the Huns, Goths, and Vandals, because those hordes of barbarians had neither money, nor provisions; neither order, nor discipline." P. 88.

M. Calonne most strenuously contends against the expediency of a peace with the present rulers of France, whose fabric of government he insists upon to be perfectly ephemeral : and he carefully proposes the means by which a solid peace may hereafter be effected. These chiefly consist of the advantages which he thinks may be taken of the present state of public opinion in France; to which, he doubts not, an effectual turn might be given by means of writings and proclamations. The causes on which he relies to produce these effects are four, 1. The general discontent in France at the present state of things.—2. The uneasiness about private property,—3. and about the public finances.—4. Religious sentiments. On all these heads he expatiates in a very able manner: and, though we doubt of some of his conclusions, in this part of his pamphlet, it is certain that there is much in it which deserves the attention of statesmen. The appendix, though announced in the title, does not accompany the pamphlet, which is noticed in a short advertisement prefixed.

*ART. 35. State of the Finances and Resources of the French Republic, to the 1st of January, 1796. Being a Continuation of the Reflections on the War, and of the cursory View of the Assignats; and containing an Answer to " the Picture of Europe, by M. de Calonne." By Francis d'Ivernois, Esq. Translated from the original French. 8vo. 136 pp. 2s. 6d. 1796.*

Though these disputants continue to assail each other in words, and certainly differ considerably in several matters of detail, it seems to us that they are now much nearer to each other than they are aware, on the general question of the assignats. The revival of their credit is indeed the great point at which the French financiers aim, according to M. d'Ivernois, but that revival is attempted by the very method to which M. Calonne declared they would have recourse, the levying of contributions in kind. In the postscript to this pamphlet, added  
March

March 1, 1796, the writer quotes these remarkable words of Dubois Crancé. "It is a truth which every Frenchman must be made to know and to feel, that we have no alternative, but *assignats or death*." He then proceeds by saying that, "as an expedient to avoid the latter, he [Dubois] at the same time ventured to propose a *tax in kind*, though his own experience, for the last six months, ought to have convinced him that the levying such a tax is utterly impossible; and his worthy colleague, Baudin, supported his proposal by moving, that government should be empowered (if necessary) to levy it by force. This motion was superfluous, for there can be no doubt that the government would, if it could, resort to force; but the difficulty is not in collecting and making use of an armed force, so much as in finding the means of paying it. And, if I am not mistaken, I have already proved (p. 20) that it can only be effected by another emission of assignats under some less hacknied name, by means of which the government may hire an army of plunderers more numerous than the plundered, and restore the system of terror in all its rapacity." But M. d'Ivernois still confesses, that the expected subversion of the Republic, from the failure of its finances, will not be immediate.

"I do not think," he says, "that the effect of their present distress will be an instantaneous destruction of this political machine; but I believe it will shew itself in an absolute incapacity to keep those parts of it in motion, which are at a distance from the centre of impelling power;—it will be seen in a forced or voluntary abandonment of all those conquests which the Republic is fighting to retain, a sacrifice which the French nation already begins to call for."

His conclusion is remarkable. "The Directory seems deaf to this cry of France; and every thing leads to a belief that it has taken a resolution to try one last effort, and attempt some great military stroke, by the aid of the infinite number of men and barges which it is now sending to the war. The shock of such a multitude as may possibly be got together, by the exertions it is now making, will no doubt be terrible, and, for a time perhaps, may bear down resistance; but even admitting the commencement of the approaching campaign to be favourable to France, yet if the Germanic body will but oppose firmness to violence, it will, in no long time, compel this wide-wasting torrent to retreat within its proper bounds; and Europe will soon enjoy the only peace at present to be desired, because the only one which can be considered as sincere and lasting; I mean that which is founded on a treaty, signed upon the ancient frontier of France."

The result of the reasonings of all parties seems to be, patience and perseverance: no precipitate or imperfect peace, but such exertions as will procure one just and permanent. The events of this wonderful period have baffled all conjectures: wise therefore will be the statesmen who weigh and examine advice from all quarters, and adopt neither the dogma of one, nor the prejudices of another, but whatever is most found in the speculations or information of all.

This pamphlet (except the postscript) is united with the "Curfory View of the Assignats," in French, in the third edition of the "Coup d'œil sur les Assignats," 57 pp. 4to. which, however, does not appear to be published, as it has no publisher's name.



ART. 36. *Facts addressed to the serious Attention of the People of Great Britain, respecting the Expence of the War and the State of the National Debt.* By William Morgan, F. R. S. Third Edition improved. 8vo. 48 pp. 1s. Debielt. 1796.

Waving the question of the justice or necessity of the war, and the exhausted topic of its calamities, Mr. Morgan, a nephew and disciple of the late Dr. Price, professes to appeal to the passion of self-interest only, as the most effectual mover; and undertakes to prove that our present measures lead to certain ruin. He divides his admonitions into six sections. 1. On the *Expence* of the present War.—2. On the *Loans* of the present War.—3. On the National Debt.—4. On the Progress which has hitherto been made in discharging the Public Debt.—5. On the Management of the Sinking Fund.—6. Miscellaneous Observations. In all these divisions, the judgment or imagination of the author sees only bankruptcy and misery placed before us. Every war, he tells us, has proved more expensive than any that had preceded it; and the present he states to be beyond all proportion, more so than even the American war, in which profusion was thought to be carried to its height. The loans of the present war he represents as the most extravagant that ever have been made in this country. The national debt, according to his account, has already risen to such a height, that the interest of it exceeds the annual produce of all the landed property of the kingdom. The reduction of the debt is perfectly insignificant, and rather pernicious than otherwise, as it serves only to delude the nation, by concealing the extent of its danger, and encouraging false hopes. The sinking fund is altogether mismanaged; and the taxes laid on are so inefficient, that our difficulties, which are already great, must daily become greater. Such is Mr. Morgan's formidable array of *facts*; which certainly, as they are stated, leave little appearance of excuse for the minister; and little hope of continuing the war with advantage, or indeed of escaping the ruin to which it leads, were it to be brought to an immediate termination. But different persons see the same things in different lights, nor are they always agreed what are to be denominated *facts*. That those which Mr. Morgan has stated as such, are not so considered by all persons, will be seen in our account of the answer which this pamphlet has occasioned.

ART. 37. *An Inquiry into the State of the Finances of Great Britain; in Answer to Mr. Morgan's Facts.* By Nicholas Vansittart, Esq. 8vo. 75 pp. 1s. 6d. Owen. 1766.

*Audi alteram partem* is very necessary here; and Mr. Vansittart, who was so successful in overthrowing the gloomy predictions of Jasper Wilson (which Time, a more irrefragable author, has since also refuted) now undertakes to dispel the clouds by which Mr. Morgan, in his turn, has endeavoured to obscure our prospects. We here find that Mr. M. has made his comparison between the expences of the American war, by beginning with the years 1776 and 1777, when we were engaged only with the colonies, unsupported by any Foreign power: and that the result is very different, if we begin, as fairness requires,



requires, with 1778, when hostilities with France commenced. It appears also that, in making his loans, Lord North, for thirty-seven millions borrowed, gave upwards of fifty-seven millions of stock: Mr. Pitt, for something less than fifty-four millions nine hundred thousand pounds, gave only seventy-eight millions; so that the larger sum was borrowed on more favourable terms than the smaller, by about six millions. With respect to the interest of the debt, and the proportion it bears to the rental of the kingdom, Mr. Vansittart replies thus. "As our business is with *facts*, I shall not follow him farther in this loose and uncertain speculation, than just to state my opinion (not wholly unfounded) that he is mistaken to the amount of some hundred thousands in a year, in the first article, and at least ten millions in the second." Thus also, in every other instance, do we find that Mr. Morgan has suffered his imagination to be misled by his apprehensions, and that a very solid answer may be given to all his melancholy statements. But the most important part of the whole seems to us to be included in the following considerations.

"But one very material inquiry, perhaps the most material of all, remains behind.—Whether the expences of the war, however wisely planned and economically executed, are not so great as to exhaust, in a dangerous degree, the resources of the nation? Whether we are not overstraining our sinews, and verging to a state of faintness and debility, by exertions beyond our strength? I am far from denying that our exertions have been great, or from maintaining that they ought to be continued one moment longer than that in which they can be put an end to with safety and honour. Nor am I disposed to add one to the number of those adventurous politicians, who have speculated on the extent and final term of our national resources. But I will point out some obvious and apparent circumstances, which convince me that I was not too sanguine in my opinions two years ago, and that no efforts hitherto made are likely to prove fatal or dangerous to the public welfare. One circumstance, peculiarly interesting to an Englishman, is the state of our navigation and foreign trade; and in no particular were more destructive consequences apprehended from the war. I ventured to contradict those gloomy apprehensions; and my utmost hopes have been more than realized by the event. Contrary to the examples of all former wars (that glorious one excepted, which has already shed immortal honours on the name of Pitt) our commerce has been extended beyond its utmost limits in the most flourishing years of peace, during a war which has convulsed both the hemispheres, and shaken the civilized world to its centre." Mr. V. then proceeds to state that "one of the earliest effects of a contest, which in any great degree affects the national wealth, is to draw into the coffers of the state that money which would otherwise have been employed by individuals in works of public utility and improvement: in which case no new enterprises are undertaken, and those which have been begun are feebly carried on and gradually suspended, generally with the ruin of their undertakers." This was remarkably the case in the American war. But now, though during the continuance of the late peace such plans had been adopted, of agricultural improvement, of roads and bridges, of canals, &c. &c. as exceeded all example or imagination of

of times past, yet "the execution of these projects has suffered so little interruption from the exigencies of the times, that many others of not less hardy conception have been undertaken during the war itself. And so little has money been found wanting for the execution of profitable undertakings, that at this time the first of our corporations is engaged in an eager contest with a body of individuals, to decide, which party shall be permitted to expend no less a sum than eight hundred thousand pounds; upon a project, the success of which must depend totally on the extension of the trade of London."

ART. 38. *A Vindication of the Privilege of the People, in respect to the constitutional Right of free Discussion: with a Retrospect to various Proceedings relative to Violations of that Right.* 8vo. 80 pp. 2s. Stockdale. 1796.

The author of this pamphlet considers the right of free discussion as endangered by the prosecution carried on against the publication attributed to Mr. Reeves; and, regarding the prosecution of Mr. Stockdale in 1789, for publishing "a Review of the principal Charges against Warren Hastings," as another attack upon the same privilege, proceeding from a similar quarter, defends the unknown writer with the same arguments which Mr. Erskine then employed in favour of his client. The rule then laid down by that gentleman, admitted by the Attorney-General, and allowed by the Chief Justice, was in the following words:

"That where an information charges a writing to be composed, or published of and concerning the Commons of Great Britain [or, consequently, the Parliament in general] with an intent to bring that body into scandal and disgrace with the public, the author cannot be brought within the scope of such a charge, unless the Jury, on examination and comparison of the whole matter, written or published, shall be satisfied, that the particular passages charged as criminal, when explained by the context, and considered as part of one entire work, were meant and intended by the author to vilify the House of Commons [or Parliament] as a body, and written of and concerning them in Parliament assembled."

Having very maturely considered the pamphlet which gave rise to the prosecution now depending, we have no hesitation in pronouncing that, if this rule be adopted, the writer or publisher will infallibly be acquitted; since it appears to us, that the only method by which an unfavourable interpretation can be fixed upon it, is that of detaching a particular passage from the body of the context, and pronouncing on it separately. Nor, even in that method, do we think it incapable of substantial defence.

Concerning the person of the publisher, and his supposed intention, the writer of this tract thus speaks:

"If the point of the objection to this pamphlet be, that it was written, and published, with the wicked design of bringing the constitution into the contempt of the country, and the parliament into the hatred of the people, the first question ought to be, Who is the publisher? that we may judge of his *motives* from his *character*. The publisher is said to be *The Chairman of the Association for defending the Constitution*

*Constitution against Republicans and Levellers.* He, who has been acting for years in defence of the Constitution, now comes out to defame the constitution. And, the tens of thousands, whom he has been the means of associating, in the noble cause of supporting law, and invigorating magistracy, are now incited by him to contemn the constitution, and to deride magistracy. Miracles have not yet ceased; as this objection evinces; though

“ ——— Nothing almost sees miracles  
But misery! ——— ”

“ Aye; but there is a deep laid plot against the constitution, by the chief of the associators in favour of the constitution; he is openly for the constitution; yet, is he secretly against it; and he publishes the book with the apparent design of making the people content with their government and laws; yet with the insidious purpose of making them contemn both. Such is the plot, which the breath of faction hath fanned into existence, and the voice of party hath proclaimed to the world! Our recollection is thus carried back to the imputed plots of similar times. There is an instructive story, told by Roger North, of Lord Shaftesbury, the contriver of the Popish Plot:—“ A certain lord of his confidence in parliament once asked him, what he intended to do with *the plot*, which was so full of nonsense, as would scarce go down with *tantum non* ideots; what, then, could he propose by pressing the belief of it upon men of common sense, and especially in parliament? It’s no matter, said Shaftesbury, the more nonsensical the better; if we cannot make them swallow worse nonsense than that, we shall never do any good with them.” We need only change names, to make *the tale* apply as pertinently to the present times; and to contemporary persons, as to the past.” P. 25.

The metaphor of the tree this author explains, as others have, to denote only the constitutional pre-eminence of the crown; but he does not, that we can perceive, advert to the very material distinction, that the lopping off the branches certainly alludes to no more than the putting a complete end to one parliament, to be succeeded in due course by another. This writer is frequent, and generally happy, in his quotations and allusions.

ART. 29. *A Defence of the Pamphlet ascribed to John Reeves, Esq. and entitled, “ Thoughts on the English Government.” By the Rev. J. Brand, A. M. addressed to the Members of the Loyal Associations against Republicans and Levellers.* 8vo. 95 pp. 2s. 6d. Longman. 1796.

It is with great reason that the very sensible author of this publication addresses it to the loyal associations, and the principal reason may best be stated in his own words.

“ Look back to the state of the kingdom, when your associations first were formed. What man, qualified to think on the interest of the state, except those interested in the subversion of it, who did not in his face carry all the marks of consternation? But when men who wished well to their country, of all descriptions of parties, became united;

united; in their union, in the *bonorum omnium consensus*, they saw their superiority: the faction seemed to fall before you.

“It is much to be wished on your parts, that the same popular favour, the same opinion of the constitutional principles on which your associations were formed, and of the objects they have pursued, might still second you, if they should be again called forth, as the events of every day may add new importance to them. Their continuation and their undiminished vigour may be necessary for the preservation of legal government. But if the principles of the man who formed the bond of union by which you are cemented, be injuriously reputed to be adverse to the principles of the existing limited monarchy, that union will become the object of popular jealousy, as I have shown before; it will be weakened, and in danger of being rendered nugatory.” P. iii.

The defence of the prosecuted pamphlet is here undertaken in the most regular manner. Mr. Brand first states the sentiments of the writer, on several points relating to our legal constitution; he then considers the paragraph read from it by Mr. Sturt; and finally vindicates the remaining parts which have been censured. In defending the passage particularly excepted against, he undertakes to prove three distinct propositions. 1. That “the second and third estate owe their origin to the crown, or have sprung out of the monarchy.” This is proved historically and legally, and confirmed by political speculation. 2. That “the continuance of the functions of the houses is temporary; that of those of the crown perpetual.” This is thus explained according, we have no doubt, to the genuine meaning of the pamphlet defended. “In the interval between two parliaments neither of the houses can be said to exist; there are no representatives; and as no parliament exists, no peers of parliament, these would be peers of a non-entity; and even while a parliament exists, the functions of the two houses are not permanently necessary; those of the crown are; their commencement and conclusion depend upon the will of the king, being summoned and prorogued by him; during the life of the person who holds the crown, the discontinuance of the exercise of his functions depends, by the constitution, on the act of God alone, as in demise, by illness, &c. or his own will, declared by an act of abdication.” P. 38. 3. That “the legal capacity of action may be taken from the houses by violence, the effect of which may subsist some time after the violence is removed; but at all times the legal capacity of action remains in the crown.” The author here supposes a violence which should prevent the houses from assembling, as might happen in a civil war; or the extermination of the Lords and the chief part of the Commons, as was nearly the case during the usurpation of Cromwell.

“If, says he, Providence had at that time visited the nation with this dreadful yet probable calamity, the writer asserts the tree would have remained a tree still; for it shall be shown that a case resembling this is the only one he could have had in contemplation when he wrote. If this tragedy had been effected, it is paying no undeserved tribute to the moral sense of the lower orders in this country, to say, that the perpetrators would have been held in such execration, that the suppo-  
sition

sition of their being favourable to a restoration is no violent assumption. In that case, by the legal prerogatives attached to and still remaining in the person of the king (according to the author's assertions) a House of Peers might have been formed, and by his writs a lawful House of Commons assembled; and he would have been legally able to have formed the wheels, and set together again the whole machine of government." P. 47.

The author apologizes at the end of this tract for the haste with which it was put together; but we do not perceive the necessity for such an apology: it is clearly written and methodically arranged, and certainly brings forward a very strong defence of a pamphlet, which has incidentally occasioned so much discussion.

ART. 40. *A second Letter to Mr. Sheridan. With Strictures on the general Conduct of Opposition. By a Suffolk Freeholder.* 8vo. 54pp. 1s. Brown, Essex-street. 1796.

Out of the numerous freeholders of Suffolk, who it may be that thus delights occasionally to address Mr. Sheridan, &c. we cannot undertake to guess; but that he is far from unsuccessful in his mode of stating what he wishes to convey, as we have already testified\*, so we here find occasion to repeat. The topics of the present letter are principally the conduct of the gentleman addressed, in the state-trials for high-treason, and respecting the two bills against sedition, &c. On the former occasion, he compliments him for his *christian* forgiveness of Mr. Horne Tooke, several of whose severe attacks on Messrs. Fox and Sheridan, he takes the opportunity to insert. He then gives a sketch of some of the principal events of Mr. Tooke's life, to show in what manner he had merited protection. The result of the trials, he briefly exhibits by remarking, that Mr. Erskine effected the defence of his clients, not by palliating the attempts which the report of the secret committees evidently fixed upon them, but by proving Hardy a foolish ignorant tool, Horne a man of complete duplicity, and Thelwall a vapouring braggart, who boasted of crimes which he never committed. By this event, says he, "though the *virtuous* interference of the lords and gentlemen in opposition did not alone produce it, yet the conspirators were encouraged, and the societies convinced that they might undertake any act of *patriotism*, and be secure of support and protection."

The author then proceeds to the Copenhagen-house meeting, and its consequences: and concludes by expatiating upon the doctrine of resistance, as stated by Mr. Fox, and the gentleman to whom he writes. He particularly marks the connection between the meeting above-mentioned, and the attacks made upon the king three days after, by citing the testimony of Sir Francis Basset in the House of Commons, that the circumstance of the King's going to the House was intimated to the populace at Copenhagen-House, and the company present expressly desired to attend. Among the traits of calm irony which cha-

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\* See British Critic, Vol. VI. p. 439.

raffernize the Suffolk Freeholder, we were pleased with this. "No-thing has struck so much terror and dismay into the advocates of *despotism* and *limited monarchy*, (which are synonymous terms) as," &c. If the dishonest abettors of sedition could feel, this allusion to their invariable practice of confounding things most opposite, would not be thrown away upon them; it will at least be relished by those who see and hate their disingenuous tricks.

## MEDICINE.

ART. 41. *Experiments on the insensible Perspiration of the human Body, showing its Affinity to Respiration. Published originally in 1779, and now republished with Additions and Corrections. By William Cruikshank.* 8vo. 104 pp. 3s. Nicol. 1795.

When these experiments were first published, they were accompanied with observations on the absorbent system, but as the latter have been since enlarged, and added to the author's anatomy of the absorbing vessels, he has thought it proper to republish the experiments by themselves. The object of the experiments is to show, that the matter of insensible perspiration is not a simple aqueous fluid, but contains phlogiston, and another substance, capable of converting atmospheric into fixed air; or, in other words, has the same qualities as the vapour that passes from the lungs in respiration.

The author begins by giving an anatomical description of the skin. This has usually been described as consisting of the cuticle or outward lamella, the rete mucosum, containing the pigment or colouring matter, on which the complexion depends, and the true cutis. But to these the author adds three other lamellæ, which he thinks he has discovered. These lamellæ, he considers as cuticle, ready to perform the office of the external cuticle, which is constantly wearing away and falling off, in small portions like scales, p. 44. But as he did not seem perfectly satisfied with the observations he had made, he said he meant to prosecute the subject. The subject, however, remains in the same doubtful state, and the author, at the end of sixteen years, since he made the promise, repeats it in the same words he used before.

To ascertain the nature and qualities of the matter of insensible perspiration, the author inclosed his hand in a wide-mouthed glass, securing the aperture by a bladder, which was fastened round the neck of the bottle and to his wrist. In a few minutes he perceived the inner surface of the glass to be covered with a mist. This condensing and trickling down the sides of the glass, he found, at the end of an hour, that he had collected a tea-spoonful of a transparent insipid fluid, which weighed thirty grains. If we could suppose, he says, that the perspiration from the rest of the surface of his body was equally copious, the quantity perspired in the hour would be three ounces and six drams, and, in the twenty-four hours, seven pounds and six ounces. The author afterwards tried the experiment with his hand covered with a shamoy leather glove, and with his foot, on which he had drawn  
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a dry rigid boot. A similar fluid, but in smaller quantities, was collected in both these experiments. He then breathed into a bottle for the space of an hour, and collected from this experiment one hundred and twenty-four grains of a similar transparent insipid fluid, or at the rate of six ounces, one dram, and thirty-six grains in twenty-four hours; which, joined to seven pounds six ounces, supposed to pass by the skin, makes the quantity of perspirable matter amount to eight pounds, one dram, and an half, in the twenty-four hours.

Neither the fluid collected from the skin, nor by respiration, made any alteration in the appearance of lime water, with which they were mixed. But lime water being put into a vessel, in which his naked foot had been confined for the space of an hour, became instantly turbid. The same effect was produced by breathing through lime water in a curved glass tube. Hence the author concludes, that fixed air, or rather, a matter capable of converting atmospheric into fixed air, passes from the skin and lungs. This matter, he thinks, may be phlogiston. "I have a strong suspicion, (he says, p. 87) that it is phlogiston which converts the inspired atmospheric air partly into fixed air." But his ideas on the subject do not seem very clear, as in another place he intimates that "fixed air and phlogiston are at the bottom the same." P. 81. The author has given an ingenious experiment to show, that "the stimulus of the atmospheric air on the lungs has a very considerable effect, in continuing, and frequently reproducing, the heart's motion." This has been lately published in the Philosophical Transactions, and was noticed in our Review for January last. A neat engraving is added to show the appearance of the pores, viewed through a microscope, and the several lamellæ of the skin.

**ART. 42.** *A short Account of the Origin, Symptoms, and most approved Method of treating the putrid bilious Fever, vulgarly called the black Vomit, which appeared in the City of Havanna, with the utmost Violence, in the Months of June and July, and Part of August, 1794, as practised by Mr. John Holliday, an English Surgeon, Resident in that City.* 8vo. 23 pp. 1s. Brander, Falmouth; Johnson, London. 1795.

The account of the fever is introduced by an advertisement from Mr. William Hunter, who obtained, he says, the prescriptions, and undoubted vouchers of the facts, at the Havannah, which are also further confirmed by a letter from David Orobio Furtado, who states, that the remedies had been used with similar success at Vera Cruz. The fever was brought, the author says, to the island by a ship from Philadelphia, and was the same that, about the same period, had made such dreadful ravages in that city. As the symptoms, in the first stage, appeared to be highly inflammatory, he bled largely all the patients who first fell under his care, but, failing of success by this method, and even convinced at length that the fatality of the disease was, by this evacuation, increased, and that emetics were equally mischievous, he abandoned the method he at first followed, and had recourse to purging. By these means he soon obtained a perfect remission of the fever. He next gave demulcents to allay the irritation occasioned by the cathartics; and then bark and snake root, to complete the cure, and recruit



cruit the strength of the patients. But we will give the author's process more in detail. At whatever period of the disease he was called, he says, he began by giving an ounce of Glauber's salt, with two ounces of manna, dissolved in a pint of decoction of tamarinds. Two or three such potions as these were sometimes required to be given in the twenty-four hours. If they failed in procuring stools, he assisted their operation by injecting sea water with oil of olives, as a glyster. If this process was adopted at the commencement of the disease, it never failed producing the most salutary effects in two or three days. When it was begun later, the success was less certain. Having by these means obtained a remission of the fever, he gave the following:—White decoction, with cinchona and tamarinds (in what proportions he does not say) a pound; nitre a drachm, crabs eyes two scruples, syrup of violets an ounce, mixed. This was given, divided into three portions, in the day, and was continued until the pulse became soft, easy, and regular, which usually happened in two or three days, when a strong decoction of bark and snake-root was substituted in its place. This was persisted in until the health of the patient was entirely re-established. After using this process, the author says, he scarce lost a single patient. More than two thousand persons, we should have observed, had fallen a sacrifice to the fever in the Havanna, within two months from its first appearance in that place, and before, we suppose, the author had discovered his successful mode of treating it. We cannot conclude our account of this pamphlet, without observing that, since the subsiding of the malignant fever which had spread such desolation, and occasioned such alarm in the West-Indies, and on the continent of America, three different methods have been recommended for the treatment of it, all of them, in the opinion of the respective inventors, infallible, as no persons died who fell under the care of these gentlemen, after they had discovered the true mode of treating the disease. But as the mortality had been very great, and the fever had raged a considerable time, before these fortunate discoveries were made, it is not unlikely that part, at least, of the success they afterwards experienced, might be attributed to some alteration that had taken place in the fever, which had probably spent its virulence, and was become milder, before it was subjected to these new trials. For it seems to us hardly probable, that a disease so ferocious, and so speedily fatal as this was, on its first attack, should prove so uniformly and constantly obedient to medicine, as it is described to have been. We have, however, thought it our duty to lay the several methods before the public, with the eulogiums bestowed upon them, and shall be very happy indeed if, upon a future irruption of the fever, any one of them shall be found competent to the task of subduing so savage and destructive an enemy.

**ART. 43.** *Medical Extracts. On the Nature of Health, with practical Observations on the Laws of the nervous and fibrous Systems. By a Friend to Improvement. Vol. III. 8vo. 6s. Johnson. 1795.*

This volume begins at p. 361, and ends at p. 556, consequently it contains one hundred and ninety-five pages, besides the table of contents, which is as usual ample. The narrative of the voyage of Captain  
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Bligh,

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Bligh, which is given entire, occupies seventy-five pages. This is introduced to show the effect of long abstinence from food. We shall lay before our readers the reasons the author assigns for inserting the whole of this narrative, rather than confining himself to such parts as relate to his subject, and for making the table of contents so voluminous.—“OF HUNGER. There are three classes of readers. The first class are those who wish to find in a work the union of the agreeable with the useful. For this class of readers the present work is attempted to be formed. The second class are those who seek only for what is profitable. This class may select, from the table of contents, such information only as they wish. The third, and more numerous class of readers, are those who devour, in a few hours, a whole work, and digest no part of it; who read merely for the sake of saying they are not ignorant of the contents of any popular work. This class of readers will find their account answered by reading the abridged view of this book in the table of contents, which, to tell the truth, was not designed for them, but to refresh the memory of the first class of readers. As the narrative of the voyage of Captain Bligh to the South Seas, for the purpose of conveying the bread-tree to the West-Indies, and his sufferings and preservation, are very interesting, and appertain to the subject of this section, it is presumed that a detail of them will not be found unacceptable to that class of readers for whom this work is compiled. They are therefore recorded at greater length than the two latter classes will approve of; but to these our apology is presented in our analytical table of contents.” These reasons would have been admissible, if the narrative had been published a century or two ago, or if it had been scarce and difficult to procure; but as neither of these circumstances are the fact, as it describes a recent transaction, has been only very lately published, and from the interest the public took in the misfortunes of the Captain and his fellow sufferers, has been very generally read and circulated, we cannot think it justifiable to swell a pamphlet of one hundred and twenty pages to a book, for which the purchasers pay six shillings, by the insertion of a narrative which, being already known, can be no object of curiosity. The remaining pages are filled with extracts from different writers, principally of the present time, on the effects of light and darkness, heat and cold, sleep and watching, &c. upon animals, many of them ingenious and curious, but all of them well known to medical students, who should rather, we think, be directed to the volumes from which they are taken, than encouraged in indolence by compilations of this kind.

**ART. 44.** *Practical Observations on the Treatment of Strictures in the Urethra.* By Everard Home, Esq. F. R. S. Surgeon to St. George's Hospital. 8vo. 179 pp. 5s. Nicol. 1795.

The author of this publication, the brother-in-law and pupil of the late J. Hunter, in recommending the application of the lunar caustic to some kinds of strictures, clearly and candidly attributes to that able practitioner the whole merit of inventing this mode of relief. The object of the book is evidently to remove unreasonable prejudices against this

this practice, by a detail of cases in which it proved successful, to explain its principles, the best mode of applying the caustic, and to distinguish the cases in which it is advisable or not advisable to employ it. It is divided into three chapters, the first of which treats of the nature of strictures, with some mention of those which occur sometimes in the œsophagus; the second considers the treatment of strictures; and the third the particular effects of the caustic. It is an extraordinary fact, that the caustic, which might naturally be expected to produce a violent irritation, particularly on parts so exquisitely delicate as the membrane which lines the urethra, is found by no means to have that effect; and, in many cases, by removing the principal cause of irritation, does actually remove it. In explaining this phenomenon, the observations of Mr. H. appear to us particularly judicious and valuable. "It is a general fact," he says, "that wherever a slough is produced, there is less inflammation both in degree and extent, than from any other injury of the same, or even a less degree of violence. This is well known to all military surgeons, who are daily seeing illustrations of it; a bruise from a spent ball shall bring on a violent inflammation over the whole limb; but if the same ball had passed with velocity, and gone directly through the limb, it would have acted like a caustic upon the surface to which it was applied; and destroyed the parts to a certain depth, producing no more inflammation than is necessary to separate a slough. This inflammation would have been slower in coming on, and almost wholly confined to the neighbourhood of the ball's passage. Is it then, we may ask, extraordinary that an analogous effect should take place in the membrane of the urethra, or is there more difficulty in accounting for it? The caustic deadens the surface it injures, and takes from it the power of conveying irritation: the surrounding parts therefore have only that degree of irritation induced upon them, which is necessary for the removal of the slough, which is very superficial, and extremely small." P. 99.

It should be mentioned, to the praise of Mr. H., that he appears by no means bigotted to the mode of practice he recommends, so as to apply it indiscriminately; but very cautiously distinguishes the circumstances in which it may be proper or otherwise, nor is inclined to resort to it, till the simpler methods turn out ineffectual. His cases are numerous, and satisfactory. In his introduction, Mr. Home takes occasion to explain a part of the late Mr. Hunter's character, which has been generally misunderstood. It has been supposed that he was addicted to theorizing, and fanciful speculations, which was far from being the case. His mind was exclusively fitted for the investigation of practical and experimental truth; he had even an aversion to all hypothetical reasoning; and in disquisitions of every kind, the only part that interested him was the authenticated facts which they contained. This is a truth which should be generally known, lest the important discoveries of that able man should be supposed to have less solidity than actually belongs to them.

## MISCELLANIES.

ART. 45. *Historical Anecdotes of Heraldry and Chivalry, tending to shew the Origin of many English and Foreign Coats of Arms, Circumstances, and Customs.* 4to. 316 pp. 18s. Robson. 1795.

Chivalry, first the protection, then the ornament, and, of late years, the laughing-stock of Europe, rises again into some sort of estimation, in an age which seems nearly to have exhausted the sources of refinement. It tempers the flippancy of modern farces, and happily varies the love-sick whine of modern romances. It has even found its way into political disquisitions, and has been handled as a moral subject, with a degree of seriousness, which has excited applause from some, and ridicule from others, perhaps equally ill-founded.

In the work before us, a lady has undertaken to treat it somewhat historically; her book is properly entitled "anecdotes." It consists of detached notices from most of the French as well as English authors, who have written on chivalry and heraldry, sometimes incorrectly stated, interspersed with observations not always so apposite as the curious reader might wish, nor sufficiently amusing to interest the careless loungeur. The obvious propriety, or rather necessity of placing these scraps in a chronological order, seems to have been entirely overlooked. In that part of the work, for instance, which details anecdotes of duels, we find the following succession, or rather confusion, of dates, beginning at page 198, A. D. 940, 867, 1631, 1571, 1396, 1371, 1315, 1547, 959, &c. The promise made in the title, "to shew the origin of many English and Foreign coats of arms," is not performed to the extent which we were led to expect, and the little which is done to that purpose might have been done much better. Indeed, the information relative to heraldry, in the common acceptation of the term, is too slender, and too trivial, to demand any separate remarks.

Having thus discharged that painful part of our office, which obliges us to point out faults, we have much pleasure in observing that few material anecdotes of chivalry are omitted; and, in recognizing the amiable motive which has induced a lady to celebrate, with a becoming and grateful enthusiasm, the gallantry of those heroic knights who so frequently bled in the service of the fair.

ART. 46. *Examination of the Plans proposed for the East India Company's Shipping; the great Importance of adopting a proper System explained; and a Plan suggested for making the Ships employed in the Commerce with Asia, beneficial both to the State and to the East India Company.* By the Honourable John Cochrane. Drawn up in March, 1786, and now first published, with the Preface. 40 pp. 2s. 6d. Stockdale. 1795.

While the exigencies of the times accumulate taxes upon taxes, it is matter of real consolation and even exultation to this country, that

that her resources are increased in a still higher proportion than her burthens. Her commerce is extended beyond all example in any country or age, and appears still to be increasing. New avenues were pointed out some years ago for the circulation of British manufactures by Mr. D. Scott, of Bombay. The minister for that department listened to and adopted his excellent plan, though opposed by a phalanx in the direction, who had, or conceived that they had, an interest in the old system. We have another instance of ministerial firmness, happily co-operating with commercial knowledge and inventive genius, in the pamphlet before us. A considerable number of ships have been built according to Mr. Cochrane's excellent method; and others, we understand, on the same plan, are now on the stocks.

**ART. 47.** *East India Shipping. Copy of two Reports from the Court of Directors of the East India Company, to the general Court, respecting the Shipping Concerns of the Company, which are to be laid before the general Court, appointed to be held on Wednesday next, the 7th of February instant. With a Copy of a Letter from Thomas Henebman, Esq. to William Devaynes, Esq.; late Chairman of the East India Company, on the Subject of the Company's Shipping. To which is annexed the Substance of a Speech delivered by Randle Jackson, Esq.* 35 pp. Debrett. To be had gratis by every Proprietor of India Stock.

This is a vindication of the Court of Directors, who have adopted a plan, on the recommendation of Mr. Dundas, for reducing the old freightage, by the establishment of a permanent system of navigation, on terms of fair and open competition. But this plan has met with great opposition in the Court of Proprietors, under the influence of what is called the shipping interest.

**ART. 48.** *An Epitome of Logic. In four Parts. By N. Dralloe.* 12mo. 3s. 6d. sewed. Johnson. 1795.

The important advantages of logical rules to the province of sound and successful reasoning, are felt by all who have considered the subject, and sufficiently manifested in the examples of those who have not. The discredit into which this study has fallen may with justice be imputed, in a considerable degree, to the intricacy in which it has been too generally involved, and the variety of useless distinctions and superfluous technicals, which have been accumulated in elementary treatises. The writer of this epitome appears to have contemplated these obstacles in the light we have stated; and the object of his treatise is professedly, to remedy this evil, by a clear and concise analysis of the most important instruments in human reasoning. In this, we think, he has very happily succeeded. His epitome possesses every advantage of regular plan and perspicuous definition. In throwing off the incumbrances of preceding writers, he has retained all that is essential to elementary instruction; and rendered his treatise an useful manual to those who are anxious "to distinguish truth from falsehood and communicate their ideas with ease, order, and perspicuity."

ART.

ART. 49. *A chronological Chart of ancient History, Sacred and Profane.*  
*By the Abbé Bertin, late Principal of the College at Abbeville, and*  
*one of the Teachers of the French Language in the University of Oxford.*  
 10s. or 12s. coloured. Fletcher, &c. Oxford. P. Elmsly, London.

The object of this chart is to exhibit at one view the most important Synchronisms of ancient history, sacred and profane. The facts are arranged in it according to two different modes of division. One of these refers them to the specific history of which they constitute a part; and the other to the periods at which they are understood to have taken place.

Agreeably to this plan, the series of the different kings, and the most remarkable events which have occurred in the history of the Jews, the Assyrians, the Babylonians, the Medes, the Lydians, the Persians, the Greeks, the Carthaginians, the Romans, and the other people who have taken the lead in ancient times, are here disposed in parallel columns, according to the epochs and ages to which they appertain; in such a manner as to present the whole, with great clearness, either in the form of one general history, or under that of as many distinct histories, as there are divisions in the chart.

In regard to the dates, the retrograde mode of computation by years before the vulgar era is here adopted; to which are added, for the general epochs, the years of the world, and of the Julian period; as also, for the histories to which they have a reference, the eras of Nabonnassar, of Seleucus, of the Olympiads, and that of the foundation of Rome. Throughout the whole, the Abbe has availed himself of the authority of the most approved chronologists.

This chart, printed with much neatness in the form of a map, and intended to be hung up, cannot, we think, but be highly useful to those who apply to the study of history, of which it classes the different parts, in a manner calculated to assist at the same time, both the memory and the judgment. It will be particularly so to those who read the ancient authors, as it will serve not only to assign to the principal facts recorded, or alluded to in them, the places which they ought to occupy in general history; but likewise as it will point out most effectually the relation in which they stand to each other.

We have been informed that the Abbé proposes publishing two other charts on a similar plan; one including the period from our Saviour to Charlemagne, and the other that from Charlemagne to the present time. We should be happy if, by our testimony to the manner in which the present part is executed, we should in any degree contribute to encourage the author to complete an undertaking, of the utility of which we are fully convinced. It should be observed that this Chart, by going much more into the detail of facts, does not interfere with the plan of Dr. Priestley's historical Chart, or that much more complete French Chart of History, which was prior to that of Priestley.



**ART. 50.** *Some Information respecting the Use of Indian Corn: collected from the Papers of Mr. Winstorp and Mr. Howard; with Observations from Mr. Parmentier, on the Use of Potatoes in Bread; and Mr. Dossie's Directions for making of Bread in private Families.* 8vo. 24 pp. 1s. Pearson, Birmingham. Baldwin, London. 1795.

Any attempt to make known the different methods of preparing bread from other grain than wheat, is doubtless very subservient at this time to the public good; and we gladly assist in giving circulation to the knowledge of such attempts. The notion commonly entertained in England, that no vegetable substance is so proper an article of food, as wheat flour fermented and baked, is here shown to be erroneous, from the example of the nations of the East, who live almost entirely upon rice; of the German peasants, who eat only rye bread; of the inhabitants of the northern parts of Sweden, and some parts of the Alps, whose bread is of barley-meal; of the Scotch Highlander, whose chief diet is oat-cake; and of the people of the north of Ireland, whose food is potatoes. The East-Indians are said to be *not less* healthy and strong, and all the rest incomparably more so, than Englishmen. P. 1. A full account is given of Indian corn, or maize, of which a large quantity has been imported. Mixed with rye, barley, or millet, or (which is best of all) with potatoe flour, it is said to make a wholesome and palatable bread, costing, according to Mr. Howard's calculations, at least one third less than English brown bread. P. 11. Other useful information may be found in this little book; particularly Mr. Dossie's general directions for making bread; a method of preserving yeast, by drying it; and another, of making bread, at least as wholesome as the baker's best white bread, from wheat, or Indian corn, potatoe-meal, rye flour, and fine oat-meal. P. 19. Turnips, carrots, parsnips, and Jerusalem artichokes, are also recommended as good ingredients in bread.

**ART. 51.** *A short Inquiry into the Nature of Monopoly and Forestalling. With some Remarks on the Statutes concerning them. By Edward Morris, Esq. Barrister at Law.* 8vo. 27 pp. 1s. Cadell and Davies. 1795.

This is a strong apology for corn dealers, or (as they are vulgarly called) monopolizers of corn. It is stated as undeniable, that under a scarcity of any article of subsistence, the most rational conduct is, an early œconomy in the use of it. Then it is asserted, that a mere recommendation of such œconomy will be feeble and inadequate. Here the author is a little unfortunate; for experience is now every day proving the contrary. The next point may be granted to him, that a positive law would be inexpedient. He proceeds to show, that the necessary restraint will be enforced by the operation of the corn dealers on the price, and that they are more interested than any other persons in providing the market with a constant and equal supply. The substance of the author's argument is this; dealers take grain from the market at one period, in order to bring it back at another; (*exportation* being out of the question, as prohibited and almost impracticable); by buying,



buying, they raise the price, when low; in order to sell, and thereby lower the price, when high. And thus, the *artificial* rise of the price, by restraining the consumption during the *early* months, prevents the necessity of a greater restraint in those succeeding.

This tract is intended for such readers as have not leisure to consult Adam Smith, or other large works. The general principle of it is this—Liberty to all men, to buy and sell as they please. Legislators, and not reviewers, must pronounce judgment upon this principle. Our chief business is, to say whether the book be well-written; and this we can affirm, without any hesitation.

ART. 52. *Memoirs of pretended Prophets, who have appeared in different Ages of the World, and especially in modern Times; pointing out, from authentic Sources, their Blunders, and the pernicious Consequences of their Pretensions, &c. By a Clergyman. 8vo. 45 pp. 1s. Johnson. 1795.*

Much mischief, both in civil and religious concerns, having arisen from false pretences to prophecy, this author labours to preserve his countrymen from falling into a pernicious credulity in this respect. This he endeavours to effect, by exposing the pretences of false prophets in various ages of the world, but particularly in later times. Among other predictions, that of the Duke of Buckingham's death is shown to be of a very suspicious nature, and to rest on the slender evidence of one man. That Mr. Halhed, a man of some eminence in literature, should become a convert to such a prophet as Brothers, is shown to be nothing new or surprising; for the French prophets, in the reign of Queen Anne, had a most zealous disciple in Nicholas Fatio Duiller, a man of very great abilities, an incomparable mathematician and philosopher. Mr. Robert Fleming is said to have made no pretensions to prophecy, and to have been only a modest commentator on the Scriptures, who proposed *one* remarkable and fortunate conjecture.

The inference suggested by the author, which has been little controverted, except by fanaticism, is this, that as all other *modern* prophets have appeared to be impostors, so Richard Brothers is no better than his fellows.

ART. 53. *The Juvenile Olio, or mental Medley, consisting of original Essays, moral and literary, Tales, Fables, Reflections, intended to correct the Judgment, to improve the Taste, to please the Fancy, and to humanize the Mind. Written by a Father, chiefly for the Use of his Children. 8vo. 266 pp. 3s. Newbery. 1796.*

We have no objection to any part of this volume but its title, which looks too much like an advertisement to a quack medicine. It is, however, marked by this important distinction, it will probably accomplish all that it promises.

**ART. 54.** *Description of Corsica, with an Account of its Union to the Crown of Great-Britain; including the Life of General Paoli, and the Memorial presented to the National Assembly of France, upon the Forests in that Island; with a Plan highly beneficial to both States, illustrated with a Map of Corsica.* By Frederic, Son of the late Theodore, King of Corsica. 8vo. 212 pp. 4s. Robinsons. 1795.

Colonel Frederic, for so we understand he is called, seems to be no friend to General Paoli, nor very particularly attached to those principles which induced the Corsicans to put themselves under the protection of the British Crown, from which Crown the Colonel receives a liberal pension.

## FOREIGN CATALOGUE.

## FRANCE.

**ART. 55.** *Essai sur la Vie de J. J. Barthélemy, par Louis-Jules-Barbon Mancini Nivernois.* Paris, chez Didot. 1795.

Authentic biography of illustrious men cannot fail to be interesting; and the unaffected style of this sketch of the life of Barthélemy, by the Duke of Nivernois, is one among many pleas which it has to be received on that footing. With respect to the subject of it, there are few parts of Europe into which his ingenious and learned work, the *Voyage of Anacharsis*, has not carried his celebrity. We shall give, from this memoir, a brief sketch of his life.

Jean Jacques Barthélemy was born at Cassis, near Toulon, January 20, 1716, and bred at Aubagne, between Toulon and Marseilles, where his father resided. He studied at Marseilles, first in the School of the Oratory, afterwards in the Jesuit's College; and, having chosen the ecclesiastical profession, was near falling a sacrifice to his extreme ardour for study, but recovered about the time when he received the tonsure. His studies extended to the Greek, Latin, Hebrew, Chaldee, Syriac, and Arabic languages. After passing some interval at Aubagne, he removed in 1744 to Paris, where he was taken under the protection of M. de Boze, Keeper of the Royal Medals. His protector soon took him as his associate, on which he undertook the laborious task of arranging the medals, to which the former, from age and infirmity, was unequal. On the death of M. de Boze, in 1753, Barthélemy, who had now been seven years associated with him, was appointed to succeed him. In 1755 he went into Italy, under the protection of the French Ambassador, M. de Stainville, afterwards

Duke

Duke de Choiseul, and attracted the notice and esteem of all the literati at Naples, Rome, &c. He distinguished himself also by explaining some curious remains of antiquity, particularly the beautiful Mosaic of Palestrina or Præneste, which he proved to represent the Emperor Hadrian, not Alexander or Sylla, as had been supposed. He had now an offer of travelling in the most advantageous manner into Greece; but declined it from a consideration of his duty as Keeper of the Medals. In 1758 the Duke of Choiseul became Minister for Foreign Affairs, and continued to patronize Barthélemy in the most liberal manner, actually forcing upon him several very lucrative appointments. When the D. de Choiseul was removed from office, and exiled to his estate, in 1771, Barthélemy followed him, and offered to resign his appointments; but a large part of them was continued to him. The suppression of several places, left him afterwards a good deal straitened in circumstances, which, however, he bore with the temper of a philosopher. In 1788 his "*Voyage of the Younger Anacharsis*," which had been undertaken in 1757, was given to the public, and received with universal approbation. So lively and natural a picture of Greece, at the most remarkable period of its celebrity, could not fail to attract attention. In 1789 Barthélemy was admitted into the French Academy: in 1790 M. de St. Priest, then minister of the department of Paris and of letters, offered him the place of Librarian to the King: but he declined it, and continued to dedicate his attention to the collection of medals, which, by his vigilance and activity, he had augmented to a prodigious extent. He found 20,000 ancient medals, at the time of his appointment, and left 40,000, after having examined and chosen from at least 400,000 which had passed through his hands. He had particularly obtained a number of Greek metals, till then unknown. His intention was to publish an exact description of the whole collection; but this design, which unfortunately had not been taken up till 1787, was interrupted by the confusion of public affairs. From the year 1792 his health, hitherto sound, had begun perceptibly to decline: but even the infirmities of this inoffensive and respectable old man could not secure him from the frantic malice of the time. He was denounced in 1793 for the undefined crime of Aristocracy, and sent to prison; but after a short, though painful detention, was honourably acquitted. The place of chief public librarian was now offered to him, but he refused it, on the plea of his age. He continued from this time to decline more rapidly, and the unusual severity of the winter of 1794 completed the decay of his constitution. He died on the 30th of April, 1795, with the utmost calmness, having, to his last hour, retained his faculties unimpaired.

GERMANY.

## GERMANY.

**ART. 56.** *Du Gouvernement, des Mœurs, et des Conditions en France avant la Révolution, avec le Caractère des principaux Personages du Règne de Louis XVI. (par M. de Mayence Lally)* 326 pp. in 8vo. Hambourg. 1795.

“ Les esprits les plus sages (says our author, in his *Considerations préliminaires*) sont eux-mêmes embarrassés pour concevoir comment dans un espace de trente-six mois se sont évanouis (en France) ce profond respect pour la Royauté, et cet ardent amour pour les Rois commandé par dix siècles; comment ces sentimens ont été remplacés par la haine furieuse, par le mépris insultant. Ils ont peine à se former une juste idée d'un gouvernement, qui a croulé avec tant de promptitude, et de fracas, et se figurent que si une oppression manifeste et violente ne désoloit pas ouvertement les peuples, ils étoient les victimes des sourdes et continuelles machinations de l'autorité des grands contre leur liberté et leur propriété; que depuis longtemps enfin le mécontentement comprimé par la crainte n'attendoit pour éclater qu'une occasion favorable.

“ En réfléchissant (continues he) sur les erreurs de jugement des personnes les plus modérées, j'ai pensé qu'un ouvrage qui traceroit impartialement l'état de la France avant la Révolution, et fixeroit les idées sur les avantages dont jouissoient les différentes conditions de la société pourroit être intéressant pour ceux, qui cherchent la vérité pour le seul plaisir de la connoître, et instructif pour les hommes qui gouvernent, en leur faisant voir, que le défaut de système, l'oubli des anciens principes, l'inattention à suivre et à saisir la marche de l'esprit humain peuvent avoir des suites plus fatales, que la plus violente tyrannie.....

“ Cet ouvrage contiendra le tableau des élémens constitutifs du gouvernement de la France, des conditions de la société, des mœurs de la cour, et de ceux qui ont gouverné.....

“ En suivant attentivement les révolutions que le gouvernement a subies depuis son origine, le lecteur dégagé insensiblement des préjugés adoptés sans examen ne verra pas sans surprise les Rois de France constants bienfaiteurs de leur peuple, et tous les actes favorables à l'humanité émanés de la puissance Royale; enfin cette surprise augmentera en voyant que les changemens survenus dans le gouvernement ont tous été contraires aux privilèges de la Noblesse, dont le peuple a juré la ruine. Je suis bien éloigné (adds he) de penser, que le gouvernement fût sans abus, mais ils n'étoient point assez nombreux et n'avoient point assez de force pour détruire ou paralyser les principes inaltérables de prospérité que renfermoit ce puissant empire.”

Such is the object of the present work, and in order fully to prove what he has asserted in these preliminary considerations, the ingenious and sensible author gives, in so many distinct chapters, a short, but satisfactory account—1. Of the Origin of the Government of France, and of its constituent Principles;—2. Of the Manners of the Court under Louis XIV. and XVI.;—3. Of the King and Queen;—4. Of the

the Clergy ;—5. Of the Nobility, and of its Privileges ;—6. Of the Third-Estate ;—7. Of the Approximation of the different Conditions ;—8. Of the Parliaments ;—9. Of the Administration ;—10. Of the Venality of public Offices ;—11. Of *Lettres-de-Cachet* ;—12. Of the public Debt ;—13. Of the Imposts before the Revolution ;—And, lastly, 14. Of the most eminent literary Characters under Louis XVI.

That our readers may be enabled to form an idea of the manner and style of this work, we shall present them with some extracts from this last, which to us, as Reviewers, appears to be a peculiarly interesting chapter :

“ Avec le regne de Louis XV. ou peu d’années après ont disparu les hommes célèbres qui l’avoient illustré. L’intrigue et la cabale mirent dans les mains de d’Alembert, qui survécut à Voltaire, le sceptre de la littérature. Tandisque personne ne lisoit ses éloges, si remplis d’affectation et de termes impropres ; ni son histoire de la destruction des Jésuites, ouvrage dans le quel la bouffonnerie le dispute à l’acharnement ; ni son éloge de la Reine Christine, si peu intéressant ; ni son essai sur les Gens-de-lettres, dicté par l’humeur et la prévention ; tandisque tous les hommes instruits méprisoient ses Traductions de Tacite, d’Alembert étoit le dictateur de la Littérature, et disposoit de toutes les places de l’Académie.....

“ Condorcet, qui s’est efforcé de succéder à son empire, appartient au siècle de Louis XVI. ; mais il ne peut-être cité parmi les grands écrivains. Ses ouvrages, dont à peine on fait les titres, n’ont ni chaleur ni profondeur ; son style est terne, sec, et sans mouvement.....

“ L’Abbé de Lille, génie vraiment poétique, appartient au regne de Louis XVI. S’il fût né dans un tems, ou l’on eût été plus épris de la poésie ; s’il eût composé, au lieu de traduire ; s’il eût choisi des sujets intéressants, il auroit joui, à juste titre, de la plus grande réputation.

“ Dans le très-petit nombre d’Ecrivains que leur age peut faire inscrire sur la liste de ceux du regne de Louis XVI. le Comte de Choiseul-Gouffier est à distinguer ; et je ne fais si, dans aucun siècle, on trouveroit un homme de son ordre, qui ait composé un ouvrage égal, pour le mérite, au Voyage de la Grèce. Cet ouvrage réunit à la plus profonde connoissance de l’antiquité, un style agréable, varié et toujours conforme aux sujets.....

“ ....Deux ouvrages remarquables ont parus sous le regne de Louis XVI. ; le premier est l’Histoire de la découverte des deux Indes, qui a obtenu le plus grand succès, sans donner une grande idée de son auteur, regardé comme l’éditeur des idées d’autrui. Cet ouvrage est fait de pièces de rapport, et offre un bizarre assemblage de styles divers, de principes rebattus, de déclamations ampoulées, et quelquefois des plus fades peintures de la volupté ; enfin des ornemens de courtisane y déparent la grandeur du sujet. Tel est le livre de l’Abbé Raynal sur la découverte des deux Indes.....Ce livre a cessé d’être la pour n’être que consulté comme dictionnaire. Mais dans peu, lorsque le tems et diverses circonstances auront apporté des changemens dans les colonies, lorsque les unes auront décliné, les autres pris de l’accroissement, l’Abbé R. ne fera d’aucune utilité.

“ L’autre ouvrage, le Voyage du jeune Anacharsis, est le fruit d’une application de plus de trente ans ; cette érudite compilation a pour modèles

modèles la Cyropédie, Séthos, et les Voyages de Cyrus ; la forme, que l'auteur lui a donnée, exigeoit que le jeune Anacharsis, semblable en quelque sorte à Télémaque, intéressât le lecteur. Mais l'ouvrage ne contient qu'une narration froide, uniforme et sans mouvement. Anacharsis fait des questions, et on lui répond ; et c'est en pure perte pour l'agrément du lecteur, que l'auteur a donné à son ouvrage le cadre d'un roman. On ne peut le compter parmi les productions du génie : il ne renferme aucune vue profonde, ne présente aucun grand résultat, et le style n'a point de caractère.

“ Mr. Necker est à compter parmi les écrivains du règne de Louis XVI. Il a le premier consacré aux objets de l'administration la pompe de l'éloquence, et les fleurs de l'imagination. Mais ses ouvrages, qui ont atteint le but de l'auteur, celui de faire une grande sensation parmi les gens du monde, et de le porter à une grande place, sont dénués de savoir et de doctrine. Le succès des ouvrages de Mr. Necker auroit sans doute encouragé les hommes en place à écrire sur l'administration, et à développer une théorie saine, fortifiée de leur expérience ; enfin l'exemple de Mr. N. auroit triomphé d'un préjugé, qui interdisoit aux personnes, appelées aux grandes places par leur naissance et leur position, la publication de leurs idées”.....

The author proceeds, after some pages—“ En parlant des écrivains du dix-huitième siècle il est intéressant d'examiner la part qu'ils ont pu avoir à la révolution. Beaucoup de gens pensent que la hardiesse des écrits a contribué au renversement de la monarchie, et elle n'a pas été sans quelque influence.

“ Mais en y réfléchissant attentivement, on voit clairement qu'on a fort exagéré cette influence..... Les causes véritables sont celles sans lesquelles l'événement n'auroit point eu lieu, quelques circonstances qui eussent été rassemblées. Celles de la révolution se réduisent à trois en France. *Les écrits et la conduite de M. Necker*, qui ont enflammé les esprits des gens du monde et du peuple ; la trop facile bonté du Roi, et l'Assemblée des Notables. Supprimez l'une de ces causes, ou supposez l'Assemblée des Notables produisant le bien, qu'on en pouvoit attendre, et il n'y a pas de révolution. Les écrits de Voltaire ont certainement nui à la Religion, et ébranlé la croyance dans un assez grand nombre, mais ils n'ont aucun rapport avec les affaires du Gouvernement, et sont plus favorables que contraires à la Monarchie. Les ouvrages de Montesquieu sont des apologies de la Monarchie, de la Noblesse et des Parlements. Le Contrat Social de J. J. Rousseau renferme des idées conformes au système de liberté illimitée, qui a été adopté ; mais ce livre profond et abstrait étoit peu lu, et entendu de bien peu de gens. L'abbé de Mably est peut-être de tous les Écrivains celui qui a rassemblé le plus grand nombre d'arguments contraires aux maximes depuis longtemps suivies, mais ses ouvrages, si péfamment écrits avoient peu de vogue—C'est quand la Révolution a été entamée qu'on a cherché dans Mably, dans Rousseau, des armes pour soutenir le système, vers lequel entraînait l'effervescence de quelques esprits hardis. Mais ce ne sont point les auteurs que j'ai cités, qui ont enflammé les têtes ; Mr. Necker seul a produit cet effet, et déterminé l'explosion.”

In the next chapter, or the conclusion of this first part, Mr. de M. L. observes that, "Un Ministre qui auroit réfléchi sur la disposition des esprits, n'auroit peut-être rien pu proposer de plus sage, plusieurs années avant la révolution, que de prescrire aux grands du Royaume le rétablissement de leur ancien faste extérieur. Il étoit nécessaire, comme dit Machiavel, *de ramener l'état à ses premiers principes*—L'éclat de la cour ayant diminué, et celui des grands s'étant éteint entièrement, on s'est familiarisé avec des idées d'égalité, indifférentes d'abord aux peuples, mais précieuses aux riches, qui croyoient n'avoir qu'à gagner dans l'établissement d'un régime républicain.....

....." Séduit, il y a cinq ans, par des idées de liberté, ce peuple, pour me servir d'une expression aussi juste que frappante d'un Anglais, *a passé au travers de la liberté*.....Où les a conduits cette liberté qu'ils ont eue en pensée ? A des cruautés sans exemple dans l'histoire, par leur continuité, par le sang-froid atroce qui les ordonne ; par la joie féroce de ceux qui les contemplent, ou l'engourdissement de ceux qui les souffrent en silence....

" Il est aussi à remarquer que dans cette seule Nation regne une puissance supreme appelée *Mode*... Quand on a suivi attentivement les progrès de la Révolution, on voit clairement que la Mode, dans les commencements a tout mis en mouvement, et enfin déterminé les cruautés mêmes. L'abbé Maury fit une observation digne d'un philosophe, lors qu'on proposa à l'assemblée de substituer la *Guillotine* aux supplices anciens. *Il est à craindre*, dit-il, *que l'usage de cet instrument ne familiarise le peuple avec l'effusion du sang*. L'événement a justifié sa prophétique conjecture ; la mode a influé sur cette multiplicité de condamnations arbitraires...elle a inspiré l'idée de faire un usage excessif et barbare d'un nouveau genre de mort, comme elle porte à multiplier les représentations d'une pièce nouvelle..... Je rougis, comme François, d'attacher de si grands et de si terribles événements à un aussi frivole et ridicule principe, mais ceux qui connoissent la nation... trouveront dans la légèreté et l'ardeur du génie François tous les germes d'une révolution, qu'on s'efforceroit en vain de trouver dans l'excès des abus".....

In the second part, from p. 210, the author draws with great ability, in so many chapters, the characters of the different ministers who governed during the reign of Louis XVI. but on which the extent we have already given to this article will not allow us to enlarge. They are the Count de Maurepas, Mr. Turgot, the C. de St. Germain, the Marquis de Pesay, Mr. Necker, and the Cardinal de Brienne.

**ART. 57.** *Des P. Ovidius Naso Metamorphosen; für Schulen in einem Auszuge herausgegeben von G. K. F. Seidel Prof. d. Gesch. am Berlinisch-Kölnischen Gymnasium.—Selections from the Metamorphoses of P. Ovidius Naso, adapted to the use of Schools, by G. K. F. Seidel, &c. Berlin, 1774; 222 pp. in 1. 8vo.*

As the Metamorphoses of Ovid may be looked upon to be the most attractive and agreeable introduction to the study of ancient poetry and mythology, no part of that work, which has not an evident tendency to corrupt the morals of young persons, should be withdrawn from



from their sight. We cannot, therefore, but regret, that in this, otherwise judicious, selection, a considerable number even of those Ovidian Fables, which are, both in point of subject and of poetical merit, the best calculated to answer these purposes, such as those of Pyramus and Thisbe, of Narcissus, of Echo, and of Pygmalion, are not to be found, whilst others less interesting are admitted into it.

Under the text are placed short Latin notes, including the most important various readings from the collections by Burmann, compared with the *editio Vicentina*, 1480, with Mr. Seidel's appreciation of them, and some conjectural emendations by himself. To these are added the contents of the pieces forming this selection, some account, for the sake of pointing out the connection, of those which have been omitted, and, in regard to several of the Fables, hints respecting their meaning and origin, partly borrowed from other writers, and partly suggested by the present editor; as also, an useful *Index Rerum et Verborum*. *Jena ALZ.*

## DENMARK.

ART. 58. J. Chr. Fabricii *Entomologia systematica emendata et aucta* Vol. III. (which is to contain the Butterflies) Part I, 487 pp. in 8vo. Copenhagen.

Though the additions to this class are not so great as in those by which it was preceded, it appears however from the number of pages, that they are by no means inconsiderable; this part, comprizing only the *Papilio Hesperia*, *Sphinx*, *Sesia*, *Zygæna*, and *Bombyx*, with their several varieties. *Kiöbenh. länd. Ester.*

ART. 59. *Denkwürdigkeiten der französischen Revolution in vorzüglicher Rücksicht auf Staatsrecht und auf Politik*, von C. U. D. von Eggers, der Rechte Doctor und Professor.—*Memorabilia of the French Revolution, with particular Reference to the Law of Nations, and to Politics*, by C. U. D. v. Eggers, &c. Vol. I. 479 pp. in 8vo. Copenhagen.

According to the plan of this work, as stated in the preface, it will consist of the following divisions:—1. *An Enquiry into the Causes by which the Revolution was produced*; 2. *The Bibliography of the Revolution in France, England, and Germany*; and on the influence which it may have had, not only on the opinions of different writers, but likewise on the manners and actions of a considerable part of the public; 3. *History of the Revolution, from its first Commencement to the present Time*; and, 4. *Result, collected from the whole*, both as it regards France and the rest of Europe in general. In the present volume of this sensible, and really interesting work, the history extends only to March, 1787. *Ibid.*

ART. 60. *De arte ac judicio Flavii Philostrati in describendis imaginibus commentatio auctore* Torkills Baden, A. M. Copenhagen.

An excellent dissertation, in which the commentator has shown himself to be perfectly acquainted with the manner of his author, and in which are introduced many ingenious observations; as, for instance, on *Xenophon's* description of *Pantbea*, compared with that given by *Philostratus*, &c. *Ibid.*

ACKNOW.

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

An *Undergraduate* has certainly acted wisely in deferring his important work, *The Historical View of Religions*. We cordially wish him success in his botanical researches, and think he will render a material service to the public by illustrating the very difficult subject of grasses.

In answer to Mr. D'Israeli's note, concerning the "Dictionary of Literary Conversation," we have received a letter from the Editor, of which the following is the most essential part :

"SIR, It being equally in the power of innocence or guilt to assume a contemptuous silence when accused ; it becomes necessary to the establishment of my innocence, that I should reply to Mr. D'Israeli's charge against a book, entitled "A Dictionary of Literary Conversation." He says "it is a mere republication of some articles of his work, with a very few additional ones." It is true there are some few articles on the same subjects, and evidently drawn from the same sources, but they are so differently applied and illustrated, as to render them totally dissimilar. This a comparison of the two works will prove."

The author of "Christian Knowledge in Theological Extracts," may depend upon it that we neither forget nor think contemptuously of his publication ; though accidentally delayed, it will certainly receive a proper degree of notice.

*Honestus*, who undertakes to write to us in defence of T. Paine, should learn to spell, before he fancies himself qualified to maintain a controversy. One great misfortune of this age is, that those who can neither write nor read, imagine themselves wiser than those who have studied in ages past.

We will endeavour that *Amicus* shall be satisfied in the particular to which he adverts.

## LITERARY INTELLIGENCE.

*Dr. Vincent's* learned and curious work, on the Voyage of *Nearchus* down the *Indus*, is at the press, and proceeding with some rapidity. It will make a large volume in quarto.

*Mr. De Luc* is about to republish his Letters on Geology, which appeared in the *British Critic* ; with a seventh Letter, and an Address to *Dr. Geddes* on his Translation of the Bible.

*Mr. Stedman's* long-expected work on the Natural History of Surinam, adorned with many plates, will now appear in the course of a month.

*Mr. Lawrence*, author of the abridgement of *Sainbel's* works, and of various political and moral tracts, is at present engaged in writing a philosophical and practical treatise upon Horses.

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T H E

BRITISH CRITIC,

For MAY, 1796.

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I hate when Vice can bolt her arguments,  
And Virtue has no tongue to check her pride:      MILTON.

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ART. I. *A Description of the Country from thirty to forty miles round Manchester; the Materials arranged, and the Work composed, by J. Aikin, M. D. Embellished with seventy-three Plates. Large 4to. 624 pp. 2l. 12s. 6d. to Subscribers. 3l. 3s. to Non-Subscribers. Stockdale. 1795.*

AT a period when the spirit of the nation is peculiarly putting itself forth in expensive publications, we cannot but contemplate the present volume, as no inconsiderable proof of that spirit. We here behold a work, projected by the mind, and executed with the purse of one enterprising bookseller, at the vast expence (as he himself has assured the public) of three thousand five hundred pounds: and the paper, the print, the plates, all unite to confirm his assertion. The circuit described by the work is more than a thousand square miles in extent. In a publication upon so large a scale

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BRIT. CRIT. VOL. VII. MAY, 1796.

as not to have a parallel (we believe) in any part of the island before, there must be a variety of notices, novel, pleasing, and striking; of these we shall select a few, that our readers may judge for themselves, and approve from their own feelings.

To a good general account of Lancashire, Cheshire, Derbyshire, the West-riding of Yorkshire, and the Northern part of Staffordshire, is subjoined a history of river and canal navigations. From this we extract the following passages, as exhibiting some features of the work in a happy point of view.

“ Those magnificent plans, which have rendered the name of the *Duke of Bridgewater* so celebrated in the history of canal navigation, commenced in the years 1758 and 1759.—Possessing an extensive property at and near Worsley, rich in coals, which could not by land-carriage be conveyed to Manchester, so advantageously as those from the pits on the other side of that town, the Duke was naturally led to consider of a better mode of conveyance. The formerly projected, but un-executed, scheme of making navigable Worsley brook to the Irwell, evidently suggested the design; but the original and commanding abilities of his engineer, that wonderful self-instructed genius, *James Brindley*, pointed out a much more eligible mode of effecting his purpose, than by means of the waters of a winding brook, subject to the extremes of overflow and drought. This first undertaking was marked with the features of greatness. At its upper extremity in Worsley it buries itself in a hill, which it enters by an arched passage, partly bricked, and partly formed by the solid rock, wide enough for the admission of long flat-bottomed boats, which are towed by means of hand-rails on each side. This passage penetrates near three quarters of a mile, before it reaches the first coal-works. It there divides into two channels, one of which goes five hundred yards to the right, and the other as far to the left, and may be continued at pleasure. In the passage, at certain distances, air-funnels are cut through the rock, issuing perpendicularly at the top of the hill. The arch at the entrance is about six feet wide, and about five in the height from the surface of the water. It widens within, so that in some places the boats may pass each other. To this subterraneous canal the coals are brought from the pits within the bowels of the hill, in low waggons, holding about a ton each; which, as the work is on the descent, are easily pushed or pulled by a man along a railed way, to a stage over the canal, whence they are shot into one of the boats. These boats hold seven or eight tons, and, several of them being linked together, are easily drawn out, by the help of the rail, to the mouth of the subterraneous passage, where a large basin is made, serving as a dock. From hence they are sent along a canal to Manchester, in strings, drawn by a horse or two mules. It was the principle of this, as it has been that of all Mr. Brindley's canals, to keep on the level as much as possible; whence it has been necessary to carry them over the roads or streams, upon arches after the manner of an aqueduct, and to fill up the vallies by artificial mounds for their conveyance, as well as to cut down or bore through hills. The most striking of all the aqueduct works, is in this first canal, where it passes over the

navigable river Irwell, at Barton-bridge. The aqueduct begins upwards of two hundred yards from the river, which runs in a valley. Over the river itself it is conveyed by a stone bridge, of great strength and thickness, consisting of three arches, the centre one sixty-three feet wide, and thirty-eight feet above the surface of the water, admitting the largest barges navigating the Irwell to go through with masts and sails standing. The spectator was, therefore, here gratified with the extraordinary sight, never before beheld in this country, of one vessel sailing over the top of another; and those, who had at first ridiculed the attempt, as equivalent to building a castle in the air, were obliged to join in admiration of the wonderful abilities of the engineer, from whose creative genius there was scarcely any thing within the reach of possibility, which might not be expected.—This canal, after passing Barton-bridge, was conveyed on the level, with great labour and expence, in a circuitous tract of nine miles, to Castlefield, adjacent to Manchester. The most remarkable part of its course is that, where it crosses the low grounds near Stratford, upon a vast mound of earth, of great length, the construction of which exercised all the inventive powers of the conductor. At its termination it is fed by the river Medlock; and, in order to keep up the water to a proper height, and prevent a superabundance of it in time of floods, a large circular wear is constructed, having in its centre an aperture or swallow, which conveys the superfluous water by a subterranean passage into the brook below. Another wear of a similar kind is formed at Cornbrook, three miles further." P. 112.

The close of this very pleasing extract is plainly disfigured by some transposition, which at present carries the canal three miles further than "its termination," but placed Cornbrook originally (we believe) at three miles further than "Stratford," and *then* spoke of the termination of the canal at the "Medlock." To this account we will add a brief notice of another canal, running off from the former, executed equally by the Duke, and varying in one grand effect of genius from it.

"This canal, which is more than twenty-nine miles in length to its termination at Runcorn-gap,—is carried across the Mersey by an aqueduct bridge, similar to that over the Irwell at Barton, but lower, as the Mersey is not navigable in that part."

There is some confusion here again, from the writer or his printer. The aqueduct bridge, across the Mersey, is a continuation of that vast mound of earth, in which the canal "crosses the lower grounds near Stratford," and consequently is a part, not of the second canal, but of the first.

"Further on, it also crosses the small river Bollin, which, running in a tract of low meadows, has made a mound in that part necessary for the conveyance of the canal, of a height, breadth, and length,

464 *Aikin's Description of the Country round Manchester.*

that forms a spectacle truly stupendous. The principle of keeping the level has been rigorously pursued, in defiance of expence and difficulty, for the whole length of the canal, till it is brought in full view of the Mersey at Runcorn. There it is precipitately lowered ninety-five feet, in a chain of locks, of admirable construction, furnished at different heights with capacious reservoirs of water, in order to supply the waste incurred by the passage of vessels." P. 115.

With these canals we shall only introduce one more, planned by others, but approved by Brindley.

" This design was the greatest and most adventurous that had then or has since been undertaken. The great direct distance between the two extremities," Leeds and Liverpool, " much augmented by the very winding course which the nature of the country demanded; together with the high elevation of the tract on the borders of the two counties, which the most circuitous course could only in part avoid; rendered the work so difficult and expensive, that nothing but the extraordinary zeal with which schemes of this kind now began to be pursued, could have stimulated the persons concerned to put it into execution. The whole length of the course from Leeds to Liverpool is one hundred and seven miles and three quarters; the fall from the central level is on the Lancashire side five hundred and twenty-five feet; on the Yorkshire four hundred and forty-six feet." P. 124.

This great work is not yet completed; and with this we take our leave of the very agreeable history of our canal-navigations, those amazing monuments of the vigour, the genius, and the opulence of that very period, which is treated by all the complainers of the times, sincere or hypocritical, as so much an æra of melancholy to the whole nation. Despondency itself must take courage at the mention of such monuments; and hypocrisy must shrink into its beloved covert with confusion, at the exhibition of them to its eye.

The work, proceeding to give a full account of the progress of the cotton manufactory of this district, in which is much that is curious, pleasing, and wonderful, sums up the increase at the end, in these words, from a pamphlet written in 1788.

" The author asserts, that not above twenty years before the time of his writing, the whole cotton trade of Great Britain did not return 200,000*l.* to the country, for the raw materials, combined with the labour of the people; and at that period, before the introduction of the water-machinery and hand-engines, the power of the single wheel could not exceed 50,000 spindles, employed in spinning the cotton-wool into yarn; but, at the present moment, the power of spindles thus employed amounts to two millions; and the gross return for the raw materials and labour, exceeds seven millions sterling. It was about the year 1784 that the expiration of Sir Richard Arkwright's patent, caused the erection of water-machines for the spinning of

of warps, in all parts of the country; with which the hand-engines, for the spinning of west, kept proportion. At the time he wrote, he estimates the number of

Water-mills, or machines, at	-	-	-	-	143
Mule-jennies, or machines, consisting of 90 spindles each,					550
Hand-jennies, of 80 spindles each,	-	-	-	-	20,070

"Of the water-mills, 123 are in England, and 19 in Scotland.

Of those in England,

Lancashire has	-	41	Cheshire	-	8
Derbyshire	-	22	Staffordshire	-	7
Nottinghamshire		17	Westmoreland	-	5
Yorkshire	-	11	Flintshire	-	3

"These establishments, when in full work, are estimated to give employment to about 26,000 men, 31,000 women, and 53,000 children, in spinning alone; and, in all the subsequent stages of the manufacture, the number of the persons employed is estimated at 133,000 men, 59,000 women, and 48,000 children; making an aggregate of 159,000 men, 90,000 women, and 101,000 children; in all, 350,000 persons, employed in the cotton manufacture." P. 178.

What an astonishing addition for national exultation, does this account convey to every head that can think, and to every heart that can feel, steadily and warmly, concerning the progress of commercial improvement among us. We see the *two hundred thousand* pounds laid out for raw materials for the cotton trade, in *twenty* years alone, magnified into *more than seven millions*; and *fifty thousand* spindles, in the same space of time, multiplied into *two millions*. The public is much obliged certainly to Dr. Aikin, or Mr. Stockdale, if the latter collected what the former arranged, for calling out into general notice such grand circumstances as these, so directly calculated to dispel the gloom, which certain political wizards are endeavouring to throw over the state of the nation, in order to execute their forceries upon it.

..... They hurl  
 Their dazzling spells into the spongy air,  
 Of power to cheat the eye with blar illusion,  
 And give it false presentments .....

.....  
 Then, under fair pretence of friendly ends,  
 And well-plac'd words of glazing courtesy,  
 Baited with reasons not unplaussible,  
 Wind them into easy-hearted man,  
 And hug him into snares.

In reviewing a work of this nature, in which variety and discrimination are so happily combined, we feel some doubt what to select as fair patterns of the whole. The variety we think ourselves obliged to show, by a multiplicity of extracts. Yet we wish to exhibit every extract in its full compass and proportion;



tion; and at the same time we must remember, that we are acting within the narrow limits of a Review.

Without noticing the lives of Brindley, of Byron, or of John Collier, alias Tim Bobbin (the first of which ought alone to have been introduced into a work like this, and the last is an insult upon all biography) we come to the modern period of the history of Manchester.

“It has been seen, that the original trade of this place was in those coarse woollen fabrics, which were established in various parts of the north of England: but that, as long ago as the middle of the last century, it was also noted for the making of fustians, mixed stuffs, and small wares. An original branch of the trade of Manchester was leather laces for women’s boddices, shoe ties, and points for other uses, which were tagged like laces, and sold under the general denomination of *Congleton & ints*. These were slips of leather dyed various colours. Upon the introduction of Dutch looms, woven laces were substituted to these, and tagged in like manner. Inkle, tapes, and filletting, which had before been made in frames or single looms, were now likewise wrought in these new engines; and coarse felts were made for country wear, but none of finer quality. Bolsters, bed-ticks, linen-girth-web, and boot-straps, were manufactured here as early as 1700; but the west of England has long out-rivalled Manchester in ticks and webs, though it [Manchester] keeps its superiority in woollen webs. Sixty years since, upon the decline of ticks, the manufacturers in that branch took more to the making of coarse checks, striped hollands, and hooping; and some yellow canvass was then made. At the same time the silk branch was attempted, in cherry-derries and thread-satins. Fustians were manufactured about Bolton, Leigh, and the places adjacent; but Bolton was the principal market for them, where they were bought in the grey by the Manchester chapmen, who finished and sold them in the country. The fustians were made as early as the middle of the last century, when Mr. Cheetham, who founded the blue-coat hospital, was the principal buyer at Bolton.” P. 158.

To this account of the cotton trade, we can object only to the *origin* of it. This appears to have commenced long before the æra here by reference assigned to it. That reference goes to some statutes, which are plainly misunderstood. The first is one in the 5–6th of Edward VIth, which prescribes that “all the cottons called Manchester, Lancashire, and Cheshire cottons,” and which in the margin (as Dr. Aikin ought to have remarked) are peculiarly called “Manchester cottons,” shall be of a certain length; also, “that all other clothes called *Manchester Rugs*, otherwise named *Manchester Frizes*,” shall be of another length. “From this,” infers Dr. Aikin, “it is clear that the Manchester cottons at that period were made of wool,” (p. 151). This is one of those inferences, that hasty acuteness may make, but sober sense rejects. That *cottons* could ever have been made of any wool except cotton-wool, is a paradox in assertion which would require the amplest

plest evidence to confirm it. Yet here the evidence is much against it: the *cottons* are distinguished expressly from the *rugs* or *frizes*, and could be so distinguished only from the difference of their materials. The same distinction is carried on in the same statute, between the Welch *cottons* and the Welch *frizes*; a previous article ordaining "every Welch cotton or cottons," and "all Welch frizes," to be of certain but different lengths. Wales we believe to have been in truth the first seat of the cotton manufacture of our island, as in the 8th of Elizabeth we observe this historical fact recorded, though overlooked in the present work, that "in the town of Shrewsbury, there hath been time out of mind of man, and yet is, a company, fraternity, or guild, of the art and mystery of drapers, which said fraternity hath, by reason of a certain trade and occupation of buying and selling of Welch cloth and lining, commonly called *cottons*, *frizes*, and *plains*, which they *have had* and *used* among them, been able not only to live thereby, but also have, at their common costs, provided houses and other necessities for poor people within the said town of Shrewsbury," &c\*. How this trade came to settle in Wales, we know not; any more than how it chanced to migrate into Lancashire. But in Lancashire we find it as early as Leland's visit to the county. "Bolton upon Moore market," says Leland, in a passage as little noticed by Dr. A. as the statute now cited, "standith most by cottons and cowrse yarne; divers villages in the mores about Bolton do make cottonst." This gives a much earlier origin to the cotton manufacture, even of Bolton, than is here allowed to it. Yet we can go still higher with the origin of it at Manchester, though probably derived (as Dr. Aikin affirms) from Bolton to Manchester. "This town," says Camden, concerning Manchester, in 1590, "excels the towns immediately around it in handsomeness, populousness, woollen manufacture, market-place, church, and college; but did much more excel them, in the last age, as well by the glory of its woollen cloths, which they call Manchester cottons, as by the privilege of sanctuary, which the authority of parliament, under the reign of Henry the VIIth, transferred to Chester†." These cottons however were only woollen, as made of cotton§

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\* C. xii.

† Leland's Itin. vii. 57. edit. 3d.

‡ P. 612, "Hoc circumvicinis oppidis [præcellit] suo ornatu, frequentia, lanificio, foro, templo, et collegio; superiori vero ætate multo præcellentius—tum laneorum pannorum honore (*Manchester cottons* vocant), tum asyli jure, quod parliamentaria autoritas sub Henrico viii. Cestriam transtulit. This use of *laneorum* is certainly extraordinary.

§ See the word *cotton* in Minshew, and all the early dictionaries: where no sense of it appears, that is compatible with the application of it to common wool.

wool, and were settled at Manchester, or its neighbourhood, as early as the *fifteenth* century; derived probably through Bolton from Wales, but certainly prior to Dr. Aikin's origin of them by no less than two centuries.

"The kinds of fustian then made," in the last century, "were herring-bones, pillows for pockets and outside wear, strong cotton ribs and bar-ragon, broad-faced lin thicksets and tufts, dyed, with whited diapers, striped dimities, and lining jeans. Cotton thicksets were made sometimes, but as frequently dropped for want of finishing. Tufts were much in demand at that time, and reached their full perfection, in respect to the price.—When tufts ceased to be in demand, more figured goods were made for whiting, and a greater variety of patterns attempted, by weavers, who had looms ready mounted for the former purposes. But as figures made with treadles are confined to a scanty range, beyond which they grow too complicated, the workmen had recourse to the use of draw-boys, which gave name to a new and important branch of trade.—About the time when drawboys were first made, cotton velvets were attempted, and brought to some perfection in the manufacturing part."—After 1770, "velverets began to be stamped with gold spots and figures, by the ingenuity of Mr. Mather, who had before that time contrived to get thicksets dyed of one colour uncut, and, after cutting, of another; which gave a novel appearance to the article.—The striping of calicoes by rollers, and printing them with copper-plates in the rolling-press, has succeeded.—The former deficiency, as to finishing the cotton velvets and thicksets, put the manufacturers upon several methods to remove that defect; all which, however, were imperfect, till the present mode of dressing was invented and brought to perfection, which not only contributed to the establishment of those articles to which it was applied, but soon raised velverets, which were made as a middle species between velvets and thicksets, to a rivalry with the former, and gives to many other articles, both dyed and white, their highest degree of perfection. The fustian trade has also been improved, by the addition of velveteens fifteen years since, approaching nearer to real velvets than velverets; likewise strong and fancy cords." P. 158—163.

From this very extraordinary history of successive improvements made in the cotton manufacture, and from the clear, plain language in which it is given, we might almost be tempted to suppose the good doctor a practical manufacturer through life.

"The practice of dressing" the cottons, adds Dr. A. "caused a revolution in the whole system of bleaching and dying. Before this time, the lighter drabs and fancy colours might be said rather to hang on the surface, than to be fixed in the substance, of cotton goods. But the necessity of passing through the ordeal of dressing over glowing hot iron, caused them to employ more fixed drugs and astringents, with more powerful menstruums, in order to discharge the rustiness contracted by the fire; in all which attempts they kept improving, till dressing in the grey took place, and goods were brought to considerable

derable perfection by alternate dressings and bleachings before they were dyed. Notwithstanding this improvement, the dyers found sufficient scope for their invention, in the variety of patterns they were encouraged to produce for pattern-cards, which now began to be circulated, not only through these kingdoms, but all over Europe; and the printing of many articles in the fustian branch gave a greater variety to these pattern-cards, while it afforded full employment for invention in dying grounds preparatory to them, and following the prints with other shades. Thus the art of printing here came to rival that of London, and that branch has, in great measure, been transferred from thence to the town and neighbourhood of Manchester." P. 162.

This excellent account of the principal branch of trade at Manchester, we shall conclude with one extract more, concerning the general state of its trade.

" Manchester, we may, without hesitation, pronounce, to be that of the modern trading towns of this kingdom, which has obtained the greatest accession of wealth and population. The fortunes which have been raised by the spirit and ingenuity of its inhabitants, from small capitals, have probably exceeded those acquired in any other manufacturing place; and it is but justice to say, that in no town has opulence been more honourably and respectably enjoyed. Upon all occasions, public or private, the purses of Manchester have been open to the calls of charity and patriotism; and, whatever difference may have prevailed as to the *mode* of promoting the good of the community, the ardent *desire* of doing it has pervaded all parties." P. 206.

(To be concluded in our next.)

ART. II. ΒΙΟΝΟΣ ΚΑΙ ΜΟΣΧΟΥ ΤΑ ΛΕΙΨΑΝΑ. *Illustrabat et emendabat Gilbertus Wakefield. Londini, typis T. Bensley. Anno, 1795. 12mo. 3s. 6d. Payne.*

SCHWEBELIUS, who published an edition of these poets in 1746, was so little satisfied with the account which our critical brethren at Leipzig\* gave of his labours, that he attacked them with a violence rather favouring of a poet† than an editor. If any apprehensions of this sort could deter us from the performance of our duty, still we should have no reluctance to enter upon the examination of this edition, since we are enabled to pronounce it highly worthy the attention of

\* Nov. Act. Erudit. 1751. Decemb. p. 699.

† Genus *irritabile* vatum. Hor.

scholars, from the ingenuity of the conjectures, the aptness of the illustrations, and the spirit of candour, as well as of erudition, which pervades it. It is indeed a small volume, but it is

Πίδακος ἐξ ἱερῆς ὀλίγη λιβάς, ἄκρον αἶθρον.

We confess with pleasure that Mr. Wakefield appears to us to improve very much in his progress through classic ground. We have observed on some former occasions, an eagerness for unnecessary change, and a disregard of the opinions of others, by no means consistent with the candour of a scholar, or compatible with the interests of literature; but, if he will allow us to alter a line in his favourite author, we may say of him as a critic,

Lenior et melior fit, decedente juventâ.

We shall not however detain our readers by any general character of the work; the specimens we shall produce will speak sufficiently in its praise.

Bion. Id. i. v. 22.

Πενθαλία, νήπεκτος, ἀσάνδαλος· αἱ δὲ βᾶτοι νιν  
σπηρεχομένην κείροντι, καὶ ἱερὸν αἶμα δρέπονται.

Νήπεκτος is very properly preferred by the editor to νήπεκλος, and it is well illustrated in the addenda by a passage from Tacitus, Ann. xvi. 10. “Implexa luctu continuo: sic ut ante me reatē viderat Petavius reponendum pro implexa, inscitissimè obstante Biotiero.”

In the next line σπηρεχομένην, a conjecture of Ruhnken is properly admitted into the text for ἐρχομένην. This emendation receives such light from the passages brought by Mr. W. in support of it, that we shall transcribe them as a specimen of his learning, and an additional proof of Ruhnken's acuteness. Περὶ δ' ἀνεμώνην πεσεῖν τὸν Ἀδωνιν ἔτυχεν. Ἀφροδίτη δὲ, τὸ πάθος μαθεῖσα, γύμνοισι ΠΕΡΙΤΡΕΧΟΥΣΑ τοῖς ποσὶν, ἐλείπον ὠλοφύρετο· ἀκάνθαις δὲ αὐτὴ ῥοδωνίας ἐμπαγῆσα τῇ καταρρέουσιν αἵματι τὸ ῥόδον ἐρυθρὸν ἀπειργάσασα. Anec. Græc. Villos. i. p. 24. et Aphthonius in hac fabulâ: καὶ ΚΑΤΑ ΣΠΟΥΔΗΝ ἐμβάλῃσα τῷ ῥόδῳ, ταῖς ἀκάνθαις προσέπτεται.

25. Ἀσσύρειν γούωσα πόσιν, καὶ παῖδά καλῆυσα.

There is great probability in this conjecture of our editor, for βούωσα, “quod nimium nimium frigebat in eodem versu cum καλῆυσα. Homerus, Od. T. 264.

Μηδὲ τι θυμῷ

Τῇκε, πότιν γούωσα. Videas etiam Od. Δ. 800.”

The change is further defended in the addenda.

31. Κύνπριδι μὲν καλὸν εἶδος, ὅτε ζῷσκει Ἀδωνίς.

The

The editor suspects *θάλλει* to be the true reading for *καλὰ*. “*Floruit forma, dum viveret Adonis; periit, illo mortua. Sic omnia conveniunt.*” This alteration is, in our opinion, unnecessary: as the present reading suggests the same sense.

32. There is much more spirit in the punctuation proposed by Mr. W. than in that which is adopted by the other editions. We therefore submit it to our readers:

Κάτθανε δ' ἡ μορφή σὺν Ἀδωνίδι Κύπριδος. Ἄι Ἄι  
Ὡς πάντα λέγοντι καὶ αἱ δρυὲς, Ἄι τὸν Ἀδωνι.

34. “*Pro κλαίοντι, quod fluviiis minùs congruit, reponendum putem, parvâ literarum mutatione κλάζοντι vel λαλίωντι.*” This opinion is again urged strongly in the addenda. “*Rectè quidem flere dicuntur fontes, guttatim è siccæ telluris foraminibus, ut ex oculis lacrymæ, bullientes; non item fluvii, plenis alveis decurrentes.*” This is specious, but we apprehend, if we can produce a passage in a writer of a similar cast and the same age, who expressly says of a river, that it *δακρύει*, the question of propriety will be at an end, and the text rendered at least very capable of defence. Such a passage we can produce from the book before us. Moschus, in an address to the river Me-  
las, upon the death of Bion, says:

Νῦν παλιν ἄλλον  
ῥίτα δακρύεις, κέινω δ' ἐπὶ πένθει τάχη. v. 76.

We must not analyze and sift too finely these high-wrought images and poetic expressions.

37. Πάντας ἀνὰ κταμῶς, ἀνὰ πᾶν νάπος, οἰκτρὸν αἰδεῖ.

We consider this as indisputably the genuine reading, restored by the sagacity of the editor. We shall give his own account of it, and doubt not but our readers will allow it carries conviction with it. “*Vulgo sic vitiosissime legitur hic versiculus:*

Πάντας ἀνὰ κταμῶς, καὶ ἀνὰ πῶλιν, οἰκτρὸν αἰδεῖ.

Ed. Aldina, referente Valckenæro, ita legitur:

——— ἀνακταμῶς ἀναπαλιν ἀπο αἰδεῖ:

unde nos, ne literæ quidem unius mutato ductu, veram lectionem expiscati nobismet videmur: Theo. 20. 39.

Λάτμιον ἂν νάπος ἦλθε.

51. Φινυγίς μακρὸν, Ἀδωνι, καὶ οἰχταί εἰς Ἀχίοντα.

Mr. W. here adopts with Brunck the emendation of Pier-  
son for *ἐρχεται*. But in the addenda he gives the preference to  
*κατέρχεται*. The point is not of great importance, as both emen-  
dations

dations are good. But he defends his opinion well, remarking that "Multus est Bion in his ἀσυνδέτοις, quæ sanè vehementia affectus lugentium potenter exhibent.

57. Καὶ κλαίω τὸν Ἄδωνιν, ὃ μοι θάνει, καὶ σε φοβέμαι.

In Brunck's *Analeceta* we read καὶ σε φοβείται. Mr. W. however has adopted the text of Heskinus, not because he esteems it sound, but because it paves the way for his emendation. His conjecture, as stated in the *Silva Critica*, was καὶ εἰς σε πρᾶνται. But, justly dissatisfied with that, in the present edition he proposes to alter the passage thus:

Καὶ κλαίω τὸν Ἄδωνιν ὃ μοι θάνει. Ναι, συ φονεύεις  
Θγάσκεις, ὃ τριπτόθαι, κ. τ. λ.

This is certainly ingenious, but perhaps καὶ σε φοβείται requires not to be altered.

70. Λέκτρον ἔχει, Κυθήρια, τὸ σὸν τόδε νεκρὸς Ἄδωνις,  
Καὶ νέκυσ ὦν καλὸς ἐστὶ. κ. τ. λ.

There are few readers of discernment who will not admire the taste and ingenuity of the following conjecture; though they may think it, as we do, far too bold.

Θείλκτρον ἔχει, Κυθήρι', ὅσον ἔποτε νεκρὸς, Ἄδωνις.

*Illecebras habet Adonis, quales nemo unquam mortuus. Quibus pulchrè concinunt sequentia. But Mr. W. candidly adds: Nec tamen non tuebuntur locum vulgatæ lectiones; et possimum si hic versus postponatur v. 74.*

75. Βάλλε δὲ νιν σιφάκοισι καὶ ἄνθεσι πάντα σὺν αὐτῇ  
Ὡς τῆνος τίθησκε, καὶ ἄνθεια πάντ' ἐμαράνθη.

The propriety of reading, with our editor, Βάλλε δὲ νιν for Βάλλε δ' ἐν, will not be doubted by any scholar. The conjectures which occur in the note will, probably, be a subject of hesitation to many.

“ Βάλλε δὲ νιν σιφάκοισι, καὶ ἄνθεσι πάσαι σὺν αὐτῇ, κ. τ. λ.  
vel sic aliter

Βάλλε δὲ νιν σιφίκοισι καὶ ἄνθεσι τὰυτὰ σὺν αὐτῇ,  
Ὡς τῆνος, τίθησκε, καὶ.

Ut τὰυτὰ τίθησκε vicissim referatur ad σιφίκοισι. vel, denique:

καὶ ἄνθεια τᾷδε μαράνθη.

*eodem modo marcescant etiam flores: ut statim ὀλλύσθω μύρα.”*

77. Ῥαῖνε δὲ νιν Συρίοισιν ἀλείψαι, ῤαῖνε μύροιςιν.

Mr. W. proposed the emendation of Συρίοισιν for μύροιςιν some time ago, not knowing that Rubnkenuis had started the same



same conjecture before. This is a circumstance which, so far from diminishing, increases the merit of both these learned men, since it adds additional probability to their conjecture. "Cum duo scriptores," observes one of the profoundest scholars of this or any age, "idem tradunt, mihi non alteruter ab altero ideo sumpsisse, sed uterque rem rectè reputantes, veritatis vi coacti, in eandem sententiam devenisse videntur. Omnes enim, inquit Bentleius, in multa incidimus, nescientes illam jam ab aliis esse occupatam\*."

These are the principal emendations which we have observed in the most popular poem of the book before us. Our limits will not allow us to remark so minutely upon the rest of the work, nor indeed do we think it necessary, as we have said enough, we trust, to excite in our readers a desire to possess a volume replete with so much erudition and good criticism. We shall however briefly note a few passages, where we think the editor has been more than usually happy in his conjectures.

Idyll. 3. v. 1. for ἔθ' ὑπνώοντι, we have ἐφθώοντι *ipsum limen juventutis attingenti*. Mr. W. however fairly allows all the merit of this emendation to belong to Herelius, who suggested ἔθ' ἡβώοντι.

Id. 4. 3. We have a very learned and satisfactory note upon the phrase ἔρωτι δονεῦμενος.

Id. 6. (which in other editt. is 7.) v. 10.

For ἴερα, Mr. W. proposes ἴμερα, which is well supported by Hesychius.

Id. 7. 3. "Ἀεῖσι Πολύφαμος ἐπ' αἰὼνι Γαλατείᾳ.

Brunck reads ἐπ' ᾄονι τᾷ Γαλατείᾳ. Wakefield thinks αἰῶνος to be the true reading, "post Theocritum xi. 14 quem et respicit et imitatur noster.

ὁ δὲ, τὰν Γαλάττειαν αἰδῶν  
Αὐτῷ ἐπ' αἰῶνος κατετάκετο φυκιοίσσας."

v. 8. The MSS. exhibit this and the succeeding verse in a manner which is neither Greek nor sense.

Χῶπως ἐν κῶραις Λυκομηδίῃσιν ἀπαλεγόισα  
Ἀηδητὴ τ' ἀπασον Ἀχιλλεῖα Διδάμεια.

Brunck's emendation is the resource of a man who was determined to cut the knot he could not untie.

Χῶπως ἐν κῶραις Λυκομηδίῃσιν ἀμφραγαπάζοι  
Ἀειδῇ καὶ ᾄπυσον Ἀχιλλεῖα Διδάμεια.

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\* Vid. Not. Brev. ad Toupil Emendat.—Tom. 4. p. 434.

It is difficult, if not impossible, to pronounce with certainty in matters of this sort, but we think Mr. W.'s emendation possesses as fair pretensions to the title of genuine, as any we remember to have seen.

Χῶρος ἐν κήραις Λυκομηδίῳ, ἄβρα λέγοισα,  
Κήλησε τὸν ἄπλατον Ἀχιλλίῃ Διδάμεια.

We must, however, make an exception to the orthography of κήλησε; a mode adopted and defended by Mr. W. in his late edition of Greek plays, at v. 22. Herc. Fur. and 161. Philoct. and in the book before us at v. 78. Mosch. Id. 3. against which however we must positively enter our protest.

Id. 9. 3. Τυτθὸν ἔφαν' τὶ τυ τόσσοι ἀπὶ χθιό, καὶ τις, ἄνδρα.

Stobæus gives, at the conclusion of this line, καὶ τινεσσι, Scædiger proposed *τι τυ αὐτα*, Longopetræus καὶ *τι τυ σ' αὐτα*, and Brunck reads καὶ *τι δ' αἰσθης*; it is unnecessary for us to say we give a decided preference to the present editor.

Id. 10. 5. Οὐκὰ οἱ ξυνὰς Πυλάδας ἄρητο κελεύθους.

Scriptit, opinamur, Bion

Οὐκὰ οἱ ξυνὰς Πυλάδας ἀγῆτο κελεύθους.

*pro ξυνῆς ἡγῆτο dux erat viæ.* Mosch. 2. 117.

ἁλὶνς ἡγῆτο κελεύθους.

In the second line of the next Idyll. or rather fragment, we adopt, with Mr. W. ἐπεβώσατο for ἐπεβώετο.

It is unnecessary to produce any further specimens from a work, which our readers, we think, will agree with us in pronouncing highly creditable to the scholar from whom it has proceeded. But we cannot conclude without expressing the pleasure which it gives us to find Mr. W. encouraged to publish a series of classical works in so elegant a form. We trust it is a sign that the remains of ancient literature are at least keeping their ground in the public opinion: and that the good sense and exquisite taste of Greek and Roman writers, are not to be driven away from the public and private repositories of knowledge, by the refinements or the barbarisms of modern innovators. May we hail it as an omen, that the public attention will not dwell so long as it has done, upon the undigested \*effusions of half-witted politicians, or the splenetic ravings of half-read infidels: upon

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\* Jortin remarks of the disciples of Spinoza, that they followed their master, "as they say the tiger follows the rhinoceros, to eat his excrements." Will not the same hold true of the proselytes of some modern

upon the fantastic visions of a Barlow, or the nauseous impieties of a Paine!

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ART. III. *The Birth and Triumph of Love. A Poem. By Sir James Bland Burges, Bart.* 4to. 2l. 10s. or, without the Plates, 6s. Egerton. 1796.

THE intimate union of the graphic and poetic arts was never more delightfully exemplified, than in the production which we now announce. The truly elegant and original devices of a fair royal artist, on the birth and progress of Love, produced at a time of domestic celebration, might well be expected to attract, as they well deserved, a very general applause; but it was beyond the reach of calculation, that they should give rise to a finished allegorical poem, rich in poetical imagery, highly wrought in harmony and force of language, and fit in all respects to take its place among the most celebrated compositions of the kind. Such, however, is the poem of Sir J. B. Burges, which now accompanies the beautiful designs of the Princess Elizabeth. The subjects supplied by the royal inventress are these: 1. The Birth of Love; 2. Going alone; 3. Finds his Bow and Arrow; 4. Trying his Bow and Arrow; 5. Dreams there is a World; 6. Going in search of the World; 7. Alighting on the World; 8. Mistakes his Mark; 9. In Vexation breaks his Bow; 10. Meets a Heart; 11. Weeps for the loss of his Bow and Arrow; 12. His Arms restored; 13. Sharpening his Arrow; 14. Stringing his Bow; 15. Returning Thanks; 16. Arrives at the Hill of Difficulty; 17. Turns away in Despair; 18. Meets with Hope; 19. Ascends the Hill with Hope; 20. Resting on Hope strikes the Hearts; 21. Offering up the Hearts; 22. Uniting the Hearts; 23. Preparing for Triumph; 24. Triumphant. These periods of fanciful history, delineated as elegantly as they are imagined ingeniously, form the outline on which Sir J. B. B. has constructed a poem, which is by no means a slight jeu d'esprit, but a classical composition, in many places sublime; in all polished, harmonious, and animated with vivid glow of genius. As the poem must be allegorical, the author has chosen the stanza of Spenser, but, with great judgment, has totally discarded the obsolete language, which Spenser himself might with advantage have avoided, more than he thought proper to do. The principal modern poems in this stanza are: Thomson's *Castle of Indolence*, Shenstone's

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modern "absurd and cloudy philosophers?" Vid. *Remarks on Eccl. History*, vol. i. p. 135.

School-

School-Mistress, Gilbert West's Poem on Education, and Dr. Ridley's Melampus. All these preserve, more or less, the obsolete words. In the two first, which are partly of the mock heroic kind, they have a good effect; in the two latter it would have been better to dismiss them. They are all written with the intricate arrangement of rhymes which Spenser adopted, notwithstanding which, we happen to know accidentally, that many parts of the poem now before us, excellent as it is, were written with a rapidity which few attain even in the simplest measures: eleven stanzas having been sometimes produced in a day, and those so finished as to require hardly any additional polish. The model for all our writings in stanza may be supposed to have been the Italian octave rhyme. Yet the arrangement in those stanzas are very simple. Tasso and Ariosto uniformly write six lines of alternate rhymes, and close with a couplet on a new rhyme, thus:  $\begin{smallmatrix} 1 & 2 & 3 & 4 & 5 & 6 \\ 1 & 2 & 3 & 4 & 5 & 6 \end{smallmatrix}$

This arrangement was copied exactly by Daniel, and by Dryden in some of his legends. But our poets in general have varied in the number of lines, and in the union of the rhymes. Spenser's stanza is of nine lines, concluding with an Alex-

andrine, and united thus\*:  $\begin{smallmatrix} 1 & 2 & 3 & 4 & 5 & 6 \\ 1 & 2 & 3 & 4 & 5 & 6 \end{smallmatrix}$ . Sackville, in his induction to the "Mirror for Magistrates," adopted the stanza of seven lines, which is used in Chaucer's Troilus and Cresseide, and many other poems, and was followed by most of the other writers in that collection. The arrangement of rhymes

is this:  $\begin{smallmatrix} 1 & 2 & 3 & 4 & 5 & 6 \\ 1 & 2 & 3 & 4 & 5 & 6 \end{smallmatrix}$ . Phineas Fletcher, in his "Purple Island," employs a stanza of seven lines also; but they rhyme thus:  $\begin{smallmatrix} 1 & 2 & 3 & 4 & 5 & 6 \\ 1 & 2 & 3 & 4 & 5 & 6 \end{smallmatrix}$ † Giles Fletcher, in his "Christ's Victory," rises to eight lines; but they do not take the Italian arrangement. His method is this:

$\begin{smallmatrix} 1 & 2 & 3 & 4 & 5 & 6 \\ 1 & 2 & 3 & 4 & 5 & 6 \end{smallmatrix}$ . Chatterton, in his Battle of Hastings, has formed stanzas of ten lines, but they are exactly on the Italian plan, only with two more alternate rhymes: so that one stanza has five rhymes. But in his English Metamorphosis he is more complicated, and in his Tragedy of Ælla. If we were to decide upon the merits of these constructions, we should say that the Italian form is much the best, as being the simplest. The stanza of Spenser has the complication of the sonnet, which serves only to increase the difficulty, without additional advantage: except that the final Alexandrine has, indeed, a pleasing

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\* This is formed from a stanza used by Chaucer in a poem called his A. B. C. with the mere addition of the Alexandrine, on the rhyme of the 6th and 8th lines.

† In his piscatory Eclogues he has various stanzas.

effect to the ear, to which it has once been familiarized. Such as it is, however, it has been established by the authority of Spenser, and has thus received the additional sanction of custom. Nor can it be denied that it has its beauties, which will be seen in full perfection in the specimens we shall now give from this poem.

The poet takes care, at the opening of his poem, to raise its dignity, by disclaiming all reference to impure love. The love he sings is hailed by him as a

Pure emanation of th' eternal mind. • •

But here, if any where, he fails; and that only from too great an elevation of ideas. The love he celebrates, though virtuous, is, after all, connubial love; his objects are human hearts, which he transfixes with arrows and unites on an altar: but the genius of the poet sometimes glances to the eternal attribute of Love in the supreme Being, and connects the one rather too nearly with the other. Abating this, which is a fault arising from vigour, not weakness, the whole appears to us to be admirably conceived and conducted. The description of love is very animated, and his sports are happily imagined.

But his free spirit no such perils feared;  
Gaily he tript around diffusing joy:  
Where'er he turned, the face of heaven was cheer'd,  
And sportive Cherubs flocked to join the boy.  
He taught the day in fresh delights to employ:  
Now, to outstrip fleet Time, he'd shew his powers;  
And then, with playful wantonness, decoy  
Through many an artful maze the rosy hours,  
To weave with him the dance beneath celestial bowers.

When the author brings the young Deity to earth, he takes the liberty to conduct him to Britain; and there he places him at the close of the first canto, which extends no further than to the seven first plates. At a loss where to select among a variety of beauties, we cannot perhaps better fix our choice, than on the opening of the second canto, which presents us with some descriptive poetry that will not often be surpassed.

High on a cliff, whose threat'ning brow o'erhung,  
Stern in majestic solitude, the deep,  
Young Love exulting stood. The babbling tongue  
Of slow-receding waves seem'd hush'd in sleep,  
While gentle cadence they rejoic'd to keep  
With the mild gale that o'er their surface played.  
The mingled concert stole along the steep,  
And, o'er reposing nature as it straved,  
Soothed the last lingering rays while sitting into shade.

L 1

The

2.

The distant hills with brightness still were crowned,  
 While thin blue mists across the vallies flew,  
 Skirting with humid veil the teeming ground,  
 To meet the tribute of the descending dew.  
 One general calm repose Creation knew,  
 Meantime, slow rising from her watery bed,  
 The silvered moon, expanding to his view  
 Her sober light on the chaste landscape shed,  
 And o'er th' enchanting scene her placid radiance spread.

3.

And, scattered thickly o'er the wide expanse,  
 Their various course pursuing, orbs of light,  
 Harmonious weave their unconfused dance,  
 Dart through the gloom their coruscations bright,  
 Heav'n's face enrich, and decorate the night.  
 Their great Creator's mandate they obey,  
 Declare his wisdom, and proclaim his might,  
 While, widely ranging through their trackless way,  
 In solemn state they move, and orderly array.

The transition from night to day is touched also with the hand of a master.

5.

Now gliding from her high-exalted course,  
 Her ray oblique the moon descending cast;  
 Th' attendant planets, with diminished force,  
 Less brightly shone, as through heav'n's field they passed:  
 And now, soft tinging the horizon vast,  
 Th' awakening dawn with modest lustre gleamed;  
 Now o'er the eastern hills encroaching fast,  
 The jocund day with new-born radiance beamed,  
 Gilded the laughing plains, and o'er the vallies streamed.

6.

And soon, his golden tresses waving high,  
 The mounting Sun his dazzling orb unveiled;  
 From his resplendent chamber in the sky,  
 Conscious of proud pre-eminence he sailed.

Numerous as descriptions of this kind are, we recollect very few that can in any degree vie with this. The similes also, a strong test of genius, are in general happy. When Love has recovered his arms, his joy is thus illustrated.

27.

Thus when by driving storms, or foul neglect,  
 On some concealed rock, or unknown sand,  
 The richly laden ship is nearly wreck'd,  
 Aghast with fear the mariners all stand;  
 But if, when righted by the master's hand,

Some

Some friendly port she chances to attain,  
Her wrongs repaired, and all her timbers scanned,  
Boldly she ventures on her course again,  
Spreads her extended sails, and proudly cuts the main.

The description of the Hill of Difficulty is too good to be omitted.

31.  
High towering far beyond his wild compeers,  
With browner horror clothed, more rudely bold,  
His insulated bulk a mountain rears,  
Proud o'er subjected hills his sway to hold,  
In fullen state, and domination cold.  
This rock, the Hill of Difficulty high\*,  
The all-refreshing sunbeam ne'er consoled;  
In icy chains and snows eternal dight,  
It frowned with savage front, and dread stupendous height.

32.  
Still more its state sequester'd to secure,  
Around its base far-spread, morasses deep  
Foul-mantling stagnate. From their source impure  
Thick, noisome exhalations mount the steep,  
And towards its craggy summit circling creep,  
Through which each precipice more rueful shewed;  
While, from the long-collected vapour, weep  
Unceasing showers, washing the drear abode  
Where lurk the adder vile, and solitary toad.

33.  
It was a place where Joy could never beam,  
Where never calm Contentedness could dwell;  
For all the woes that Fancy e'er could dream,  
And all the horrors of imagin'd Hell,  
Were here in colours strong depicted well.  
The dire contagion tainted wide the air,  
Binding the senses in mephitic spell;  
Shrouded in which, his engines to prepare,  
To catch his luckless prey, sat brooding grim Despair.

Hope, who assists Love to surmount this dreadful rock, acts also the part of a prophet, and, in the conclusion, is made very properly to point to the royal artist and her revered parents.

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\* This word, and *dight*, have almost become poetical words of all times; and can hardly be considered as obsolete: 'gin, for begin, occurs also, but such instances in this poem are very few.



58.

For this with care preserve the hearts, thy prize,  
 Whose conquest well has now repaid thy pain ;  
 With them triumphantly to Heav'n arise :  
 There to remoter times shall they remain,  
 'Till, when thy rival's cursed arts shall gain  
 Ascendance brief, and Vice shall dauntless rove,  
 For Virtue's aid to Britain sent again,  
 On her high throne examples they shall prove  
 Of pure unblemished faith, of constancy, and love.

59.

Long shall they flourish, long, with gentle sway,  
 O'er Britons blest shall last their mild command.  
 Around, their Offspring in superb array,  
 Their country's future hope and pride, shall stand.  
 Of these, a lovely fair, with skilful hand  
 And touch sublime, thy prowess shall record.  
 When the great subject shall by her be planned,  
 The world enchanted shall behold its Lord  
 Pourtrayed with native grace, and all his charms restored.

One great excellence of this poem, as the reader will observe from our extracts, is, that it is free from affectation. No obscurities of phrase, no extravagance of metaphor, no new-fangled absurd terms, deform its general texture ; we have no *isolated*, no *paralyse*, nor any of the fantastical nonsense of the day ; which disgraces much of the prose, and more than three parts of the poems that have the fairest pretensions to praise. The language is pure, with hardly any exception. Perhaps the use of *float*, in the following line, is not quite justifiable :

While rising gales to heaven the pleasing tribute *float*.

As a verb active, *float* is used by our best poets only in the sense of to overflow, or set afloat, by pouring in water. In the 36th stanza of canto 2, Sir J. has ventured to make an elision of the word *thou*. "Th' hast yet"—This we cannot approve ; but perhaps it might very safely be written at length, and the crisis of the two syllables left to the management of the reader.

Thou hast yet, from sufferings, from experience true,  
 To learn, &c.

With such trivial deductions from so much singular merit, we recommend this poem to the attention of all who are sensible to the delight of reading a work of real genius.

**ART. IV.** *A practical System of Surgery. By James Latta, Surgeon in Edinburgh. Illustrated with Cases on many of the Subjects, and with Copper-plates. In three Volumes. 8vo. 1l. 4s. Mudie, &c. Edinburgh; Johnson, London. 1795.*

**O**F all the works which come before the critic, there are none which ought to be so maturely considered, and so strictly reviewed, as those which hold out to the reader a system of any art or science; and if this be true in general, it is particularly so in a practical art, in which every human being is so much interested as in that of surgery.

A work of this kind, if compiled with judgment and impartiality, must prove exceedingly useful to the young practitioner; as it will contain a collection of rules, sanctioned by experience, to which he may refer upon every emergency. But if, on the other hand, such a work be written with a view to bring a young surgeon into practice, by a mere display of his knowledge or experience; if such an author makes himself the hero of his performance, assuming on his own behalf the knowledge he has acquired only at second hand, from the experience of others; unless he is a man of very extraordinary talents, accompanied by a very uncommon degree of judgment, his work must abound with errors, and must frequently mislead where it should correct, and misinform where it should instruct the reader, who may consult it for practical application.

The work before us professes to be a system of surgery, and is written under great advantages, as a similar work of much local reputation had been published some little time before in the same university; the public have therefore a right to expect that it should be more extensive, and more perfect, than any former publication upon the same subject.

The author, however, is not happy in the manner of conveying his knowledge. He insists upon all the modes of practice he recommends, as being absolutely the best; without giving satisfactory reasons why they should obtain preference, over others equally well received by the public. This dictatorial manner is attended with a great disadvantage; and the reader, who finds the author frequently not right, in matters on which he can himself decide, is inclined the more to doubt of his authority in those cases of which he is not competent to judge.

Upon the subject of blood-letting, we are told that the latest and best practitioners recommend a sitting posture for both surgeon and patient. This may be true of the city of Edinburgh, but surely many even of the best surgeons bleed standing,  
ing,

ing, since in London it is the general practice. The surgeon sitting to perform this operation is a proof of timidity, not of skill, and shows that he prefers security to dexterity; and as the risk is very small, most surgeons, who have much practice, will differ in this point from Mr. Latta. In cupping, the exhaustion by fire is here preferred to that by the syringe, for which decision we are unable to assign sufficient reason, as the syringe produces the effects more perfectly, and is more used by those who are professed cuppers than the other method. The author likewise recommends double scarification, one across the other, to procure more blood, not considering that a more complete exhaustion would effect the purpose better, than increasing the number of wounds, and would save the patient one half of the pain. In bleeding in the foot, or ankle, putting the foot in warm water is said not to be necessary, which is done only with respect to very thin people with large veins. A thrombus is recommended to be laid open when the blood is not absorbed. This is very vague, and may mislead the young practitioner. If the blood coagulates, nothing is necessary; but if, after six or seven days, it remains liquid, it should be let out by a small puncture. The operation recommended for wounded nerves or tendons, is very severe; but we are happy to see one of the worst of these cases detailed soon after, in which the patient recovered without any operation. This we hope will weigh more with the reader, against the operation, than anything, Mr. L. has mentioned will move him in its favour.

On the subject of opening abscesses, we are told, that the method of performing it by the seton is by much to be preferred, and cases are stated in favour of it. The cases are certainly very properly treated, but they are not to be considered as common healthy abscesses; nor is the seton proper, as a general mode of practice, in case of abscess. Opening freely, and exposing the bottom, has been found by so many surgeons of extensive practice to answer, that it should at least have been noticed; and, if condemned, the arguments against it should have been stated. In treating of futures, no stress is laid on keeping the sides and bottom of the wound in contact, to prevent the formation of abscesses, which appears an unpardonable omission in the instruction of young surgeons.

In explaining the use of the tourniquet, which every surgeon, of every description, should be supposed to understand, it is curious that any error should be found in a *System of Surgery*. and this error delineated by a copper-plate; and copied also from a former writer on the same subject, in the same metropolis. Wonderful as this may appear, both Mr. Bell and Mr. Latta have described the application of this valuable instrument

strument in such a way, that it must inevitably lose half the security of the band ; and in this manner surgeons, educated at the Edinburgh school, continue to use it, as they have themselves confessed, when the error has been explained to them. Their mode of application is to turn the band once, instead of twice, round the limb ; and it is highly probable that an accident, which happened on the continent during the present war, of a band breaking during an operation, arose from its being applied under this disadvantage.

In treating of the use of the needle, it is asserted, that tying a nerve produces symptoms of a serious nature, and extricating the nerve removes them. This, were it true, must necessarily be a fact well known and ascertained : yet, in the London hospitals, the same pain and the same symptoms occur after amputation, when the tenaculum is used, as when the needle has been employed. Where the author treats of caries, he has fallen into an evident confusion of terms ; caries being applied to a dead bone, as well as a diseased one.

If Mr. Latta is correct in his account of scrofula, which forms one of the divisions of his sixth chapter, the matter of that disease must be concluded to be far more acrimonious and malignant in the country where he has practiced, than we find it in England ; where it is more frequently inclined to lie dormant, without irritating the containing parts.

Where he speaks of herniæ, the author talks of coming at the ring, and dividing it, as if the parts were in a natural state, and could readily be made subject to operation ; but very little practice will teach every surgeon, that this expectation is usually fallacious ; and in all cases where the tumor swells out directly over the ring, which it does nineteen times in twenty, all the directions for dividing the ring without opening the fore are nugatory. In directing the treatment of the hydrocele, the author proposes opening the sac very largely, and closing it up again ; a very severe operation, and when compared with Mr. Earle's, much more liable to objection, and less likely to succeed. It is liable to every objection which applies to that of Mr. Earle, and has one peculiar disadvantage, that the parts may collapse, and unite partially. If, in Mr. Earle's operation, inflammation does not sufficiently take place, little injury has been done ; but, in case of failure, the same cannot be affirmed of Mr. Latta's mode of practice, and the immediate collapsing of the sac must render it liable to be glued to the part by the extravasated blood, so as to prevent the inflammation being general, which is necessary for a cure. In cutting for the stone, the author has had considerable experience, and, by his own account, is by much the most expert operator

operator in Edinburgh, both in discovering the presence of a stone in the bladder, when none of his colleagues could feel it, and also in extracting it in a very short time.

If the author's account is candid, he certainly brings proof of one out of two things—his own superior abilities, or the great deficiency of those with whom he is accustomed to act. He does not, at the same time, go further; for many of the difficulties in that operation are not hinted at. He seems never to have met with irritation in the urethra, so as to refuse the staff; the stone inclosed in a sac; or, at the fundus of the bladder; all which, other surgeons have found too frequently to happen: and he proposes the finger as the only sound, for determining whether the bladder contains more stones, which, in a fat man, could never reach the bladder at all. The account is therefore very incomplete, and rather exhibits a display of the success of an individual, than affords rules for the direction of young surgeons, who may not be so fortunate as always to meet with favourable cases.

Such are the chief matters we have observed in the first volume of this work; but as the subjects are so numerous, and differ so extremely in the degree of their importance, that many of them must necessarily be passed over in a review of this kind, we shall, in considering the two remaining volumes, confine our remarks to objects of importance, and point out where the author has, in too many instances, taken only a confined view of his subject. In puncturing the bladder he recommends making the puncture above the pubes, and laterally, but condemns the puncture by the rectum. By this method, he objects, the feces get into the bladder; but of this opinion there is no proof; every fact published contradicts it, and this mode has proved, in other respects, more eligible than either of the former. In puncturing above the pubes a flexible gum catheter is a much better instrument to leave in the wound than a silver canula, and is attended with the great advantage of lying quietly; and the bladder, in its action, cannot slip from the instrument.

*On Fistula in Ano*—The author supposes the abscess to form at a distance from the gut, and to approach it in its progress, by enlargement. In the true fistula in ano the seat of the disease appears to be in the parts close to the outside of the gut; and from that spot there is, in cases of a certain standing, a canal, with a smooth membrane and thickened coats, extending to the external orifice.

*In Tapping*—The flat trochar is preferred, without mentioning its disadvantages, both in the stream being smaller and its orifice more liable to be stopped. Nor is a very good instrument

ment taken notice of, which is a canula without an opening at the end, having lateral orifices which may be passed through the original canula when obstructed; and in this way prevents the injury that may arise from pushing with a probe. *On Œsophogotomy.*—The operation of opening into the œsophagus is described without mentioning the smallest risk of wounding arteries, which cannot readily be got at in order to take them up. *On Injuries to the Brain.*—The time of suppuration taking place is here treated in a negligent manner, and is said to be a few days: whereas the best authors fix it from eight to fourteen; a point of knowledge of no small consequence to young surgeons. The trepan is recommended in preference to the trephine, although generally exploded in London, for the obvious reason, that it occasions more risk of wounding the dura mater. The author seems here to prefer the ease of the surgeon to the safety of the patient. *On Dropsy of the Eye.*—It is here proposed to puncture behind the iris, to let out the water from a part where it is not, in preference to where it is. This is new. But it is confined to Edinburgh; and, we hope, to the practice of the author. The orbicularis palpebrarum is said to have its fibres mixed with those of the occipito-frontalis and corrugator supercilii: this is a new fact. He mentions also the aqueous and vitreous humours having a difference in their refractive power, which is also new. Couching is preferred to extracting the crystalline lens. It is asserted also that the lens is always absorbed when depressed: which is certainly not true, as we have seen it rise and obstruct the light. His objections to the extraction are inadmissible, since no one should attempt to perform the operation, who is not able to avoid them.

In extracting Polypi, the ligature is recommended in preference to the forceps. To this there is one material objection; that it is not possible, nine times in ten, so to apply it as to bring away the whole. For this fact Mr Pott is sufficient authority. *On Warts after the Venereal Disease.*—The author mentions having removed 10,000. The number is extraordinary; but it appears to us still more so, that out of so many, none grew again; which happens to surgeons of less experience, where the scissars are employed. In removing Cancers,—it is advised to save the nipple, which too often is tucked in, and adheres to the tumor; but this circumstance is not mentioned. The necessity of saving skin is spoken of too vaguely; and, as the disease often returns in the skin, that part frequently is not removed with sufficient freedom. The direction of the first incision should be in the line of the fibres

of the pectoral muscle, which is contrary to that mentioned by the author.

*On Suppuration.*—A power is here supposed in poultices of promoting suppuration, in the parts to which they are applied, beyond what they possess. *On Tetanus*—there are many very ingenious observations; but as the whole theory laid down depends on the existence of a nervous fluid, till that shall be proved they must be considered as mere speculations. The modes of practice proposed, and the cases in illustration of them, are deserving of attention; and promise success, where recourse can be had to them at an early period.

*On penetrating Wounds.*—Where they are made by musquet bullets, there are many remarks which are not confirmed by practice. Such wounds are said to inflame violently, whereas they inflame less than others. It is advised to lay them open; but they are found also to do well when not opened: upon this subject the author should have stated his inexperience. Amputation is recommended when joints are wounded by bullets, a practice which is not necessary; as the inflammation does not in many instances extend beyond the course of the ball. Gun shot wounds are said to bleed in an alarming manner, but they never bleed till the sloughs separate.

The loose cartilages formed in the knee joint, from some strange error, are called sesamoide bones; and the mode recommended for extirpating them, is by a transverse incision, which we would by no means advise any practitioner to adopt.

The treatment of abscesses in the chest, by leaving in a canula, as a general practice, is improper; as more inflammation will be induced than when the orifice is allowed to heal. General inflammation in the abdomen is said not to form matter in the general cavity. The author should have said he had never seen it; nevertheless, there is no fact in surgery better established. *On Burns*—the observations and the practice are very judicious. Applications of the best white wine vinegar are what the writer most approves, in which he is warranted by experience. Buboës, the author says, are to be cured by rubbing in mercurial ointment on the opposite thigh: there is no doubt of their being so cured, but they will yield sooner if it is applied to the same side. All buboës are directed to be opened by a lancet; but more knowledge will show the author that many, very many, cases, may be treated with great advantage in a different way.

*On Psoas Abscesses*—The author prefers setons to Abernethy's mode of treatment, from which it would appear he had not seen comparative trials, in which the inflammation from the seton has been productive of the worst consequences.

*In*



*In Fractures of Bones*—the author's treatment is good, and the cases illustrate his practice; but his notion of the callus being a liquor exuded from the vessels of the bone is incorrect. It is formed from the extravasated blood, or, where that is wanting, from the coagulating lymph. *On Luxations*.—His preferring the extension by the hands, and not by pulleys, proves he has not had sufficient practice to see that the worst cases require a regular and uniform extension, which is not to be procured by employing a number of people. *The Observations on Amputation*—are very correct in recommending the best modes in use. But the mode of bringing the skin together is such as few practitioners will implicitly adopt. The cases here, as in some other parts of this large work, appear more calculated to give an enlarged idea of the author's practice, than to instruct the reader.

The language of this author is in general easy and proper. It fails indeed occasionally in the application of *shall, will, &c.* for which there seems to be hardly any remedy so far north. His descriptions are sufficiently clear. But why he should give different names to the same substance, in various parts of his work, and sometimes in the same page, it may be difficult to explain. *Lint, caddice, and charpec,* are thus indiscriminately applied, which a reader not accustomed to the Scottish or French terms, might mistake for different dressings. If this is done from an ambition of elegance, in avoiding repetitions, it is certainly misplaced in a scientific work, of which the primary object must be perspicuity.

**ART. V.** *Gleanings through Wales, Holland, and Westphalia, with Views of Peace and War at Home and Abroad. To which is added Humanity, or the Rights of Nature. A Poem, revised and corrected. By Mr. Pratt. 3 Vol. 8vo. 1l. 1s. Longman. 1795.*

**MR. PRATT** having before entertained the public as a writer of poetry and novels, sometimes in his own name, and sometimes under the assumed appellation of Courtney Melmoth, now appears before them in the no less respectable character of a traveller. He calls himself a residentiary traveller, meaning by this appellation to intimate that he resided for a greater or less period, in every place which he describes. Thus far he is undoubtedly entitled to commendation;

tion; for nothing can be more presumptuous and unsatisfactory, than the crude and undigested effusions of many modern travellers, who write with the same rapidity with which they run from one place to another. A curious eye and a skilful hand may indeed agreeably delineate scenes and objects, after a slight and hasty survey; but to know the manners, the real customs, and the policy of a people, requires the careful and deliberate observations of time and experience, aided by natural sagacity. If we are not quite pleased with Mr. Pratt's style and writing, if we object to the too visible and laboured imitation of Sterne, and if we think there are some absurdities and many marks of affectation in his volumes, we are still ready to allow that his produce also frequent instances of ingenuity, of shrewd remark, and real sensibility.

We give the following as an entertaining specimen of the author's manner; and we can assure the reader he will find a great many of at least equal merit. The scene of the description lies in South Wales.

"We took shelter at a most miserable looking hut, at the side of the heath, and accepted the protection it offered, with as entire good will, as if it had been an eastern palace. My horse was obliged to crawl into a kind of outhouse, where a swine driver and his pigs had the instant before taken refuge; and, while I was reconciling myself to this society, a Jew pedlar and his pack, and another traveller, with his dog, crowded in. Necessity, as Shakspeare says, brings one acquainted with strange company: not that these are the words of that immortal Bard, and of course my memory has injured even the sentiment: but you, who have literally his works by heart, can do him justice.

"A being, scarcely human in appearance, invited me to enter the hut. I entered. Its inhabitants—how shall I describe them? Fancy something which assembles the extremes of filth, penury, health, and felicity—personify these amongst men, women, and children—give to each of them forms and features, which confer a sort of grace and beauty, on the household of the barber of Barmouth by comparison. Put all this filth, penury, health, and felicity into motion; and having formed your groupe, imagine that you see it unshod, unfrocked, uncapped, and nearly unpetticoated and unbreeched: Young and old were busied in counting the finest and freshest herrings I ever saw, that instant brought in from the fishing-boat. The father of the family, to whom the boat belonged, declared he had never had so prosperous a voyage; and, though he was almost blown away, he would hazard twice as much danger for such another drag: look what a size they are of, and how they shine, my boys and girls—i'faith, they seemed plaguily afraid of the hurricane, and came in shoals to the nets as if they took shelter in them—little thinking, poor fools, that this was a jump from the water to the fire; and now I talk of that, here put half a dozen of them into the pan, for I am deuced hungry,  
and

and mayhap this gentleman may be so too; and if so be that he is, he shall be as welcome to a fresh herring and a brown biscuit as myself. What say you, my heart of oak, continued he, clapping me as familiarly on the shoulder as if I had been his messmate, and indeed treating me as hospitably as if I had been so, and we had both escaped from a wreck to his cabin. Perceiving my dripping situation, he said, "Come, shipmate, doff your jacket, put on this rug, come to an anchor in that corner, warm your shivering timbers with a drop of this dear creature, which will make a dead fish speak like an orator—there—another swig—don't be afraid of it—one more—and now you will do while your rigging and canvass are drying."

"All this time, mine host of the hovel stood in his sea-drenched apparel: on my reminding him of which, he cried out smilingly, Ah! you are a fresh water sailor, I perceive, and would take a deal of seasoning before you were good for any thing; but for me, all winds and weathers are alike to old Jack, while I can get good fish abroad and good flesh at home; so fry away Molly, for the wet has made me as hungry as a shark, and though I have drank like a whale, I shall now eat like a lion—and I hope you will do the same, messmate. By this time mine hostess set before us our dish of herrings, which, with oatmeal cakes, potatoes, and buttermilk, furnished one of the heartiest dinners I ever ate; after which the sailor made me partaker of a can of flip—sung a song, about the dangers and hardships of the seafaring life; and made me take notice, that he was the happy father of a cabin full of children, that I might see another was upon the stocks; and that if it pleased God to send him a dozen such pieces of good fortune every year, for a dozen seasons, he should be as able as he was willing, to procure a snug birth for every one; and meantime, master, we will have another sip of grog, to drink success to the herring fishery.

"Our regale was interrupted by the sudden exclamations from without doors, of—"She's lost, she's lost—she can't weather it—she must go to the bottom—there is not water enough for her to come in, and the wind blows like the devil in her teeth—she's sinking—the next sea will finish her." All the cottagers ran to the beach, which was within a few paces. I followed instinctively. The hurricane was again renewed, the seas ran mountain high, and a small coasting vessel was struggling with them. In a few minutes the strand was covered with spectators, but not idle ones. The whole of the villagers hurried to give assistance. Amongst the croud, I discovered both the pig driver and the pedlar, whose situation I had begun to relate to my kind hearted host: but the most assiduous of the whole multitude, was a young woman, who, while the tears ran down her cheeks, was amidst the first to leap into a small boat, which had been anchored on the beach, and in which, the master of our cottage and three others, resolved to trust themselves, to offer such assistance as was in their power. The wind did not abate of its fury, but shifted a few points more in-shore; this, perhaps, in a vessel of greater burthen, might have been fatal; but was, in some sort, favourable to the little bark in distress. She had, by tacking, gained a station parallel to a part of the harbour, where she might run ashore, which she did, at length, without much damage: and the only thing now to be apprehended,

prehended, was the loss of the boat that had gone out to her succour. The people on board the vessel were almost instantly on land, and one of them being shewn the boat, and told, at the same time, that she went out to the relief of the crew, was amongst the most active to throw out a rope, and try to return the favour intended him in kind. The same circumstance, however, which brought in the vessel, presently befriended the boat, who venturing to set her sail, was, after a few desperate rolls, impelled over the billows, and driven, as it were, headlong on shore: but not before the sailor, who had been handing out the rope, perceived the female in the boat, on which he threw himself to the ground, in the eagerness of catching her in his arms. You already feel they were lovers: they were more. The bands of matrimony had united them the week before. The very fishing boat, which was now driven on shore, was the mutual property of the two fathers, who had agreed to give up each his share, to their son and daughter, as the wedding portion: two of the men in the little skiff were the fathers: the profits of the herring season were to be the children's fortune. How thin are the bounds that separate the extremes of happiness, from the excesses of misery. The former, however, were now realized: the vessel brought in a good freight, the fathers were saved, and the children were happy. They all resided, and were, indeed, natives of the village, but mine host, whose house was nearest to the place of landing, and had a heart sufficiently expanded to fill a palace with people that stood in need of hospitality, insisted, that as soon as the Little Sally and Jack, which, it seems, was the name of the fishing-boat, could be left for half an hour, they should pass it with him; this being agreed to, all hands went to work upon the Little Sally and Jack, and if I had not been apprehensive that my ignorance in what was to be done, would rather have confused than assisted, my poor aid should not have been withheld. Matters being put to rights, and less mischief done than might have been expected, the company set off for the hut of my generous host, who took a hand of each of the married lovers, walking between them, and told them, he hoped, that as they had so well escaped Davy's Locker this time, they would tumble in a hammock together these fifty years. A fresh supply of fish, was immediately ordered into the pan, my landlord, swearing a terrible oath that on this occasion, (for there was a strict friendship between him and the parties preserved) the old saying should be verified, as to their swimming thrice: accordingly, for their second ocean, it was determined that the bowl, which, some years before, had commemorated an escape from a shipwreck in his own fortunes, should now be filled to the brim, to celebrate the success of the Little Sally and Jack. I was pressed to stay and take my share, on pain of being deemed too proud to be happy, amongst poor people, and on observing, that my steed all this time was in a state which reproached me for faring so sumptuously, he started up, declaring, that though he could not ride, he loved a horse next to a man, and that if mine would put up with a mess of bran, instead of hay, of which he had none, and a draught of ale, instead of water, he should be as welcome as his own soul. I took him at his word, and staid to witness and join in the festivities, till there was just enough of the evening left to reach Abereid with.

rested with. I would have offered a small token of acknowledgment for what I had received, but that I saw a tremendous frown gathering on the brow of my host, and an oath quivering on his lip, which frightened me from my design, and made me only take his hand, with an assurance, that I would never pass his house without stopping, to see if all was well on board, and how the herring fishery succeeded. This so pleased him, that he made the bowl go round to my health, and wishing another gale of wind would blow me into his hovel, as often as I should come along side of it; then led out my horse, held my stirrup while I mounted, and huzza'd me in three hearty cheers, till I was out of sight." Vol. I. p. 70.

The writer's remarks at p. 293 of his third volume, do him honour, and therefore we insert them.

"I heard one of the most tender-hearted of men declare, that the sight of mangled human bodies in the field of battle was disregarded after a month's custom; and we know, that the appearance of an open grave, or of a deceased person carried to it, are almost imperceptible, at least unheeded, objects in a populous city, where funerals are amongst the ordinary occurrences of the day; whereas, in a small village, a coffin, and a tomb, retain their power of interesting and of affecting the mind, even of the gay and dissolute.

"Thus it is in the story of France, polluted as it is with abominations: but when more than a century of interval from these shall arrive, (and such a period must come) the most candid reader will impute some part of the narrative to prejudice, to passion, or to fancy.

"Indeed, how can the historian himself expect or wish succeeding generations should suppose there had ever entered into the heads, or hearts of their ancestors, those *innovations* in cruelty, as I have before called them; those *original sins* in the *old age* of a wicked world, that, even *now*, we could not believe but that we *know* them to be facts.

"It will, nevertheless, be the melancholy, though faithful, office of the biographer of the French Republic, to state, that whatever is most repugnant to reason and nature, most offensive to the laws of man and of God, were the means to bring about the best end in the French nation; a nation long celebrated for its manly gentleness and polished urbanity, and which was so universally allowed to merit the character given of it by one of its best poets.

"Where men adore their wives, and woman's power  
Draws reverence from a polish'd people's softness,  
Their husbands equals, and their lovers queens."

He must reverse this picture, and shew this very people embruing themselves in the life-blood of the sex they idolized; extending their ferocity towards it beyond the practices of the common murderer. He must instruct children yet unborn, that their parents were capable of violating that religion, the very hem of whose garment had been sacred. For proof of which tremendous assertion, he must enumerate those plundered churches, demolished altars, and fainted images, which for so many ages were deemed hallowed, even by the most reprobate of tyrants, and most abandoned of the people. To which enormities

enormities must be added, the pillage of coffins; and turning out of them the very bones of their forefathers, to convert the materials, with which filial piety had guarded them, into the instruments of a bloody war upon each other. To these must succeed the shuddering annals of prisons forced, and their contents, amounting to thousands and tens of thousands of human beings, murdered with more than Druidical barbarity, for refusing to become apostates to their king, their country, and their God.

“ In fine, the tissue which such an historian must weave for his readers, would consist of all that is vile and incredible—of slaughters, continued many days and nights without remission of a moment; till one of the magistrates avowed, that though the number of butchers amounted to an hundred, daily contracted for, in the single city of Paris, they declared themselves so fatigued, that in pity to themselves, though with acknowledged regret, they were obliged to give their exhausted arms *a little rest*; after which they returned to their bloody business with renovated vigour, till one of the most populous capitals in the world was inundated with the blood of its best and bravest inhabitants.” Vol. III. p. 292.

What follows is really too shocking to be transcribed\*. We think the author wrong and precipitate in some of his political observations and inferences; but his book will entertain many, and offend none, but those whose irritable and fastidious taste rejects the whole of a performance, on account of a few and inconsiderable errors.

ART. VI. *An Essay on the necessity of revealed Religion. Second Edition.* 12mo. 169 pp. 2s. 6d. Rivingtons. 1796.

THE attacks that have been directed with such contumelious violence against revealed religion, have produced some able and ingenious disquisitions on its authenticity and evidence. The writer of the present tract may justly be considered as deserving a place among those who have laboured with zeal and ability, in the defence of an excellent cause. Nor has he laboured without effect, since this second edition appears so speedily after the first, which was published in 1794. This essay was at first occasioned by the atheistical proceedings of the French Convention in November, 1793. The author's reason, for giving it the form it bears, is thus expressed in his advertisement.

“ Treatises on theological subjects are sometimes so prolix, that the avocations of men will not allow sufficient time for their perusal. To avoid this objection, instead of detaining the reader by a minute and particular history of Paganism, such an outline of it has only been

\* Since this was printed, a second edition has appeared, in which the author has softened the features, but, we fear, not increased the truth of his picture.

taken,



taken, as was necessary to form a contrast between the morality and theology of mankind, before, and since revelation; and from that contrast to deduce the necessity, the use, and beneficial tendency, of revealed religion. P. iii.

Conformably to this plan, the author distributes his subjects into three propositions; in the *first* of which he contends, that nothing short of revelation could have destroyed idolatry; the *second* argues it as necessary, from the ignorance of man and the justice of God; the *third* establishes the argument of its utility, in having been the instrument of giving glory to God in the highest, and communicating peace and good-will to man. These propositions are elucidated and enforced with a degree of spirit, elegance, and accuracy, that discovers a mind well tutored in general literature, and strongly impressed with theological truth.

The close of this essay, as containing a recapitulation of the arguments advanced, will afford a very competent specimen of the whole, and convince the public, that the intrinsic merits of the tract itself have been the grounds of our commendation.

“ By revelation a senseless, impious idolatry has been abolished, and a sublime mode of adoration prescribed, by which man is admitted to an awful intercourse with God, and is empowered to worship Him in spirit and in truth; motives are suggested to the mind of man sufficiently strong to engender a real trust and confidence in God, and personal obligations are pointed out, of a nature to create in his mind a real genuine love for Him. Man is thereby informed of his origin and probationary state, and of that glorious destiny, which, if it is not his own fault, will, through his Saviour's merits, be hereafter awarded him. By revelation he is furnished with solid motives and reasons to love mercy, and to shew it on all proper occasions to his fellow creature; every intemperate and impure, every barbarous and cruel passion is reprobated, every generous one enjoined. By its doctrine of a future state, and of the rewards and punishments of that state, revelation has placed in the mind of man, a counterpoise sufficiently powerful to curb and depress his bad passions, and has suggested motives strong enough to impel into action his good ones; those finer virtues of the human soul connected with love to God, and benevolence to man, which, previous to revelation, lay there dormant and inactive. Thus all essential knowledge, and all essential excellence in man's character, is derived from revelation, and may be fairly and truly ascribed to its influence, doctrines, and injunctions. However some may cavil at the Scriptures, they cannot deny that we are indebted to them for all the sublime and important data I have mentioned; and as all these redound to the honour of God, and to the welfare of man, no one who considers God as gracious and merciful, as well as omnipotent, can rationally maintain that the revelation of His will, which we possess, is unworthy the majesty of God, or that it is any imputation on

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the most improved reason of man to believe in it. Indeed, how wonderfully has the orbit of man's reason been enlarged and extended by revelation! Instead of its being confined to the narrow revolution of this little planet, the sublime intelligence she derives from the religion of Christ enables her to soar a celestial flight, to ascend to heaven itself. She is even invited by it to approach the throne of God, and is suffered to contemplate at present that exquisite happiness, which, through Christ's merits, she will hereafter for ever enjoy from a vision of God's presence, and from being permitted to witness the manifestation and display of his goodness, wisdom, and greatness, in the government of the universe. In this manner is the reason of man improved and exalted by revelation; and in what nobler employment can her faculties possibly be engaged, than in that which revealed religion suggests and recommends—an employment, which has for its SUBJECT the investigation and contemplation of the mercies and attributes of Almighty God; for its OBJECT, the attainment of God's favour, by obeying His will, and worshipping Him in spirit and in truth; and for its END, the improvement of man's nature in this world, so as to qualify him for the vision of God, and the enjoyment of eternal happiness in the world to come." P. 136.

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**ART. VII.** *An Essay on the Revenues of the Church of England.* 8vo. 390 pp. 5s. Rivingtons. 1795.

**S**ELF-interest is always a sufficient motive with many, to induce them to endeavour at effecting partial changes, in church and state: and they whose wishes lead to total revolutions, as they must begin with partial attacks, commence their operations on those points, which large parties of the former description have an apparent interest to give up to them, or to aid them in assailing: in which, when they have succeeded, they do not despair of the further assistance of their allies. The support of the clergy by tithe has long been an object of attack to many of the first of these sets of men; its security is now threatened by both, in conjunction. We have before us a very able writer, who has undertaken its defence.

In his introduction to this essay, the writer gives a sketch of the arguments used by the opponents of the church, to induce her to part with her legal income. It is curious to observe, that some of the topics they make use of are moral: from what school of moralists they must be borrowed, is evident. This author also briefly notices the several plans, for an equivalent to the clergy in lieu of all tithes. The ultimate objects of the parties, or divisions of party, in opposition to the establishment; the connection of a national religion and government; and

the duty of the clergy of the church of England, to employ, at all times, those ample treasures of highly cultivated ability and curious literature, of which they are in the acknowledged possession, in the defence of each, as occasion may call it forth, occupy the next part of this introduction; which concludes with the division of the matter contained in the work.

The first part of the book is occupied by the proof, that the right of the clergy to the revenues they hold, including tithes, is, 1. natural; 2. preceded; and, 3. legal. As to the first, it must be admitted, that a practice, being shown to be universal, or general, as far as the authentic histories of antiquity carry us back, is thereby proved either to be absolutely natural, or founded on some strong natural tendency of the human mind. Now this essayist quotes out of the collection made by the best modern writers\* from the ancient historians, passages to prove such payments by the Phœnicians and Carthaginians†. He shows also that the Romans paid tithes, and of all sorts of things. Tithe was likewise paid in Greece, and the Asiatic colonies of the Greeks, of corn and all profits; it was not confined there, as in modern Europe, to the produce of the earth, but was paid of its substance, reduced into use; as, for example, of the product of all mines; and though it might have been very agreeable to many modern philosophers, to have been born in Athens in her most flourishing period, and to have conversed with Plato or Xenophon under the beautiful porticos of Pericles, we beg to inform them, that if they had inherited a landed estate, they would have been subject to an action, in case of withholding tithe. The practice of paying tithe, had even influenced the idiom of both those celebrated nations. The individuals of each had the choice of the divinity, to whom their tithes were to be paid: and this introduced among them what our lawyers call an arbitrary consecration of tithes, to which the genius of polytheism led the way. Hence the Romans called a tithe, or tenth part of any thing, the portion of Hercules: and one epithet of Apollo among the Greeks was, the tithe-taker. The practice of making these payments is as frequently mentioned as could be expected, if it was universal: for what every body knows to exist, very few expressly record. That we have not

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\* Scaliger, Selden, Prideaux, and Spencer de Legibus Hebræorum.

† The Arabians and Ethiopians also paid tithes. The Egyptian priests had lands exempted from taxes; their tables were supplied at the public expence.

the particular account of the original donation, as in modern Europe, shows only that the payment was of an antiquity beyond the reports of tradition.

In the second section this writer undertakes to prove, that the right of the church of England to its revenues, is predated, and that by a divine law. He shows, from the payment made by Abraham, and the vow of Jacob, the practice of tithing not to have been a new institution, when Moses published his laws concerning it, but probably founded on some prior revelation: and that those laws, in the terms they employ, are rather declaratory of the right, than intended first to establish it. In like manner as the same laws declare simply, but do not originally enact the duties of morality. It follows also from the data he has given, that the annual income of the tribe of Levi amounted, one year with another, exclusive of their lands, to somewhat more than one fourth of the national income of Judea; although in number they did not exceed one forty-seventh of the whole people. This writer then compares the duties and the qualifications required of a Levite, and a minister of the church of England. The former was obliged to attend in the worship of the temple two days in the year, and on the great festivals; the latter fifty-two. On other days the Levite was at liberty to pursue any gainful occupation; this by law is prohibited to the clergyman. The latter likewise is obliged to submit to the expence and the labours of a learned education; and to compose religious instructions for his flock: but no such qualifications were required of the sacerdotal tribe in Judea. The Jews called the payment of tithes, "the hedge or protection of their riches," and the fraud of subtraction was not, among them, quite so common as in Christendom. We will venture also to add, that an institution of any kind, which is to be found in a code of laws, acknowledged to be given by God himself, must be regarded as imposing upon us an obligation peculiarly high, till stronger reasons than those of avarice are brought for its abolition.

The third article is on the legal right of the clergy to their revenues. The author first states the principles on which such laws as confer it are founded, showing that no government can be permanent, without an established religion, which cannot be supported without a legal fund. In reading this article, it occurred to us that there is perhaps a fixed proportion or aliquot part of the national income, be it more or less, which the clergy, as a separate class in society, ought always to possess. This writer points out also that the right of the ministers of religion to an honourable maintenance, is clearly established in  
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the Gospel ; and the contribution thereto by tithes sufficiently indicated, though not expressly enjoined.

The essayist next traces the history of the legal establishment of tithes, beginning with the contributions of the primitive Christians to religious purposes. He quotes Irenæus, who flourished about one hundred years after Christ (before any secular corruptions had begun to deform Christianity) to show that they did not fall short of those of the Jews, which amounted to one-fourth of the national income. He states likewise that even that learned antiquarian and lawyer Selden, the great opponent of this payment, finds himself, on the evidence of all antiquity, reduced to confess, that tenths are but a small part of the old contributions. In the following pages, we see, that as Christian piety began to languish, these fell off greatly ; and that, by a kind of tacit compromise, in order to stop the progress towards the annihilation of the whole, the church gave up a great part of the old contributions, to obtain the less contested establishment of tithes in the Roman empire, to which its inhabitants had been used.

We next find an account of the legal donation of tithes to the church, by Charlemagne : the primary source of the tithe-laws in modern Europe. None of the English writers whom we have examined, have entered into the motives and causes of this donation. When we come to the review of another work on this subject, it will be shown, on the authority of Montesquieu, to have been a very inadequate compensation for the possessions, of which the barbarism of the times had robbed the church\*.

The state of England before Offa was as turbulent and barbarous, at least, as that of France before Charlemagne: and the property of the clergy was, in all probability, as much dilapidated when Offa copied the remedy, which Charlemagne had before applied to this evil. The Saxon church probably, in like manner, gave up her claim to the lands which had been taken away, to obtain her first legal establishment of tithes. This part of the essay contains citations of several laws on this head, after the times of Offa, and carries the legal history of tithes down to the reign of Henry VIII.

In his second chapter, this writer compares the revenues of the church with the number of persons who subsist upon them. He states, from Bishop Watson, the income of the Universities at 180,000*l.* a year ; but in this the church and the state are partners, although not equal partners. Here many of the

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\* *Esp. des loix*, l. 31, c. 12.

greatest statesmen and members of both houses have received that learning which has enabled them to make so distinguished a figure: philosophy, law, physic, and history, also share with divinity. The incomes of the dignitaries of the church amount likewise to 212,000*l.* a year: the average of that of the bishoprics, he states at 2,770*l.* a year; and censures an exaggerated account, which increases that sum by 640*l.* The income of all the bishoprics is 72,000*l.* a year; of inferior dignitaries 140,000*l.*

The great mass of ecclesiastical income is in the hands of the parochial clergy: of this we have here three valuations. The first is that of Bishop Watson, who stated its amount, in 1783, at 1,108,000*l.* The second value is discovered by the following process, (taken, we suppose, from a late edition of Eikon's *Thesaurus*) from the aggregate income of 2,037 rectories, he found the average to be 162*l.* each: from that of 1144 vicarages, that the mean value of each was 106*l.* The value of a donative he assumes at 50*l.* and from the number of rectories, vicarages, and donatives given in the *Liber Regis*; he determines the amount of the revenues of the parochial clergy, at 1,313,000*l.* a year\*. We suggest to this very able writer, that, from the elements he had before him, (the value of 3,181 livings) he might have proceeded further to divide them into three or four classes of different values, and thus have given a more accurate view than we have ever yet obtained of the proportion of the number of livings of each class. Thence also he might have assigned, very nearly, the real number of each in the kingdom†. To obtain a third total, he proceeds as follows: from actual values taken in two counties, he finds the average income of a rectory 193*l.*; of a vicarage 141*l.*; and then, proceeding as before, determines that of the whole parochial clergy at 1,593,000*l.* One of these counties is distinguished by the richness of its soil; the other by its industry and mercantile spirit. It is evident, therefore, that the third value, as the author states, is something too high. The mean of the

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\* Comprehending rent of glebes, occasional fees and tithes. A great proportion of the richest parishes came into the hands of the monks; hence they were reduced to vicarages, the great tithes being now in the possession of the laity. Thus the average value of the rectories remaining to the church necessarily appears low, compared with that of the vicarages: but the object of the writer here is only to determine the income of the clergy.

† In page 198 there is a division of parishes into such classes; but it is evidently conjectural, and has not the approbation of the author of the essay.

first and third estimates, 1,350,000*l.* agrees with, and is confirmed by, the second.

As many parishes contain two or more churches, their number is generally estimated at 10,000; whence, according to the mean valuation, the average income of a parish is 135*l.* a year; or, by the highest, 159*l.* On this valuation we have a further matter to note. The number of beneficed and unbeneficed clergy being estimated at 18000; their mean income, according to the two valuations, is 75*l.* and 88*l.* 10*s.* per head, respectively: which is surely no extravagant allowance for such a body of men.

This writer very well shows, that the clergy, with their families, amount to 100,000 people, or  $\frac{1}{10}$ th of the nation. Let their income be supposed, for the present, actually to amount to a tenth of the product of the soil, animal and vegetable; if their numbers were increased in the proportion of three to two, or should become one forty-seventh of the people, still enjoying the same income each, its aggregate would be increased to 0.15 of that product. The Levites formed one forty-seventh of the whole people of Judea: they received one-fourth, or 0.25 of that product: hence the portion of a single Levite of the fruits of the whole soil, to that of a clergyman of the church of England, is as twenty-five to fifteen, or five to three. In the essay the disparity is stated much higher; an allowance indeed is evidently made for great defalcations in tithes, but we think it taken too high.

We must give place to one remark, which occurred to us as we were determining the average income of the clergy. "The labourer is worthy of his hire:" according to the nature of that labour\*. That of the clergy, in the acquisition of their learning, and the employment of it, stands in the highest class of skilled labour: which, according to the principles laid down by Dr. A. Smith, is intitled to very high payment. The highest average income of the clergy, per head, is 88*l.* 10*s.* Let a clergyman be supposed to enter upon this income at the age of twenty-three; and the amount of the charge of his subsistence and education, with interest thereon at four per cent, to be at that time 400*l.* and no more.

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\* That of the clergy is invidiously said to occupy but one day in the week. But a clergyman is, in general, unable to apply his talents in any lucrative manner the other six; the apparent labour of one day must be repaid with due subsistence for seven. "What he earns while he is (visibly) employed, must maintain him while he is (supposed to be) idle, at least". This is a claim which Dr. A. Smith makes in favour of bricklayers.

This is to him a money price of the whole income ; it is also the value of an annuity on his life, of 25l. 10s. as it is then strictly worth 15·7 years purchase. (Price ; Nottingham table.) This is an annual payment which he has made to be entitled to the former : or, he receives 63l. a year, besides an annuity bought by his own money. Which 63l. is the whole of the wages of the labour of the parochial clergyman on an average ; that is, he receives 1l. 4s. 3d. a week, for skilled labour in divinity. We presume no reduction can be thought of in this case.

As this important branch of the subject has been considered so much at large, we must run over the remainder with the greater rapidity. It is contended by many, that the incomes of parishes ought to be rendered equal, like those of the Kirk of Scotland. If this measure were to take place, it is evident, as this writer states, that we should soon see no persons of respectable rank in the church : and what provident father, of the middle rank, would be at great expence to educate a brilliant youth, who was never, in the calling to which he destined him, to emerge from the lower class of mediocrity. One great stimulus to emulation, in science and in manners, would be extinguished. It is by the manners, the science, and the rank of its members, we observe, that the dignity and utility of a church is to be preserved ; for increase any one of these alone, the other two remaining fixed, and that real dignity is increased. The effect of the annihilation or depression of the two last, is evident. The inequality of incomes secures the greatest dignity of the church, at the least expence to the state. If a confirmation of the general reasonings of the essayist be wanted from experience, we may refer for it to the Church of Scotland : which now, of necessity, admits persons into orders, of families and education, inferior to those who were in the priestly office formerly. In the statistical essays, we are informed, that in the parish of Kincardine in Perth, where formerly the number of students in divinity was very considerable, there are now only two. Eighteen years ago, there were eighteen clergymen natives of this parish ; they are now reduced to four. We observe here, that comparing this fact with the Tables of Mortality of Baron Maseres, it will be found highly probable that the Church of Scotland has not been in that term recruited by a single minister, a native of Kincardine, as no singular mortality is mentioned\*. The fact is easily accounted for:

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\* The decrease of their number in eighteen years points out, that at the commencement of that term, the common age of the eighteen  
somewhat



the Scottish clergy had formerly great political consequence, and small, equal incomes. But they generally could obtain the greater fortunes in marriage, and their ingenuous and spirited youth had, upon the whole, little reason, on temporary considerations, to decline entering into the church. The first advantage has totally vanished, and the last with it: so that the simple operation of parity and low incomes, is now producing its effects without any counteraction. On the project of taking the Dean and Chapter lands to augment the incomes of parishes, the essayist observes, that it would add 16*l.* a year to the income of each. But, if the advantage were to be extended to the unbeneficed clergy, being more than  $\frac{8}{13}$  of the whole, on account of pluralities, it would amount to 8*l.* 16*s.* 8*d.* to each; which is (after the equalization of incomes) the purchase money, for which the clergy are to give up the only hope of a moderate opulence which their profession can hold out to them: hopes in most instances delusive, but which seldom quit any man: and perhaps the deception is worth more than 8*l.* 16*s.* 8*d.* a year.

The third part of this work is taken up in showing, that the payment of tithes is neither injurious to the individual nor to the public. The comparison here given of the rent of all lands in England and Wales, with the amount of the tithes, applies to both these points. By two different computations, he makes the rents amount to twenty-two and twenty-four millions: in the latter he seems to us to have taken the value per acre too high: in 1774 Mr. Young stated the average of the kingdom at twelve shillings an acre; it is since, without doubt, advanced; but we cannot admit, that this advance amounts to twenty-five per cent. The first valuation of this great aggregate is perhaps nearest the truth. But, to avoid all supposition of exaggerations in his comparison, he afterwards supposes that amount reduced to twenty millions.

One part of the lands of England is entirely exempted from tithe, having been in possession of the greater abbeys; the other partially, by Moduses: and for these, the author of the essay deducts four millions a year from the landed rent. The deduction appears considerably overvalued: but the general conclusion he draws from the whole of the process, will represent the burthen of the tithe, greater than in fact it is; if there

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somewhat exceeded sixty-four: they were a band of veterans who had long since ceased to be sufficiently recruited to keep up their numbers, or this desertion of the church had then been of long continuance. *Kerrseboom, in Maseres on life Annuities. P. 4.*

be any error here which requires material correction. Upon very good grounds, he determines the amount of the tithe; including impropriations, and rectories possessed by ecclesiastical dignitaries, and annexed to their offices, at 1,388,000*l.* which, the rent of the titheable land being sixteen millions, is one shilling and nine-pence in the pound. But, to obviate every objection, he makes certain additions, almost gratuitously, to the several articles composing the great total of this charge on the farmer: the sum of which is now carried up to 1,727,000*l.*; which is a charge of two shillings and two-pence in the pound, of the titheable rent\*: and this he justly concludes to be no exorbitant burthen to him. He proves besides, that it is merely to him, a part of the rent paid to a second person; and deducted out of the sum he must otherwise have paid the landlord: and if the landlord holds his estate by purchase, or as the descendant of a purchaser, it is an income not included in the purchase, and to which he has no more right, than to any other income enjoyed by the clergyman, with which the landlord has no sort of connection. Those who hold land, under immediate grants of the crown, are in the same case: the rent resulting from the tenth of the product of the land not being included in the grant.

Several objections, raised on other grounds, against the payment of tithes, are likewise here treated with much ability. They are said to increase the price of corn; but this writer contends that, if they were abolished, the farmer would have an addition of the same sum to make to his rent; and that he draws back the payment by such advance. We shall trace the consequences of this a little further. The poor must give a higher price for their provisions: but the wages of labour always rise with that price; this Dr. Smith has pointed out clearly, and proved, that wages are not illiberally paid here, or reduced to their minimum. The poor man receives a greater sum with one hand, in every year, and pays it away with the other: and the whole terminates in a fall of the value of money; the effects of which are, in some degree, equally distributed every where, and therefore become imperceptible. He proves

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\* It might be expected by some, that the essayist would have noted Mr. Young's account of the amount of the tithe; that writer states the landlord's rents at 19,200,000*l.*; the tithe of which, at six shillings in the pounds, is 5,760,000*l.* the charge on the farmer, Mr. Young states at 6,250,000*l.*! If there were no lands exempted actually from tithes, or effectually so by moduses, his account would be inadmissible: although our opinion is, that Mr. Y. has greatly enriched political arithmetic; in what he has written on national product.

likewise,

likewise, that this provision made for the clergy, has not eventually become greater than was originally intended. We shall borrow some of his reflections on this head, in an account of Mr. Thompson's work against tithes. He very well shows also, that they are no obstruction to improvements in agriculture: and, though unalienable land has some bad properties, politically considered, he points out one good consequence attending ecclesiastical tenures: the smaller farms cannot, on such lands, be laid to the greater, because the buildings cannot be pulled down, or suffered to go into dilapidation. We here observe, that the question of the effect of the multiplication of employments which require very small capitals, on the morals and happiness of the lower classes of people, even of those who never shall attain them, is not now before us; though we imagine that the train of events, must, in a few months, produce some disquisitions on it.

As a specimen of the style of this essay, the following paragraph may be given.

“ It is presumed that enough hath been said to prove, that the operation of tythes is wholly inadequate to the effect which hath been assigned to it; and, as the high price of corn cannot be truly ascribed to the taking of tythes in kind or by composition, but to many more obvious, just, and effectual causes. And, since all landed property is and hath been bought or set [let] subject to the payment of tythes, and on an account of that outgoing at an inferior value: since land occupiers, in general, throughout the kingdom, may and do compound for their tythes, and, on the average, at a very low rate, in comparison of the real value of their gross produce, and have it in their power, with few exceptions, to secure to themselves the advantages resulting from extra exertions and improvements, by settling a durable composition before-hand, and under the sanction of the second and third of Edward VI. Since, under the present supposed impolitic and oppressive system of payment of tythes, the agriculture, population, arts, manufactures, trade, commerce, navigation, wealth, and prosperity of this kingdom, have gradually advanced for many centuries past, and, in the last, have been most wonderfully and rapidly increased, are increasing, and afford no rational \*prospect [apprehension] of diminution: therefore, the revenues of the clergy, particularly the part of them arising from tythes, are neither burthensome to the individual, nor injurious to the public.”

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\* A prospect is what we look forward to with hope. *Set* is used for *let* in two or three places: to set is to offer at a price. The sense in which it is used here is provincial: the first impropriety recurs only once, and we have noted no other.

By the analysis we have given of this essay, it will be seen, that the subject is methodically treated. The reasonings are just and clear; but they would strike us, perhaps, with more vivacity and effect, if they were a little more compressed. From an extensive reading, collateral as well as direct, the author has brought together a number of decisive authorities, on the several branches of the three propositions, of which he undertakes the proof: though he has been led sometimes, by the beauty of a passage, to give the whole, when his reasoning requires only a part of it: of this, one or two instances might be assigned. His style is such as good sense required, equable, pure, and fitted to the subject; to the general stock of knowledge upon which he has added much, at a very necessary time.

ART. VIII. *Paradise Regained. A Poem, In four Books. By John Milton. A new Edition, with Notes of various Authors. By Charles Dunster, M. A. 4to. 18s. Cadell, &c. 1795.*

THE editor of the present volume, a man of undoubted taste and learning, has been induced to bestow this labour on the "*Paradise Regained*" of Milton, from an opinion that this poem has never had justice done it, either by critics or commentators. It is most certainly true that Milton himself thought very highly of this production, it is no less so that the admirers of English poetry have usually assigned to it only an inferior place. The general sense of the public, when it has had sufficient time to become settled, is seldom very erroneous; being in part the adopted judgment of the acutest and most competent critics, and in part the united suffrage of many, on a comparison of their mutual feelings: and, though it be true, as Johnson observes, "that the author of *Paradise Lost* could not be supposed to write without great effusions of fancy, and exalted precepts of wisdom," the fact is, that the *Paradise Regained* is far inferior. Deep thinking, solid learning, and occasional flashes of transcendent genius, are indeed conspicuous in it; but these excellences are in part counterbalanced by a less perfect versification, intended as more simple, but sometimes actually prosaic; and a general absence of those beauties and that fire which adorn and animate the former work.

The fault of the plan is also invincible. It is not only too narrow, as the commentators have observed, but it is false.

No

No mind acquiesces in the idea that the resistance of the temptations in the wilderness was the complete regaining of Paradise\*. The Death of Christ is the great point to which every christian is taught to look, as to the final triumph of the Saviour over sin and death, and all the consequences of our fall: and it is in vain that the sublimest genius is employed to call forth a comparatively smaller point of his mortal warfare, into superior notice. The mind revolts, and will not adopt the notion at the expence of all its preconceptions. The true plan for a "*Paradise Regained*" is certainly that which Mr. Cumberland has adopted in his very able poem of "*Calvary*," a poem by no means noticed as it deserves; in which, if it be said that the writer has caught his inspiration from Milton, it ought to be allowed also that he has caught a general inspiration; not the artificial ebullition of a mere imitator, but the right direction of a sublime and original genius. Milton would, perhaps, have thought such a plan too like a continuation of his former poem; nevertheless it is the plan that common sense prescribes, and which, with such variation as his mind could have given it, would have succeeded better than his attempt to invent a new species of epic. It is, however, true that the *Paradise Regained* has been too much neglected, and Mr. Dunster's edition will probably contribute to the desirable end of calling it into proper notice. It deserves, and will finally obtain universal praise, though not that enthusiasm of admiration which is extorted by several other works of its great author.

This edition is professedly a *variorum*, and the names of Thyer, Newton, &c. will accordingly be found subjoined to many of the notes; but the contributions of Mr. Dunster are also numerous and frequently valuable. We shall give a few specimens.

B. I. l. 5. "*Waste wilderness*"—

"Thus in the fourth Book of this poem, ver. 523;

And follow'd thee still on to this *waste wild*.

*Waste* is an epithet which our author had annexed to *wilderness* at an early period of his life. In his *translation* of the cxxxvith Psalm, written when he was only fifteen, he has

His chosen people he did bless  
In the *wasteful* wilderness.

In that instance, perhaps, he borrowed the whole phrase from his favorite Spenser:

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\* This is in effect observed by Bentley, in a note on *Paradise Lost*, v. 182, and is not satisfactorily answered by Mr. Dunster.

Far hence (quoth he) in *wasteful wilderness*

His dwelling is——

Fairy Queen, b. i. c. 1. 31.

But the expression and the application of it, in this place, were evidently taken from a passage in Isaiah. C. li. 3.

“The Lord shall comfort Zion, he will comfort all her *waste places*, and he will make her *wilderness like Eden*, and her *desert like the garden of the Lord*.”

From whence Pope also, in his Eloisa to Abelard,

You rais'd these hallow'd walls, the desert smil'd,

And *Paradise was open'd in the wild*.” P. 3.

The note on the following lines is worthy of attention:

Thou Spirit, who ledst this glorious eremite

Into the desert, his victorious field,

Against the spiritual foe, and brought'st him thence

By proof th' undoubted Son of God, inspire,

As thou art wont, my prompted song, else mute, &c.

“In the very fine opening of the ninth book of the *Paradise Lost*, Milton thus speaks of *the inspiration of the Muse*:

If answerable stile I can obtain

Of my celestial patroness, who deigns

Her nightly visitation, unimplor'd,

And *dictates to me slumbering, or inspires*

*Easy my unpremeditated verse*.

So also in his invocation of Urania, at the beginning of the seventh book.

More safe I sing with mortal voice, unchang'd

To hoarse or mute, though fall'n on evil days,

On evil days though fall'n, and evil tongues;

In darkness, and with dangers compass'd round,

And solitude; yet not alone, *while thou*

*Visit'st my slumbers nightly, or when morn*

*Purples the East*; still govern thou my song,

Urania.——

And in the introduction to the second book of “*The Reason of Church Government*” urged against Prelacy, where he promises to undertake something, he yet knows not what, that may be of use and honour to his country, he adds, “This is not to be obtained but by devout prayer to that Eternal Spirit, who can enrich with all utterance and knowledge, and sends out his Seraphim, with the hallowed fire of his altar, to touch and purify whom he pleases.”—Here then we see, that Milton's invocations of the Divine Spirit were not merely *exordia pro formâ*.—Indeed his prose works are not without their invocations.”

“Milton's third wife, who survived him many years, related of him, that he used to compose his poetry chiefly in winter; and, on his waking in a morning, would make her write down sometimes twenty or thirty verses. Being asked, whether he did not often read Homer

and

and Virgil, she understood it as an imputation upon him for stealing from those authors, and answered with eagerness, "he stole from nobody but the Muse who inspired him;" and, being asked by a lady present who the Muse was, replied, "it was God's grace and the Holy Spirit that visited him nightly."

Mr. Dunster also illustrates his author very frequently by similar passages from the classic writers of antiquity, which is in no poems more necessary than in those of Milton, whose mind was so completely impregnated with ancient learning. He illustrates his expressions also from other parts of Milton's own works, and from prior poets, particularly Spenser, and from Scriptural passages; in all which methods he performs the part of a useful and sagacious commentator. Where he defends the poet against objections, he generally does it well, when he proposes new readings, which however is but seldom, he is not always so happy. Thus in b. ii. l. 51, he would read "pointed *out*," for pointed *at*," which is equivalent in sense, and better in sound. But, on the whole, the edition is such as the public will receive with pleasure, as it has already received his edition of Philips's Cider, with its provincial, historical, and classical annotations.

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ART. IX. *Newcome's History of St. Alban.*

(Concluded from our last, page 416.)

**WE** now enter upon the second part of this history, embellished with a ground-plan of the abbey, as it was in 1250, with another of the church at a later period, and with a new map of the county; as the first part was with a view of the abbey-church. We shall only notice, that the map was quite unnecessary, we apprehend, after the map formed by Drury and Andrews.

Having in our last review urged some objections to Mr. Newcome's account, concerning the different parts of that building, which is the principal object of his work: we now pass on to other passages, in which the author appears to much greater advantage, and rises to his proper elevation in our esteem. For this purpose we shall go to the dissolution.

"Henry proceeded in procuring other acts," as "an act to give the King the annates or first fruits of all ecclesiastic benefices. By an act passed two years before, these had been directed to be no longer payable to the Pope; and the ecclesiastics hoped they were for ever delivered from this payment. But by this act they were revived, and paid



paid to the King; and a new valuation of all church preferments was made.—The same act also appointed an annual payment to be made, called the tenths.—The annates was [were] originally no more than one years rent or profit; and was [were] a mode imposed on some new incumbents, when Rustand was collector for the Pope, in Henry the Third's time, instituted in resemblance of the relief paid to the lay lord by every succeeding tenant of copyhold. It began first in the diocese of Norwich, whose bishop, in the above reign, was legate and representative to the Pontiff; and thence it was spread, and in about a century became general. But these innovators changed its old name, as if to disguise its origin, and called it now by a new appellation of *first fruits*. As this was made in analogy to the fine, paid on taking up an estate, among laymen, so they ordained the payment of tenths, in imitation of yearly quit-rent; intending hereby to propagate the opinion, that the temporalities of the church were holden by the like kind of tenure, as those of the laity."

This forms a better account than we have ever yet seen, of that heavy burden as it must have been *at first* upon the clergy, (though the sinking value of money has lightened it wonderfully at present, and is lightening it every day) the payment of first-fruits by a new valuation, on taking possession of every living, and the payment of the tenth of them every year afterwards.

"The visitors," sent by Henry to the monasteries, "had doubtless received a full lesson at their departure; and were ordered to intimidate and terrify, with all possible threats of rigor, and hints of the danger which the monks were in from the *premunire*. Applications were made to them suitable to their case; the timid were frightened, the stout were tempted, the faultless were courted, and the guilty and vicious were terrified: in short, before Christmas, many small houses had surrendered their charters.—An offer was made, that all who had professed under twenty-four years of age, should be at liberty to depart, and put on a secular habit; but the monks, not knowing how to live in the busy world, so contrary to their accustomed ways, chose to stay. The report of the visitors was completed and published by the month of January, 1535-6; and was supposed to contain all the worst relations that could be gathered, and that done in haste; for the visitors finished their work in ten weeks. The full report never lived long; and Burnet saw only an abstract, containing an account of one hundred and forty-four houses, which, for their abominations and superstitions, he dwells on with his wonted credulity, and great predilection for scandal." A note adds thus: "in this return, of which the original (or an authentic copy from it) may be seen in the British Museum\*, the general character of the house is set down in a very

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\* Yet Mr. Newcome, in that spirit of forgetfulness which we have had too much occasion to note before, has told us just now that "the full report never lived long," and that "only an abstract" was seen by Burnet.

short and concise manner, without any notice of their general deportment and outward behaviour: thus, if any relics were found in the chapel, the monks were set down as *superstitious*; if not, they were marked by another odious appellation and character, and *sodom*, was the word annexed; in nunneries, the character was signified by *peperunt*. Thus all persons were equally involved in one and the same charge; and that charge was not only never proved, but the guilt of it could never be known with certainty, and only guessed by the visitors."

Such were the proceedings, that have, to this day, poisoned the minds of the nation against the monks.

"The abbot of Reading refused to surrender; on which he was seized and hurried away to London; in the Michaelmas term, charged, tried, and convicted in the King's Bench, of high treason; and, on the 14th of November, brought, together with two of his monks involved in the same charge, to an ignominious execution at Tyburn. This man's name was Hugh Faringdon, and he had ruled his abbey for nineteen years with great prudence and œconomy, yet with abundant hospitality and charity. The case of poor Whiting, the abbot of Glastonbury, was equally unjust and wicked, and attended with more circumstances of cruelty and inhumanity. When he refused to surrender, or to sign the deed prepared and offered to him by the visitors, he was told that he must prepare to go along with them to London: on which he was put into a litter; and, when he came to Wells, he found the sheriff, jury, and gentry, assembled, and himself set to the bar and arraigned for high-treason. He had no time allowed him to prepare, or even to procure, counsel for his defence: of course he was speedily convicted, and the next day, being the 14th of November, when the like bloody tragedy was exhibited on poor Faringdon, our abbot of Glastonbury was drawn, hanged, and quartered, together with two of his monks. His head was fixed on the top of the abbey-gate, and his four quarters hung up in four of the neighbouring towns. Such was the fate of this abbey, which had been the most ancient of all, the richest and best endowed\*, and which had even been cherished and favoured by all preceding kings, whether Saxon, Norman, or English; and its administration had been admirably conducted for fifteen years by Mr. Whiting: who, besides keeping one hundred monks, maintained three hundred domestics and dependants, in many inferior offices, connected [with] and subordinate to the abbey; and among them many sons and relations of gentlemen; he also distributed certain fixed alms, two days in the week, to the poor of the parishes adjoining, he received and treated all travellers, and sometimes took in and entertained five hundred horsemen at once: yet he was now at last charged with embezzling some of the abbey's jewels and precious stones†; and other crimes were accumulated, to

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\* Except Westminster; as a note here teaches us to say, in one of Mr. Gibbon's contradictions of the margin to the text. *Rev.*

† When, in fact, he only kept them assuredly, from those who wanted to seize all, and actually seized what were left. *Rev.*

make it treason: and this farce of law, and mockery of all justice, was carried to this extremity against a man eighty years of age. Surely there is a God that judgeth the earth: and, though we see not full judgment and retribution passed on great offenders, while we live; yet we may often discern some traces of judgments, some beginnings of punishment, to take place on them in this world; which undoubtedly are intended by the Great Moral Judge, as lessons to the living, and intimations that he ruleth over all, and will one day complete the judgment in full measure."

"On the 5th of December, 1539, Sir Thomas Pope, Dr. Pent, Mr. Cavendish, and others, the king's visitors," though a note here (in another contradiction to the text) says that Pope was no visitor, but merely attended to grace the visitation, "came down to the abbey; and [the abbot] Bereman, on sight of the instrument presented to him, signed his name and delivered up the seal; thus tamely putting those harpies in possession of a revenue, which, by the late valuations was estimated at 2,500l. a year, by Stow's account, and at 2,100l. by Dugdale's. Here closes the scene; and here we may behold fallen and set for ever the glory and splendour of this, and all other of these religious corporations; which, with most pious intentions in the founders, with general good conduct in the rulers, with most grateful acceptance in the sober and virtuous of all ranks, had provided for the wants and necessities of men; and the revenues, which had cheered the hearts of the naked and hungry, now turned out of the channel of hospitality and beneficence, to be dissipated and wasted in the voluptuous pleasures and base gratifications of the court and its followers."

"It is impossible to resolve the first principles of this great commotion, into any other motive than the extreme unbounded rapacity of the king and his favourites. The expences of his court being ostentatious and profuse, and exceeding all the legal income, he cast his avaricious eye on the possessions of the most weak and helpless body found in his kingdom. In the plenitude of his supremacy he might have been tempted to establish a rival popedom, to exalt the bishops and abbots into cardinals, erect a conclave, and with his power subdue the lay-lords, and hold them and their estates as fiefs of his holy see; but he forbore this plan, as well knowing the lords to be a martial race of men, and the leaders of multitudes like themselves: or he might, without any scruples of conscience, as easily have assumed the post and dignity of a new grand signior, have authorized the Koran, and established polygamy, as more agreeable to his vulgar and carnal principles; but he chose to fall on the weakest, as affording the easiest conquest and the richest booty: having industriously spread reports of their misrule and abuse, he raised a general prejudice against them; and boasting that, if parliament would give him the monasteries, he would never apply for aids or subsidies, but would be able to keep 40,000 men in arms, for the constant defence of the realm; that, his exchequer being thus enriched, the splendour of the nation would be thus augmented; and that, lest the honour of the kingdom should receive any diminution, there being twenty-nine lords of parliament (abbots and priors) who held *per baroniam*.

he would create a number of nobles; he thus united the nobles and gentry in his views, and seduced them into a temper of compliance."

"Had Henry been a man susceptible of prudent counsels, and wishing to see his people happy, easy, and prosperous, he would have preserved these institutions, as being works of more public utility than any other; and which (together with the colleges founded for teaching those sciences wherein abbeys were defective) were most conducive to public benefit: and the crimes and irregularities charged on them, if they had been even all proved, might have been corrected, and the ancient discipline restored, had they been placed under the inspection of the bishops, and made subject to their visitation. Wherever the rule was strictly observed, they lived within their income, and expended the remainder in a number of beneficial works, which conduced to a common advantage. And they never could have supported a character, for so many ages, for civil advantages, had they not been considered by all former kings and ministers, as public agents in their hands for public uses, and as capable of serving the king in numberless occasions: for the revenues were under a public direction, and the instruments of a public benevolence. The monks, in general, were men without a possibility of converting the estates into a private fortune, living in a denial of all self interests; and whose avarice, as well as labour, was employed for a community: men, by whom personal poverty was considered as honour, and implicit obedience was in the place of freedom. These houses might be once the product of enthusiasm; but they had ever been thought, and might now have been employed as, the instruments of wisdom."

With these extracts, which, in the main, do so much honour to Mr. Newcome as a man, a scholar, and a reasoner, we take our leave of him; and, though we do not exactly see how monastic institutions could have been made consistent with reformation, nor even wish that they could, we think they might have been abolished gradually, with less violence, and without injustice.

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ART. X. *Intellectual Physics; An Essay concerning the Nature of Being, and the Progression of Existence.* 4to. 255 pp. Crutwell, Bath. 1795.

**T**O present an analysis of human being in its basis and its progression, to trace out the properties on which it rests, and the modes by which it is conducted, will readily appear a subject of interesting, but arduous enterprise. So subtle are the elements from which being proceeds, so insensible the gradations by which it is advanced, that the mind encounters a host of difficulties, in its attempt to arrive at the one and define the other, by the imperfect instruments of finite reason. The variety of discussions which have already taken place, ad-

minister indeed considerable aids, yet with all that has been effected, the route continues still embarrassed; and the mind intent on satisfactory information, has yet to regret the bounds which intercept the progress of its enquiries, and prevent the accomplishment of its wishes.

The "*Intellectual Physics*," on which we are now to pronounce, furnish a treatise in many respects marked by strength of thought, and originality of reasoning, on this ample yet intricate question. The sections which compose it were (as the author assures us) written at different intervals, and many years previous to their being reduced into the present form. This, therefore, has afforded him an opportunity of deliberating upon their evidence, and determining upon their practicability and truth; and it acted upon us with the united force of a claim, and an incitement to peruse them with care, and judge of them with caution. We may observe also that the writer describes himself as near the latter end of his days, and enjoying a studious retirement after a life of active business. The reason which induced the author to give his speculations the unusual appellation of *Intellectual Physics*, is founded (as he has remarked in his introduction) upon a conviction that the true study of these subjects lies amongst the phenomena of nature, "such as are immediately present to our perceptions and consciousness, and connected with our internal as well as external sense." This idea is further pursued in the subsequent pages; and the following extract will more particularly unfold the intention and defence of the term.

"All enquiry into being and existence is a question of fact, and the terms of it can be founded only in the objective ideas of actually existing objects in the phenomena\* of nature, as they are known to us by our external or internal perceptions. All investigation into the co-existences or relations of these natural phenomena, or into the effects which result from them in the study of nature, and may be called *physics* in general: the *intellectual phenomena*, so far as they are really objective in our perceptions, are equally natural as the material phenomena; the subject, therefore, may be specifically called *intellectual physics*. The mind of man, and the phenomena it affords or exhibits to our *internal sense*, is equally an object of physics, as those phenomena of external existence which come to our perception through our external senses. Whosoever considers this subject in the light of physics, ties himself down to a strict observance of, and an unvaried adherence to, the natural phenomena, so far as they are in fact known to him. Nay, there is a stronger reason for this conduct

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\* So throughout. The author either knew not or had forgotten *παρρησια*. We have ventured to spell it rightly. Rev.

in the study of *intellectual physics*, (if I may be permitted thus to distinguish and name it) than in the study of material physics. For if, in this latter branch of science, we neglect or quit the fact, and run into theory, the phenomena themselves will arrest our course, and recal us back to fact and actuality: or if we cannot thus become sensible that we are out of and beyond our course, the actual phenomena will soon so directly contradict, and oppose our progress in theory, that we cannot proceed. The reference to the intellectual phenomena being wholly within ourselves, and in the perceptions of the individual; if that individual will not attend to them, or will attempt to go beyond what they in fact justify, there can be nothing to check, obstruct, or oppose the progress of imaginary philosophy. As in dreams, when the senses are shut up from external existence, every operation of the imagination assumes the form of fact, without any reference to actuality by which to discern the delusion: so in intellectual physics, when we once quit what we feel, and actually know by our internal sense, to be an intellectual phenomenon, an objective idea of an actually existing object, we quit all that is or can be known in fact; we quit that sense, by reference to which alone we might be undeceived, and launch into the enchanted regions of theory; in which, the further we advance, the stronger grows the delusion, and the more powerful is our self-deception; till having rung endless changes on words, and run round the mystic circle of matter, substance, and essence, our subtil science is evaporated into annihilation, or reabsorbed into the abstraction whence it sprung." P. 6.

The object of the author, in the first parts of his essay, seems to be that of establishing a distinction, conceivable and demonstrable, between the *perceiver* and the *impression*; and to lay down some principles which may explain and account for the connection between outward material objects and inward sentiency. The first of these seems intended in what is urged.

"I shall, therefore, assume this simple intuitive truth, viz. "*I am conscious that I exist*;" and then examine that phenomenon as a distinct *power* from the passive impression which *it* perceives. I am conscious of perceiving ideas. But I ask, Who, or what, perceives them? Fact answers, I; I, the sentient perceiver; I who am conscious of my existence. The impressions then which excite, and the images which are the immediate objects which I am to perceive, are, in the order of nature, posterior to the perceiver, whose being is formed so as to perceive the impressions. This paper, on which I am writing, is formed *to receive* the letters and words, but not *to perceive* them; as *I*, the writer, or *you*, the reader, do perceive them." P. 21.

The reality and mode of connection subsisting between the *sentient principle* and material objects, is attempted to be accounted for in the following reasoning, which, though neither  
strictly



strictly original nor demonstrative, is at least ingeniously applied to the question at issue.

“ There cannot be any impression where there is no resistance. What then, is that resistance in the constitution and nature of our organized body a part of us, and perhaps an instrument of connection and communication with the external or material world? I answer to myself, (I doubt, however, whether it may prove an answer to satisfy others) what the invariable laws of nature tell me—namely, that the resistance, as well as the attraction of bodies, and of every partick of matter, operates by some powers superadded to and co-existent with these bodies and particles. These powers Sir Isaac Newton describes as existing in the form of concentral spheres, vibrating, or vibratory, in alternate vicissitudes.

“ It is not mere analogy, but within the ordinary course of these laws, to suppose that the living principle may have similar concentral spheres of repulsion and attraction superadded to and co-existing with it: That these powers not only connect it to the material senses; but that, in the first place, the power of repulsion is that resistance which meets the impulse, and is the ground of the impressions which give occasion to sensation; while a concentral sphere of attraction, in exact and vibrating in symphony with that impulse, admits and conveys those impressions to the principle of perception, by which they become sensations.

“ This (I allow it to be unproved theory) seems to give some conceivable notion of the communication of impact or vibration, conveyed through the senses to the *sentient principle*. For if we may be permitted to suppose (as I said) this sentient being to be endowed with concentral spheres of repulsion and attraction, as well as sentiency and thought, the communication may be conceived to be performed by powers actually known in nature. This theory seems also to explain some peculiarities in this matter of sensation. It doth frequently, on many occasions, and in many cases, happen, that we are totally insensible to those impressions, although strongly impressed on our senses. These cases are similar to those phenomena in pellucid bodies, to those fits of easy transmission, and of reflection where transmission doth not take place; where the vibration of the sphere of attraction is not in union with the external sphere of repulsion; and so not prepared to transmit its vibrations. Thus, if the mind be employed *alibi* in a secluse and close attention to ideas or objects different and remote from those which present impressions on the senses would, in the ordinary course of nature, give occasion to, the internal sphere of attraction will have attractive vibration (if not actually, by contraction, removed from communication with the sphere of repulsion) will have, I say, attractive vibrations, different from the external sphere of repulsion which receives the impression: transmission, therefore, will not take place.

“ In like manner, when the senses are, as the common phrase expresses it, shut up in sleep, or in the case of any other state of temporary insensibility to the immediate impressions, the external sphere of repulsion may not have such vibrations as will coincide with those of the



the attractive vibrations of the internal sphere, so as to cause the proper communication to the sentient principle. I can, in pursuing this theory, persuade myself, that, besides the temporary incommunicableness of impression with the sentient principle, many other phenomena of this connection with the external or material world may be accounted for from those alternate fits of easy transmission and reflection; (I mean here repulsion without transmission) such as distinct and indistinct simple ideas; partial and imperfect, or otherwise adequate ideas; such as different degrees in the power of attention in different persons, and in the same person at different times; also, different degrees of sensation, give occasion to,

“ I hope that the reader will not think that I hold out this speculation on theory, as a truth, or as describing a phenomenon in fact. I am only labouring to form some notion by which *it may be conceived* how sensation and perception, or the principle of life, may have communion with, and communication by, the gross matter of which the organs of our senses are formed: and I form this idea in reference to an actual existing process in nature, where bodies have these alternate spheres of repulsion and attraction.

“ Now, as it is a fact that material bodies, and all particles of matter, have these alternate spheres of repulsion and attraction, the latter within the former, superadded to them, or co-existing as inherent in their nature; *à fortiori*, we may suppose the sentient substance to have similar repulsive and attractive powers superadded to it, or co-existent in its nature, by which it is connected to, and has communication with the external or material world. Whether they be considered as powers of a superior nature, superadded to this substance, supposed to be inert prior to the superaddition; or whether co-existing attributes, part of its nature *ab initio*; makes no difference, according to my way of conceiving it: for I have no idea of actually existing substance, but so far as it is an abstract idea, representing an actual co-existence of attributes. Whenever and wherever I perceive this, or that co-existence of attributes to be in fact, I cannot but understand it to be this or that actual substance.

“ I can suppose, according to common apprehension or language, the distinct existence of material and immaterial substance, both in bare existence, without action, or any power of activity. I can suppose a power of attraction and repulsion to be superadded to the one, so as to become, and always to be, co-existent with it. I can also suppose activity and thought to be superadded, in like manner, to the other, so as to become, and to be, co-existent in its nature. These two substances, thus receiving superadded properties, being co-existences of a different nature, are as much different nominal substances from the former, as they are from one another. I can further suppose, for there is no repugnancy in the ideas why they may not co-exist, that the same creative cause which superadded the powers of attraction and repulsion to the material substance, may also superadd to it activity of thought: or, on the other hand, that he who superadded an active and thinking power to the immaterial substance, may also superadd to it the powers of attraction and repulsion.” P. 25.

With these premises, the author proceeds to investigate a spontaneity, or (as he calls it) self-activity. This he justly considers

considers as indicated by consciousness, or, as he terms it, self-consciousness; and this self-activity, he very properly contends, is at the basis of all the mind's operations. "On\* the supposition (says this writer) of two principles, viz. of a gross body and soul, which is sentient, and re-acts upon gross body, through which the vibrations (upon Hartley's theory) were conveyed the *principle of activity* is established." For, "if the whole man, (continues our author) be one principle of mechanism, there must yet be at the centre, to which all the motions of the vibrations tend, some repulsive spring of recoil, some elastic power which reverts back these mechanic vibrations, and converts them into mental or bodily action. Such central ultimate re-action cannot arise from mere matter and motion, unless upon the supposition of some superadded intervening *agency*, mediate or immediate." The analysis of proof in support of this theory is ingeniously given in the argument *a posteriori* contained in the following extract.

"If, in this analytick method, we examine the perceptions which we have of our actions; if we investigate, step by step, what we experiment in ourselves, we perceive that we act either mentally by thought, or bodily by motion; we perceive some dispositions in our mind, some circumstances in our body, both single and combined, which precede, as motives, all our actions; we perceive clearly that the various mechanical motions, raised in our body, are the mechanical cause of impressions conveyed inwards toward the mind, so far as mechanism goes; but become living sensations by the co-operating action of the sentient principle as above described. In perception these are simple ideas, with all their modes; in sensation they are simple pleasures and pains, with all their modes: the sense or feeling of these pleasure and pains is not in the mere matter acted upon, or in motion caused, but becomes a living sense only when (as Dr. Hartley justly states it) it is referred to that *sentient principle*, substance, agent, &c. which we call mind. The motives act as causes arising *ab extra*: and the momentum, in the mechanism, is always as the impulse: but this rule of the momentum goes no further than the mechanism. The mind, that living principle agent, &c. when it meets these impressions or vibrations, which are but mere matter and motion, and converts them into living sensations, mixes its own power (an assimilating, attractive, and repellent power) with them in various and in every degree of proportion. When it is indolent or inert in its exertions, or not prepared to meet with its own power these external motives, they press upon it with the whole momentum of the impulse; and it receives and admits their attractive or repulsive motives, so passively, as to be moved, instead of moving, almost mechanically. At other times, and in other circumstances, or dispositions of its *agency* or active power, it meets and repels them by contrary repellent vibrations or repressions; and so in all the

intermediate degrees. But whatever the degree or nature of the action is, with which it interposes, the impressions or vibrations moving *ab extra* cannot even upon the idea of the whole man being mechanism, be repelled or repressed back, and converted into actions and motions, without some resistance, some power of agency superadded as adjunct, or inheriting as concrete, in the substance, agent, principle, &c. which re-acts, not barely by recoil or elastic repulsion on the senses, but by an active moving principle on the body and its limbs, as well as by the act of thinking on the mind. When we attend still more attentively to these phenomena, we perceive that this agent, principle, &c. not only re-acts upon these previous circumstances and dispositions, but commences from itself actions, both such as terminate in the mind, as also such as operate on the mechanism of the gross body. I cannot only create a motive in my mind, but apply it myself; it does not first move me, I give it its impulse." P. 43.

Having attempted to establish the *self-activity*, our author proceeds to argue the *unity* of the soul, and offers some rational conjectures on the principium individuationis. In supporting the hypothesis of real *locality*, and the actual existence of *space*, the *reductio ad absurdum* is employed in a manner which renders it a complete refutation of every sophism tending to discredit the phenomena of nature.

"I will beg leave here to make and try an experiment on one of these philosophers, who deny that there can be any actual existence of space beyond bodily or material extension: who say, that when body is removed, nothing, a mere privation, only remains; and that the very notion of any such existing object, as space, is but an abstract idea of extension, abstracted from body, and framed by that power or faculty of the mind which can go on numbering of parts, or of extending its idea *ad infinitum*.

"Let me place this philosopher in a glass, an adamantine or empyreal receiver, supposed to be as capacious as his idea of the utmost extent of the finite material world. So placed, he will perceive and have an idea that he is surrounded with air. Well; I will exhaust this air. He will, perhaps, say that his information leads him to perceive that he is still surrounded by a subtle æther. I will beg leave to suppose that science and mechanics have gone so far that I can exhaust also this æther. But here, if our philosopher is a Cartesian, he will say matter still remains, although neither tangible nor palpable; for wherever extension is, there is matter. Here Spinoza comes in, and says, [Epist. 73] "*Materiam a Cartesio malè definiri per extensionem*;" and upon his authority, if we had no better, we will suppose all matter whatsoever to be exhausted. And, when that is thus disposed of, even Spinoza's *substance*, which is another word for the same thing, will not prevent us from having arrived at a perfect vacuum. In this state let us address ourselves to the ideas and perceptions of this philosopher, so circumstanced. Does he find himself *nowhere*? surrounded with *nothing*? that the capacious receiver, thus deprived of bodily, material, and substantial extension, is a spherical privation, contains nothing? that indeed he has some idea of the extension ab-

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abstracted from body or matter; yet that this is merely an idea formed in the mind, but hath no existence beyond that?

“ The feeling or perception which this philosopher hath, is not that any matter or substance whatsoever fills this capacious receiver; he feels and perceives, by aid of this power of his mind abstracting an idea of extension from matter, that, although the matter and substance is gone and annihilated, the extension remains; and yet not that *in actual existence*, but only as a privation, of which he has an idea in his mind: and that *ab extra* to him, *nothing* is every where round him, extended by a distance from him to the sides of this supposed receiver. Here then he conceives *nothing* to exist which yet extends: either this nothing must be something, or there is no extent or distance; there is nothing between our philosopher and the sides of the receiver. But here our philosopher will, upon reflected consideration, reply, I do not mean to assert, that when all external matter or substance is annihilated, that nothing remains existing; and that all which remains is the idea of my mind: there is certainly, beyond me, left a *capacity* which matter may occupy again, that is, the place it did occupy, before it was annihilated, remains. Does not also the bearings and distances (that capacity of place) which marked the order and situation of the several particles and portions of matter remain? Our philosopher must here answer, yes. Well then, he does perceive around him *place*, and *a certain relative space*.

“ We who are on the outside of this receiver, and who see this *capacity*, this place, this relative space, as existing, know that these ideas of our philosopher agree with the fact. When, by comparison of his idea with ours, he is informed of this; and repeatedly, in serious application, he reflects upon the state and feeling of his internal sense, he will perceive that the idea which is impressed on his mind, is not only agreeable to the fact, but arises out of the fact: from the fact that he is surrounded with, an existing space; the perception of which is impressed upon his mind, that he can no more divest himself of the idea, than he can suppose this extended existence not to be. It is, it cannot not be; it is irremoveably present to his mind, the perception is an objective idea of this real and every where present existing object.

“ If our philosopher still doubts whether there be any extended distance (which I call space) really existing between him and the bounds of this empyreal sphere, which is stated as a representation of his idea of the place of the finite world; and that when this finite world is annihilated, and taken out of existence; or, according to the institution of our experiment, out of this receiver, that nothing remains: doth he then perceive that he touches the sides of it? He says that he is not in immediate contact with them: let him then stretch *forth* his arm and touch them; he finds they are not within his reach: let him then, if he feels that he is moveable, and that there is around him a *capacity* of receiving him, when so moving; let him move towards the sides till he arrives at them. If there be nothing existing beyond, and beside his abstract idea, he moves through *nowhere* into *nowhere*, in order to arrive at *somewhere*; that is, although his motion is extended through a certain distance, he does not move at all; and yet, remain-  
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ing where he was, he arrives at those bounds which were at such a distance from him, that he could not touch them without advancing toward them : all which is absurd, while the fact and truth remains, that before he began to move he had a locality, and occupied a certain portion of space, which was his place ; that he successively, in moving, occupied different places ; that there was between these different places extent or distance, or space, left behind him ; and that there was yet extent, distance, or space, before him, into which he could move." P. 64.

Eternity, as an attribute of space, is then argued with considerable acuteness, and all the superstructure of which these principles admit—in the existence of an eternal intelligent Being, his moral and providential administration, the progressive knowledge and virtue of man, and the indestructibility of his essence (as being an individuum, an unit, a monad) by any operation or process of nature. On each of these subjects a considerable share of reasoning is employed ; and the mind receives abundant conviction from arguments which are generally sound, though not always expressed in the most engaging and perspicuous terms. As the limits of our work have compelled us to pass over thus briefly these important topics of discussion, we will present our readers with a short extract from the close, in which the essence of our author's reasoning is condensed, and the points in discussion recapitulated.

“ If man had not been created so far free as to be the author of his own actions, and the former of his own character, he might have been an unerring machine ; he could not, however, at the same time, have been moral : he could not have been virtuous ; nor a creature possessing, as deserving, happiness. On the other hand, if he were created free, he must, of necessity, be fallible, and commencing his progressive existence from the lowest degree of the capacities of his nature, being, at the same time, a creature of habits, he must, however perfect on principle, become devious. Now it appears, on the first superficial view, and therefore arises as an objection to this system, that, man thus formed, his liberty would be a snare to him ; and his progressive nature, thus devious, lead to his ruin ; if the ills and evils arising in the course and by the consequences of this system were incorrigible and unsanative, absolute, and eternal : but we have seen that the ills thus arising, and all the evil thus created, become by the operation of a corrective process of nature, co-operating with a correspondent sanative principle in man, working to habit, become the means and occasions of good finally and absolutely. This system of Providence, therefore, when considered as we have seen it to be, is so far from being liable to the objection raised to it, from the origin and existence of evil, in this state of being, that we may state positively and directly, that the infinite wisdom and goodness of Providence is the cause of such evil, as is found in the system ; so framing man, and so placing him in the world, or permitting him so to place himself, in such deranged circumstances of it, that all the natural ills and moral evils, as well

well as good, are all equally parts of the general system, working together for good, by the wisest and most beneficent process. Thus seen as being what they are, they become direct proofs of, instead of objections to, the consummate wisdom, the infinite goodness, and absolute rectitude of the Creator and Governor of this system: a system which appears to be the only possible one by which a moral creature can advance and be wrought to a decided moral rectitude, fixed and assured; yet so fixed, as to be not only consistent with, but formed by perfect liberty: whereby a free and moral creature can approximate in a direct progression towards that co-existence of all its powers and properties which constitute its perfect nature; that is, its good, its happiness. We have seen that this is a system which is, and must be, progressive, and working in a succession of stages of existence. And we have finally seen, I hope, in demonstrative proof, that God has so framed us; that that part of us which we call OURSELF, is so created as to continue in existence, for aught there is in the powers of nature to the contrary, to a succeeding stage, and most likely to an infinite succession of stages of existence." P. 250.

Upon the whole, we have found in this work much to admire; but our admiration must be considered as applying rather to the train of reasoning, than the method or style. The first is indistinct, and the last is uncouth and embarrassed. A long intermission of intellectual studies (which is pleaded in the preface) may probably be considered by the public as a ground of excuse for these defects. In other respects this essay is deserving of considerable praise. It opens a track of useful and diversified enquiry; and furnishes the materials of solution and defence, for some of the most important questions in philosophy and morals.

ART. XI. *A second Dissertation on Fever, containing the History and Method of Treatment of a regular Tertian Intermittent.* By George Fordyce, M. D. F. R. S. Senior Physician to St. Thomas's Hospital, and Reader on the Practice of Physic. 8vo. 156 pp. 3s. Johnson. 1795.

IN the first part of this work, the dissertation on simple fever\*, the author gave a general account of fever, its nature, causes, and symptoms. In this, the principles there laid down are pursued, but so far only as relates to the history and treatment of a regular tertian fever, to the consideration of which it is strictly confined. The author first describes the disease, the

\* See Brit. Crit. vol. iv. p. 615.



manner of its attack, the time of its recurrence, its effects upon the constitution, and its termination, which, when the fever is not interrupted, sometimes does not take place, until the end of four months. As regular tertians are rarely fatal in temperate or cold climates, and are even not unfrequently found to improve the general health, and to free the constitution from rheumatism, and various other complaints, to which the patients had before been subject, some practitioners have recommended leaving them to take their course, without attempting to check or stop them by medicines. Dr. Fordyce therefore first describes the regimen necessary to be observed when this method is adopted, and then examines the effects of the remedies which are usually employed to put a stop to, or shorten the duration of the disease. In pursuing the first plan, the principal attention is applied to the quantity and quality of the food proper to be given, and to the times of administering it. When, in the beginning of fever, the intermissions are imperfect, the patient should be confined, for his sole nourishment, to barley water; when the intermissions are become more perfect, sago, as next in point of facility of digestion, and containing more nourishment, and panada, should be given; to these, raisins, figs, oranges, baked apples, &c. may be added. No food more difficult of digestion should be employed, until the crisis, and consequently the intermission, shall have become tolerably perfect. In the progress of the disease, milk, and animal broths, and, at length, when the crises are quite perfect, solid animal food is to be allowed on the intermediate days, at the time of the principal meal. Or, as a general rule, "for the first fortnight (p. 45) food of easy digestion should be used; afterwards more nourishing food, according to the perfection of the intermissions; again food of easier digestion when they grow imperfect towards the end."

During this process, attention is to be paid to the state of the stomach and bowels, which are to be occasionally unloaded of their contents, and sleep, when required, is to be procured. The medicines most proper to be used for these purposes, and the times and manner of giving them, are distinctly described. When the disease has continued so long as to occasion considerable debility, air, exercise, and bitters, as bark, chamomile flowers, columbo, &c. are to be employed to restore the tone and energy of the body. A curious disquisition here follows on muscular strength or tone, which does not depend, the author shows, on the cohesion or elasticity of the animal fibre, "but exists in consequence of the life of the part." P. 76. The author next proceeds to treat of the method of stopping the progress of a regular tertian, or curing it, by medicines.



The several substances resorted to for this purpose, as antimony, bark, zinc, steel, arsenic, &c. are examined, the most useful selected, and the particular manner of exhibiting them described in a clear, distinct, and masterly manner, every where as in the former dissertation, appealing to experience, as the only guide to be depended on. The author concludes with promising to continue the subject, until he has completed the history of fever, namely, "by a third dissertation on a regular continued fever; a fourth on irregular intermittents, and the accidents which happen in them; and the last will contain the history and the manner of treatment of the accidents which happen in continued fevers, and their irregularities." P. 156. These will, doubtlessly, be anxiously expected by the public.

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**ART. XII.** *Miscellaneous Papers and legal Instruments, under the Hand and Seal of William Shakspeare, including the Tragedy of King Lear and a small Fragment of Hamlet. From the original MSS. in the Possession of Samuel Ireland, of Norfolk-street. Imperial Folio. 157 pp. with 7 additional, containing the Fragment of Hamlet, and many Plates. 4l. 4s. Egerton, &c. 1796.*

OUR remote readers, if perchance they have heard anything of this phænomenon of the metropolis, may have been a little impatient to receive some account or opinion upon the subject. Of this, however, we hope they have felt convinced, that, if we had thought ourselves authorized to announce a genuine discovery of papers from the hand of Shakspeare, we should have hastened to impart intelligence, so very interesting to every lover of our drama, and its mighty master. This was not the case. Suspicion, from the very beginning, has hung on every part of the transaction. The original story was most improbable, and it has strangely varied, without becoming probable. The papers themselves, and the printed book, offer in every part of their contents innumerable topics for objection, and little but objection: and the miraculous box or trunk, which, after having produced letters, deeds, drawings, printed books, manuscript plays, and such a farrago of things as never box contained before, still teems with discoveries, in a way that overthrows all power of belief. Would you imagine, reader, that in a year and a half, or two years, the contents of one trunk could not be ascertained? Were there  
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twenty they might have been examined in a month ;—" a little month !" — Yet to this hour these Shakspearean treasures increase upon us ; and, instead of " three MS. plays and part of another," as mentioned in the preface to this book, we now hear of many more, all written in the same hand. " *Ipsa si vellet credulitas credere hæc, non posset.*"

It may be remarked that the credit of these wonderful discoveries has gradually decreased, as the particulars have become more known. When they were first announced and displayed, the ancient appearance of the deeds and papers, and even their quantity, induced several persons of knowledge and sagacity to give a temporary assent : and though, to various inspectors, many strong objections even at that time appeared, some few were persuaded even to give credit, to the amount of four guineas. The present volume, therefore, appears with a list of one hundred and twenty-three subscribers. Small as this number may seem, to those who consider merely the fame of Shakspeare, and the natural effect of his name, it was, under the circumstances, tolerably large : and the weight of opinion from these persuaded persons, prevailed for a time so far, that Mr. Sheridan (we believe, without seeing the subject of his bargain) entered into an agreement for the play of Vortigern, paying down a part of the money on the spot. But the publication of this volume proved fatal to the credit of the papers, and perhaps to the play of Vortigern. On the appearance of this document the veil was withdrawn. The incredible absurdity of the spelling, and in various respects of the contents, which had been obscured by cramp hands, dusky paper, and a partial inspection, was now laid open in the finest ink, on the whitest wire-woven paper, and hot-pressed. It has been urged, with a degree of acrimony, against some of the most eminent critics, that they have acted unfairly, in deciding positively against these Shakspearean papers, without having seen the originals. No argument can be more false. The whole force of deception certainly lay in the external appearance of the papers ; and if it was possible for any sagacious persons to be deceived, it was only by the manual art employed in their fabrication. But this is not the part to which the critics have objected (except so far as *fac-simile* copies of them have been published) it is to their contents ; which undoubtedly may be appreciated with more ease and certainty in the printed volume than in the written papers. The consequence was that, as soon as the book appeared, the greater part, even of the subscribers, fell from their faith ; and, by the time when the play of Vortigern was brought forward, it did not

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want the arguments of Mr. Malone to prepare the public to pronounce that condemnation, which its own demerits secured. It has been said that a party was formed against it in the theatre, but the book had formed the party. To us, however, even the trivial objection of not having seen the papers cannot be opposed. We did inspect them; and, in the cursory examination of an hour, saw circumstances that led us, instead of being converted, to disbelieve more strenuously than, from the reported improbabilities, we had disbelieved before. The extreme nonsense of some passages read from the *improved* copy of the Lear, and other papers, completed the impression which had been made by some visible phenomena on the papers themselves.

We shall not attempt to enter into any laboured refutation of a matter so palpable and open as the pretensions of these papers appear to us to be. One or two arguments that are conclusive, are as good as a million. A greater number frequently confuses, rather than elucidates. We shall notice only two points: the general spelling, and the nature of the copy of Lear.

#### THE SPELLING.

Of all the circumstances which were most disguised by the obscure writing of the MSS. and most obvious on the face of the printed book, the foremost is the spelling, which is undoubtedly not that of any age since the English language had existence. It is indeed hardly credible that any person should have been blind enough to attempt the fabrication of manuscripts, pretending to be of the age of Shakspeare, without having first made himself acquainted with the orthography of that age; and, so far, the very excess of bungling might seem to operate a little in favour of the contrivers. But this absurdity is kept in countenance by so many others, that it loses all weight in the estimation. When we first observed all the supposed writing of Shakspeare to be in this strangely absurd spelling, we conceived it might be pretended (though of all things most improbable) that the bard had taken up a system of orthography peculiar to himself. Such pedantry would indeed be perfectly unlike Shakspeare; but amidst so many contradictions to his known character, this would have been only a small addition. But unfortunately Queen Elizabeth, Lord Southampton, the attornies who drew the deeds, and all persons in any shape introduced, spell in the same manner. Now to this spelling there are, among others, two invincible objections. *In the first place, it is a regular system; and there*  
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was then no regular system of orthography. The same writer spelt the same word in three or four different ways, perhaps within the compass of a page. But here the whole is uniform; we do not say without variations, for some few we have observed, but with hardly any. *Secondly*, the system that is taken up is *not one that ever prevailed*. For among all the varieties of spelling to be found in the books and MSS. of that age, there are none that coincide with the general plan of these papers. *Virtue*, for instance, may be found written, *Vertue*, *Vertew*, *Virtew*, *Virtue*, and, perhaps, *Vertu*; but we defy all research to produce *Virretue*, which is the spelling of these papers.

The prominent part of this false and nonsensical system consists in doubling almost every consonant, and putting an e after it. Thus gentlemen is written *gennetlemenne*, &c. This system produces, in the short letter attributed to Queen Elizabeth (to say nothing of the nonsense of its contents) these monsters: *didde*, *masterre*, *onne*, *fromme*, *Londonne*, *forre*, *shalle*, *acthorres*, *thatte*, *usse*, *notte*, *butte*, *asse*, *Leicesterre*, *wille*. It is true that in the superscription we have *master*, respectable as a variation, but still unfortunate; the really prevalent spelling of the time being *maister*, from the old French *maître*. Now, of the words here cited from the queen's marvellous letter, some few may indeed be found occasionally, though seldom, in old books and writings, but others no where exist: and, though it is difficult, amidst the very varying orthography of our ancestors, to pronounce what cannot in a solitary instance be found, we can positively assert that in no composition whatever, printed or written, will any of these occur with the constancy and regularity with which they are employed in these papers. Besides this, though it be very true that uniformity is no where visible in the spelling of our early writers; yet some modes prevailed much more than others, and, from the time of Edward the Third to the present day, the prevalent mode of writing the particles *from*, *for*, *in*, *but*, *at*, &c. &c. has been the same as it now is. But in these pretended originals we have, almost without exception, *fromme*, *forre*, *inne*, *butte*, *atte*, &c. *Isse* and *usse* for *is* and *us* are perfectly wrong. We have also *alle* and *shalle*, which it was more common to rob of some letters than to load with any additional ones, thus, *al*, *shal*. Among the long words we have such phænomena as never before astonished the world: but above all, the much cited, and never to be forgotten, *perrepennidycularelye*, which would have raised a laugh in any age, from the Hierarchy to the publication of the manuscripts. The superscription

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tion to the play of Lear, subscribed by Shakspeare himself, is too remarkable to be passed over. It stands thus :

“ Tragedye of Kynge Leare isse fromme Masterre Hollinshedde I have inne some lyttle deparretedde fromme hymme butte thatte libbertye wille notte I truste be blamedde bye mye gentle readerres. W. Shakspeare\*.”

Here are only thirty words, of which at least eighteen are spelt as never any writer spelt them since the English language existed. The rigorous system of the pseudo-Shakspeare spares neither names nor words of other languages, but includes them all in its *doublings*! Witness poor Holinshed's name, which he himself would hardly have been able to read ; and, in the play, *exitte* for *exit*.

Were it worth while to pursue this matter further, it might be shown, that the profuse introduction of the letter y is equally remote from the practice of Shakspeare's age ; and many other errors of the same kind might be pointed out. Chatterton sheltered his muse in an age, the orthography of which is much less known ; here all is as clear as what respects our own times. Take any genuine writing of the age of Elizabeth, and view it in its real form, and then translate it into the system of duplication†, and see the effect. For instance, to give it fair play, from Lyly's *Euphues*, printed in 1585.

“ To my verie goods friends the Gentlemen Scollers of Oxford.

“ There is no privilegde that needeth a pardon neither is there any remission to bee asked where a commission is graunted. I speak this Gentlemen, not to excuse the offence which is taken, but to offer a defence where I was mistaken.”

This, in the new found papers, would have run thus, or something like it.

'Toe mye verrye goode Freyndes the Gennetlemenne Schollares off Oxeforde.

Theyre isse noe pryvylegde thatte needethe a parredonne, neytherre isse theyre annye remysnyonne toe bee askedde where a commysnyonne isse grannetedde. I speake thys, Gennetlemenne, notte toe excuse

\* N. B. All these papers are written without stops, from an idea, probably, that such was the practice of the times, or that punctuation was then unknown, which the ninth chapter of Ben Jonson's *Grammar* will alone refute. The fabricator might possibly have heard that Greek MSS. are so written ; if so, it is a wonder that he even divided the words.

† We will not say *duplicity*!

the offennce whyche isse taken, butte toe offerre a defennce where I was missetaykenne.

Such is the stuff which is offered to the public as genuine! We have not taken the pains to verify all the words here set down, from the Ireland papers; but we have followed the general system; and have no doubt that whoever should search out the very words, if they happen to be there, will find them either the same, or equally remote from propriety. *Isse* and *butte*, and many others, are strictly copied.

### COPY OF LEAR.

This we select for the remaining object of our animadversion, as peculiarly decisive. For if Shakspeare, in his own copy, carefully written, proves that he could neither judge of sense or verse, vain indeed has been our idolatry! If this accusation be unworthy of him, this copy, with all its autograph signatures, is perfectly spurious. In examining this, we shall not look out for one part that may be more faulty than another, but take the first scenes as they occur. The scene with which the play opens is most clearly in prose. The substitute of Shakspeare seems hardly to have known whether it was prose or verse. One line he has botched into a verse,

So didde itte everre seeme to usse Butte nowe

In Butter's quarto of 1608, this stands, "It did alwaies seeme so to us, but now in the" &c. The first folio has "It did alwayes seeme so to us." The second omits *so*. The rest of the scene is here written much as if the transcriber took it for verse: but this we will not affirm. In the same speech he prefers the worse reading "qualities," instead of "equalities." "Thothers," for the others, is genuine old English, but not much used by Shakspeare. The old editions read "eithers." Line 9, for "hath been at my charge," we have "hathe *layd* atte mye charge\*." "*The faulte*" for *a* fault" is very foolish. Line 20, "olderre bye yeares thanne thys." The transcriber probably did not understand the reading of all the old copies, "some yeere elder than this," which means "about one year." Line 31, "and *knowe* toe *sue* you betterre." This is a gross and glaring blunder for "and *sue* to *know* you better." Shakspeare was already asleep over his task! Many other foolish variations occur in this short scene of thirty-four lines,

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\* "Acknowlegdge" here is a fine instance of spelling; there are many in this scene. In the next page, for acknowledged, we have "acknowleggedde"!

which are not worth specifying\*. But the second scene, which is longer, and in verse, is much more fertile. Not to be too particular, we will take only such instances as are most glaring. Verse 39 begins "Intoe three our kyngdomme," which destroys every appearance of verse. The old copies all read "in three."

Verse 44. Thys houre wee shalle our constante Will make knowne  
Oure daughterres severalle dowerres thatte future strife  
Maye bee preventedde nowe—

It is plain that here is no construction at all. The sentence requires "concerning our daughters dowers," or something equivalent. But this offence against common sense is peculiar to Shakspeare's *own copy*. The *imperfect* folios read

We have this hour a constant will to publish  
Our daughters' several dowers.

The 4to has not the lines at all.

Line 50. Ande shalle streyghte be answeredde.

Instead of

And here are to be answer'd.

Line 51. Synce wee shalle now diveste usse both of Rule  
Cares of State ande intereste of Terrytorye.

The *beautiful* second line here given is Shakspeare's last correction, instead of

Interest of territory, cares of state.

What an ear he must have had, so to improve upon the earlier copies! Line 82 stands thus:

Bee thys ample thirde of our kyngdomme,

Which has no resemblance to a verse, instead of

Remaine this ample third of our fair kingdom,

Line 93. ——— I cannotte *bave*

Mye hearte intoe my mouthe,

as the correction of

———— I cannot *bearre*

My heart into my mouth.

But the perfection of all lines is the 99th,

You dydde begette mee you bredde me and lovd me,

\* Except, perhaps, the ingenious "he shalle hve hymme," at the end, for he shall away, or "away he shall."



which goes delightfully to the tune of an old ballad. Instead of

You have begot me, bred me, loved me ;

Or, as the modern editions very properly correct a small error in the old ones,

You have begot me, bred me, lov'd me, I  
Return those duties back, as are right fit.

Line 118. And asse a straungerre toe *mye*. hearte and *mee*  
Hold thee fromme *us* forre everre.

This elegant confusion of singular and plural is peculiar to Shakspeare's own *corrected* copy !

Line 147. The bowe is bente thereforre awaye fromme the shafte,  
Instead of

The bow is bent, and drawn, make from the shaft.

Such are the flowers with which this garden, planted by Shakspeare's own hand, abounds ; taking its contents at random, and without selection ! What it would be found to produce, if regularly examined, may sufficiently be guessed from this. These, to be sure, are what the preface-writer meant to describe by " the spontaneous flow of soul and simple diction," which the players have destroyed by their alterations. But can a soul that flows with spontaneous nonsense, and simple offence against all measure, be the soul of Shakspeare ? No, by the soul of Genius, no ! The soul that made these palpable blunders, almost in every line, was a very simple soul, and perfectly unequal to the task it undertook. Were we to go on, and to select, it is well known what strange things may be found. The famous blunder in the Bastard's soliloquy,

Mye mynde as generouse and mye shape as \*true  
As honest *manns* issue,

Instead of " As honest *madam's* issue,"—destroys both sense and metre. A woman, legitimately married, has long been called an *honest woman*, in opposition to a wanton ; but it remained for the wise transcriber to tell us, that a man who has an illegitimate son is not an *honest man*. However this may be defended morally, it certainly was never the doctrine of our language. To sum up all, without dwelling more upon such execrable trash : if many foolish interpolations, if every possi-

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\* Here the *as* is not an *asse*, as it usually is, and this is one instance of judicious variation : but unhappily the general cast of impossible spelling is unvaried.

ble offence against metre and sense, and many that seem absolutely impossible\*, even for the grossest blunderer, can be attributed to Shakspeare, this copy might have come from his hand. If Shakspeare was not a downright blockhead, it is spurious; the pretence of his hand-writing is a delusion, and every signature in or about the copy a counterfeit. If this must be pronounced of the piece that occupies four-fifths of the publication, the complexion of the rest may easily be conjectured.

The book contains, 1. *Shakspeare's Autographs of his Name*; 2. *Queen Elizabeth's Letter to him*; 3. *Extracts from miscellaneous Papers*; 4. *Note of Hand to Heming, with his Receipt*; 5. *Letter to Anna Hatherrewaye*; 6. *Verses to the same*; 7. *Letter to the Earl of Southampton*; 8. *The Earl's Answer*; 9. *Shakspeare's Profession of Faith*; 10. *Letter to Cowley the Player*; 11. *Portrait, inclosed in that Letter*; 12. *Reverse of the same*; 13. *Deed of Gift to Ireland*; 14. *View of Ireland's House and Coat of Arms*; 15. *Coloured Drawings of Bassanio and Shyllock*; 16. *Agreement with Lowine*; 17. *Agreement with Condell*; 18. *Lease to M. Frazer and his Wife*; 19. *Deed of Trust to John Heming*; 20. *King Lear*; 21. *Fragment of Hamlet*. Of these we may say briefly, that Queen Elizabeth's letter is false in its writing, and absurd and impossible in its contents; the hand writing in general spurious, and, in some instances, proved to be perfectly unlike the genuine writing of the persons; neither the language, nor (as we have seen) the spelling, suitable to the time; dates are mistaken; customs of the age totally misunderstood; the law, in many instances, not law; and particularly the lease, such as the most ignorant attorney of that age could not possibly have drawn; the supposed facts, on which many of the documents are founded, absurdly imagined. - In a word, there probably never was an instance in which so much labour was bestowed to attempt an imposition, in which so little appears that will bear even the slightest examination. Every part, from the beginning to the end, seems

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\* Will any reasonable man believe that Shakspeare wrote his own verses in the form of prose? The very lines quoted in the preface in favour of this copy are decisive against it. Particularly the alteration of what is not only good verse, but strong sense,

I would divorce me from thy mother's tombe  
Sepulchring an adulteress.

The spurious copy makes the father "divorce his daughter from her mother's womb," after the mother was dead, which, in every possible mode of interpretation, is nonsense.

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with absurdity, error, and impossibility. Every face of the thing presents a new deformity. Who may have been the contriver or contrivers, we presume not to say: but that the whole is a contrivance, and a very ill-executed contrivance, we assert without reserve. Can a gentleman be found who will say that these papers have been long in his family? We cannot believe it; and, if there were such a gentleman, we could not believe him.

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ART. XIII. *Conjectures, with short Comments and Illustrations of various Passages in the new Testament, particularly in the Gospel of St. Matthew. To which is added, a Specimen of Notes on the old Testament. By Stephen Weston, B.D. F.R.S. S. A. 4to. 80 pp. 4s. Nichols. 1795.*

THE editor of the fragments of Hermesianax, and one of the translators of Gray's Elegy into Greek, appears now before us, employing his learning more strictly in the way of his profession. His comments and illustrations are concise, but occasionally important; and are designed by him to contribute, with others, to that great work, a revision of our authorized translation, of which, at the same time, he speaks with proper caution, as a task not lightly to be taken up, or brought to a conclusion. The publication is dedicated to Dr. Gossiet, in thirteen Phaleucic lines, in which we had scarcely discovered a metrical error in the use of the word "mutilus," where the first syllable ought to be long, when we received a paper of additions from the author, in the very first of which we are told for "mutilus" to read "futiles." This certainly corrects the measure, but for the sense we greatly prefer "fēbiles," which we understand to have been the word originally written. Thus frequently does it happen, that an author, either at the instance of friends, or from a mistaken fancy of improvement, changes a better word into a worse.

The observations of Mr. W. turn, in general, upon the illustration of some expressions, by similar passages in classical or other authors: or of customs, by reference to the books where they are treated, or of difficult texts by conjectural emendation, or new construction. Thus,

Matth. vi. 16. "The people which sat in darkness." Sat, remained, abode, was immersed. See Xenoph. vol. v. c. 13. Ἐμεινόν καθήμενον ἄνθρωπον, and Aristophanes's fine line in his Irene,

Ἡ πόλις γὰρ ὠκρεῖωσα, καὶν φόνῳ ΚΑΘΗΜΕΝΗ.

Here,

Here, however, we must observe, that it should be ἀχμῶα: and we must enquire what is meant by the first quotation from Xenophon, which certainly contains some erratum also. Xenoph. vol. v. c. 13, is a reference we cannot pursue.

The following note is judicious, on Math. vi. 11.

“ This day our daily bread.” I should readily have adopted the explanation of the word and phrase ἐπιούσιος ἄρτος, in Suidas, who derives it from οὐσία, and says it means the bread of our subsistence, or daily bread, were it not for the version of the Nazarean Gospel, which Jerom in his comment on St. Matthew tells us was dimchar, that is, not of to-morrow, but until to-morrow, εἰς αὔριον, from whence I conclude, that the original translation τὸν ἐπιούσιον was intended to mean εἰς τὴν ἐπιούσαν, until to-morrow, which is to be found in an author, as it were, of the day, to whom no objection will be made. Καταλπὴν οὐδὲν ἔστι ἐξ αὐτῶν Εἰς τὴν ἐπιούσαν. Joseph. Antiq. lib. iii. c. x. p. 180. St. Luke, it must be observed, uses the same phrase, τὸν ἐπιούσιον, which is a pretty clear presumption that there has been no change in the text.” P. 12.

We find this confirmed in a satisfactory manner by Rosenmuller, in these words.

“ τὸν ἐπιούσιον) Apud Profanos non occurrit hæc vox, si credimus Origeni, ab Evangelistis excogitata. Athanasius, et ex eo Damascenus, τὸν μέλλοντα explicant. Non patiuntur grammaticæ leges ἐπιούσιος aliunde deduci quam à verba ἔπειμι, et participio ἐπύσσα, quod subsequens, succedens significat, e. gr. τῆς ἐπιέσης ἡμέρας, τῆς ἐπιέσης νεκρῶς. Inde formatur ἐπιέσιος, sicut περιέσιος a περιῶσα. Opponitur τῷ παρόντι, ei quod jam habemus in manibus. Ἄρτος exprimit Hebræum ἔρῳ cibum. Significat itaque ἄρτος ἐπιέσιος panem, seu cibaria quæ in tempus futurum erunt necessaria. Gregorius Nyss. bene explicat ἄρτον τῆς σιμμερινῆς χρείας, et τὸ ἐφημέριον.” &c.

See, also, more particularly, Fischer's Prolusiones de Vitiis Lexicorum N. T. p. 313. The conjecture in the note which we here subjoin, appears to us particularly happy. It is on the word ἐπιβαλὼν in Mark xiv. 72.

“ And, when he thought thereon, he wept.” It is not at all surprising, that after the thousand and one notes, which have been written on the word ἐπιβαλὼν, it should still remain unintelligible, if it could be thought to have undergone a certain degree of corruption by a transposition of two of its letters. The change this transposition has made, has been lenis in modo, sed gravis in re; since it has taken away all the sense of the passage, and obscured its original meaning. Instead of ΕΠΙΒΑΛΩΝ read ΕΠΙΛΑΒΩΝ, i. e. ῥήματος. “ And Peter remembered the word which Jesus said unto him, and, when he took it, he wept.” Literally, when he laid hold of it, when he seized the meaning of it, and saw the application and completion of the saying in himself, he burst into tears. Nothing can be better adapted to express the Apostle's unbelief and total disregard of the prophecy, till it

it was brought back to his recollection on the second crowing of the cock, than the word ἐπιλαβῶν. We have the same phrase in St. Luke twice in the xxth chapter, verses 20, 26. “Καὶ ἔκ ἰσχυρὰν ἐπιλαβίσθαι αὐτῷ ῥήματος.” P. 37.

As a specimen of Hebrew criticism, this may be given, on Psalm xlix. v. 14. a very disputed passage.

“Like sheep they are laid in the grave; Death shall feed on them; and the upright shall have dominion over him in the morning.” There has been little or no variation from this translation, since the Seventy, to this day. See Bp. Wilson’s Bible, and Street’s Version, and Roberts’s Corrections, who have one and the same conjecture about it. The Hebrew words are nevertheless clear enough, and unaltered, if you except the division of one word into two.

וידו בם ישרים לבקר  
mane recti in eos Et dominabuntur

“If you join the second and third words together you will bring out a very different meaning, but most probably the true one.

וידו במישרים לבקר

“And they shall be held in subjection equally with the oxen.”

“This is the sense we are in want of, and corresponds most accurately with the previous clause, “Like sheep they are laid in the grave,” Death shall feed on them, and they shall be slain like oxen, See 2 Chron. xii. 35. and Psalms ix. 8. xcvi. 10. P. 70.

An interpretation of some importance, and much ingenuity, occurs also in the additional pages.

“Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon.”

“Translate,

“Sun, appear not in Gibeon, and thou moon in the valley of Ajalon.”

“שָׁמָּה, file. Σιωπα, Aquila. Παῦσον Symmachus. The Hebrew word means to be silent, which, when applied to the heavenly bodies, signifies absence, or non appearance. “Lunæ flentis dies est interlunium.” Plin. lib. 16. c. 74. [39] “Per amica silentia lunæ;” that is, in the dark. “Silentem lunam, minime tum lucentem.” Politian in locum\*. See also Notes on Deborah, p. 11. where the stars fought against Sisera by not lending their light, and his army was driven into the brook Kishon in the dark.

“Mi ripingeva là, dove’l sol tace.” Dante Inferno, c. i.

“These authorities sufficiently show that the original word might have been rendered literally, and not according to the Seventy, in such a manner as to make a miracle necessary. It is evident, moreover, that the prolongation of light was not the object of Joshua’s injunction to the sun, because he adds the moon, which could be of no use whilst the sun was above the horizon.

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\* But Politian is wrong. See La Cerda in loc. &c. Rev.

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"The prayer, however, was made unto the Lord, and the command given, no doubt, to enable the army of Joshua to fight a whole day in a hot country at the summer solstice, which it would have been impossible to have done under a meridian sun. The expressions of standing, and hasting not to go down, are easily understood of objects whose motion is not perceivable when intercepted by a darkened atmosphere. See Christianity as old as the Creation, p. 275, and Payne's Age of Reason. See Æschylus for the silence of the sun, *locus non occurrit.*" P. 82.

We are sorry to be obliged to object to this publication a wonderful frequency of typographical errors, which in verbal criticisms are particularly troublesome. There are also several notes among the rest that are hardly important enough for publication. We need not add, after what we have quoted, that there is also, in others, great proof of sagacity and learning.

#### ART. XIV. *Wraxall's History of France.*

(Continued from our last, p. 347.)

THE second volume of this interesting work contains a history of the reign of the third Henry, and of the age in which he lived. The author, in the division of his chapters, has pursued the mode originally adopted by the late Dr. Henry in his history of England, a laboured and learned production, rather calculated for the purpose of instruction than for that of amusement. The military events, negotiations, and other *active* transactions of the reign of Henry, occupy a little more than a third of the volume; the remaining pages of which are devoted to a particular delineation of the customs and manners of the age, the state of the arts and sciences, the progress of trade, commerce, and manufactures, the state of the Gallican church, and the nature, limits, and extent of the royal power.

The discussion of these important topics affords a vast scope to the historian for a display of his abilities; and though Mr. Wraxall has not, in our opinion, evinced in the composition of the work before us, any strong symptoms of a penetrating and philosophic mind, any extraordinary powers of reasoning, or any great depth of judgment, yet has he, most certainly, displayed a correct understanding, and a solidity of sense, that in some degree compensate for the absence of more splendid and attractive qualities. He has also taken especial care to give

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a fair,

a fair, candid, and impartial account of a period, in which the discovery of truth is attended with peculiar difficulties, as it is only to be collected from the productions of persons interested in its concealment or disguise. It has been justly remarked by a modern historian, that civil contests, which have their source in a difference of religious opinions, are invariably marked by animosity the most virulent, and by hatred the most inveterate; and the malignant influence of these uncharitable sentiments is unhappily extended to all who are, even remotely, interested in the event of the conflict, giving a different hue to the same objects, assigning to the same occurrences motives and appearances not only different but opposite, even converting matters of fact into subjects for dispute, and thus foully polluting the pure stream of history. Amidst such a chaos of contradictory accounts, it is no easy matter to distinguish reality from fiction; but Mr. W. exempt from the passions whence such confusion has arisen, equally free from the bigotry of either sect, has recorded the transactions of this eventful period with fidelity, holding the scales of historical justice with a steady hand, neither suffering them to incline by the weight of prejudice, in favour of the Catholics nor of the Hugonots.

In those unhappy times, when the kingdom was torn by contending factions, when the spirit of party was carried to the highest possible pitch, rebellion and regicide were openly preached by the ministers of either persuasion.

“ After the assassination of the Guises, no measures were observed by the preachers, who only seemed to vie with each other in the violent and treasonable appellations, bestowed by them on their sovereign. Many of them are too repugnant to our ideas of decorum, even to be transcribed. Regicide was publicly enjoined and recommended. Scriptural citations of the most impious nature, were applied to the Duchess of Nemours, mother to the Duke and Cardinal, recently put to death at Blois. She was compared to the Virgin Mary, as Henry was to Herod. Collects and forms of prayer, or rather of imprecation, were composed by the Sorbonne, invoking the vengeance of Heaven against their late king. Several of these are preserved, and forcibly demonstrate the virulence of the times.” P. 315.

The strength and principles of the Hugonots, during the reign of Henry, are correctly stated in the following passage.

“ In order to form a perfect idea of the political strength of France, during the period under our consideration, it is indispensable to take a survey of the state of the Hugonots. Notwithstanding the persecutions which they suffered, the wars sustained by them, and the massacres repeatedly perpetrated by order of the court, or by the enmity of the Catholics, they still continued to be equally numerous and formidable. In the northern and eastern provinces they were comparatively



ratively few ; but in Dauphiné, and along the shore of the Mediterranean, they constituted a large proportion of the inhabitants. Their principal force was concentrated between the Loire and the Garonne ; comprising a rich, maritime, and commercial tract of country, in which Rochelle, the capital, was situated. The genius of their government, civil, and ecclesiastical, partook more of a democratic, than of any other form ; tempered notwithstanding by a mixture of aristocracy, and greatly under the influence of their clergy and municipal magistrates. Before the commencement of the first civil wars, in 1562, the cities of the Protestant communion, in imitation of Geneva, had formed the plan of excluding the nobility from any participation in the political power and authority. But when, in consequence of the superior forces of the crown and the Catholics, they found themselves ready to be crushed, it became indispensable to call to their assistance the princes of Bourbon. After the battle of Jarnac, in 1569, Coligni obtained over the whole Hugonot party an empire the most unlimited, which he exercised to his death. His great endowments, age, and sincere attachment to the cause, joined to the perilous situation of their affairs, overcame all competition. The massacre of St. Bartholomew, in which Coligni, and so great a number of Protestant nobility perished, emancipated the party from this servitude ; and after successfully combating the crown, they determined not to subject themselves voluntarily to any species of government, excepting republic."

The critical state of their affairs, however, compelled them once more to depart from this determination.

—" In their ecclesiastical polity, and tenets of faith, the reformed church of France followed the doctrines of Calvin. Lutheranism had made little progress among them ; and the *Genius of Calvinism*, repugnant to all gradations in spiritual preferment, tended to maintain the principles of civil equality. Provincial synods and general assemblies, composed of delegates from the various orders, were frequently convened, to regulate their internal concerns, and to determine on the most important transactions of peace and war. In these meetings, the King of Navarre always presided, either in person, or by his representative. As early as the year 1555, under Henry the Second's reign, the protestants began to establish places and religious worship, and to form societies for maintaining the purity of their faith. The first was made in Paris itself ; and the example spread with amazing rapidity, in defiance of edicts and prohibitions. It would appear that at no period whatever of the reigns of Charles the Ninth and Henry the Third. was the exercise of their religion in private houses and families, altogether suspended in the metropolis, although the penalty was capital for the offence.

" The numbers of the Hugonots must be matter of conjecture rather than of calculation ; they never, probably, exceeded two millions, at their highest point. If we were to fix on the period when they were in the meridian of their power and political strength, we should incline to date it, between the colloquy of Poissy, in 1561, and the massacre of Paris, eleven years afterwards. During that interval, marked

marked by all the calamities of civil war and religious discord, persecution sustained and inflamed their enthusiasm. The name and aid of successive princes of the blood, the fortitude of Jane, Queen of Navarre, the genius of Coligni, and the assistance of foreign powers, enabled them to dispute for pre-eminence with the antient superstition, and almost to subvert the throne itself. If the enterprize of Meux had not been frustrated, by the promptitude and intrepidity of the Switzers, who protected the flight of Charles the Ninth to Paris, it is hard to say what barrier could have been affixed to the demands or inroads of the Protestants. How generally diffused were the tenets of the reformers, and how universally they were embraced or imbibed, even in the court, we may see in the Memoirs of Margaret of Valois. The Duke of Anjou himself, afterwards Henry the Third, and who signalized his early youth by the victories which he obtained over them, had, nevertheless, previously caught the contagion. "All the court," says Margaret, "was infected with heresy; and peculiarly, my brother of Anjou, since King of France, whose childhood had not escaped the impression of Hugonotism. He incessantly teased me to change my religion, throwing my prayer-books into the fire, and giving me in their stead Psalms and Hugonot Prayers, which he compelled me to use. To these acts of violence he added menaces, that my mother would order me to be whipped." We may judge from the force and simplicity of the Queen of Navarre's description, how widely the reformed doctrines were spread, and how favourably they were received among the highest orders of society. The Protestants continued still to be formidable under Henry the Third, though their numbers were lessened; but, after the accession of the King of Navarre to the throne of France, they began rapidly to diminish. The desertion of that monarch, and his reconciliation to the Church of Rome, together with the toleration granted them by him, tended insensibly to draw off all those who were not animated with fervent zeal for the maintenance of the reformed religion."

The fatal effects of superstition, or of false notions concerning the obligations which religion imposes, were never more forcibly exemplified than in the massacre of St. Bartholomew, when so many of the Hugonots were murdered in cold blood, by men, or, at least, by the advice and orders of men, who, in other respects, were scrupulously rigid in the discharge of religious duties. On this subject Mr. W. thus expatiates.

"Neither the machinations of Catherine of Medicis, the ferocity of Charles the Ninth, or the ambition and revenge of the Guises, could have produced the massacre of Paris, if all the materials had not been previously disposed. It is more to the age, than to any individuals, however elevated or profligate, that we ought to look for the explication of that memorable and unparalleled event. To shed the blood of heretics was esteemed meritorious. Marshal Tavannes, who fairly avows, in his memoirs, that he advised the massacre, and who justifies it on principles of necessity and policy, died in the following year,

year, at an advanced period of life. He met the approaches of dissolution with composure; exhibited marks of unfeigned piety; ordered his sons to restore to the crown, without touching the revenues, an abbey which he possessed; and made confession of all his sins without reserve. But he did not include in the list his advice to put to the sword two thousand Protestants, who had repaired to Paris, on the faith of the royal protection, because he felt neither remorse nor condemnation for the act. Such was the genius of the century and the perversion of the human mind on religious concerns. A degree of enthusiasm, which suspended and extinguished all the ordinary motives to human action, and which swallowed up even ambition, natural affection, and self-interest, pervaded the minds of men in religious matters. A thousand proofs of it occur. The Duke of Nevers says, in his memoirs, that he considered a war against Heretics and Hugonots, as a crusade, to which every man was bound to subscribe his private fortune. He gave the best proof of his sincerity, by lending immense sums to Henry the Third, in order to pay his forces, at various times, when employed to reduce or to exterminate the Protestants. All his writings, and the tenor of his whole life, evince that the Duke of Nevers was a man of scrupulous honour, unshaken loyalty in an age of universal faction, and of real piety. He was carried away by the persecuting spirit of the time in which he lived."

It will easily be supposed, that, at a time when party spirit was carried to such an excess, so powerful an engine as the press would not be neglected. Accordingly we find that "the league," which was at least as dangerous to the state, and more so to the king, than the Hugonots, had recourse to it in order to inflame the minds of their partisans. They published a variety of pamphlets, calculated to withdraw the obedience of the subject from the crown. Such was the avidity of the people to peruse them, and so odious was the government, that no penalties could deter the printers or venders from circulating them through the metropolis. Impositions of the grossest nature, and invectives the most bitter, were not spared, and met with a ready belief. The universal defection which followed, evinced how powerful an engine was the press, in the hands of a desperate and unprincipled faction.

Mr. W. gives a very unfavourable account of the state of public manners and morals in France during the sixteenth century; and represents the decline of the spirit of chivalry as having an evident tendency to promote and extend the general depravity.

The arts of coquetry seem to have been exercised by the ladies of that period, in at least as great a degree, as by the females of the present day; and, in point of dress, there was a striking similarity between them, as will be seen by the following description.

"The

“ The petticoat was made very long, so as to conceal the feet entirely in walking; but, as a sort of compensation for this mark of modesty and bashfulness, the ladies displayed their necks in an immoderate degree. To Margaret of Valois was likewise due the introduction of the mode; and she continued to expose that part of her person, at a period of life when it was no longer calculated to excite admiration, in defiance of the admonitions and reprehensions, levelled at her from the pulpit. It excites entertainment to know, that inventions for encreasing the size of the female figure behind, as well as for augmenting it before, and both of which have been renewed in the present age, were common under the last princes of Valois. As early as 1563, treatises were written, and satires composed, on the “ *Basquines*” and “ *Vertugalles*,” the two articles of dress, destined to the abovementioned purposes. They were, not without reason, considered as being subservient to, and productive of, great depravity of manners; particularly from the concealment which they offered to pregnancy. In 1579, under Henry the Third, the use of them was so general, that they were commonly called by the name of the part which they covered or protected. Ladies, before they went out, were accustomed,” says a contemporary writer, to call to their maid-servant, “ *Apportez-moi mon cul.*”

In the amusements of the age, though they were frequently marked by that licentiousness which characterized the times, a degree of splendour and magnificence was displayed, which proved the rapid progress of luxury, and of those acts which are its regular concomitants.

“ The mythology of antiquity was rifled and exhausted in the masques and entertainments which accompanied the nuptials of the King of Navarre, in 1572. The impending destruction of the Hugonots at the massacre of St. Bartholomew, seemed even to be portrayed in the enigmatical representations performed before the court. It is difficult to suppose, that Catherine of Medicis could intend thus to warn them of their danger: it is equally difficult not to admit, that the application was so clear and obvious, as to strike the least suspicious and discerning. The scenery represented the Elysian Fields, or the Paradise of Moses; for the fables of Homer and Virgil were mixed, by a species of profanation, with the relation given in Scripture of the Garden of Eden. A river, the Styx, traversed the theatre, on which appeared the boat of Charon. Behind the Elysian was constructed an “ *Empyrean Heaven*,” containing, within a piece of machinery, which had an orbicular motion, the twelve signs of the zodiac, the seven planets, and an infinity of stars. Twelve nymphs, stationed in the Elysian Fields, were protected by Charles the Ninth and his two brothers, who defended the entrance, armed from head to foot. On the other side of the Styx appeared Hell, or “ *Tartarus*,” with its proper attributes. The King of Navarre, the Prince of Condé, and the Hugonot nobility, who assailed the Elysian Fields, were overcome and precipitated into the infernal regions. Mercury and Cupid then descended on the stage, and, after different dances,

dances, the captives were released. The representation terminated by fireworks, which consumed to ashes the whole machinery and decorations. The heaven, vainly attacked by the King of Navarre; the precipitation of himself and his followers into hell; and the flames which closed the exhibition; all appeared to have an allegorical allusion. Four days afterwards the massacre of Paris took place."

Among the singular customs of this period, which are minutely enumerated and explained by Mr. W., that of inflicting the punishment of flagellation, not merely on school-boys, but on *pages* and *maids of honour*, indiscriminately, is not the least curious.

"How severe was the discipline, and how absolute the power arrogated over them (the pages) may be judged, from the entertaining description given us by Brantome. "My father and Monsieur D'Etrées," says he, "had both *been* brought up pages of the Queen, Anne of Bretagne, and they rode upon the mules of her liver. I have often heard them say, that she caused them to be severely whipped, whenever they did not properly guide the mules, or if they stumbled the least in the world. My father rode upon the foremost, and Monsieur D'Etrées upon the second. When their time was expired she sent them both into Italy to the army."

The correction of the whip and the rod, so much disused among us in the present times, was not by any means confined to boys in the sixteenth century. Young women of high condition were frequently subjected to that humiliating punishment. "Catherine of Medicis," says Brantome, "caused Mademoiselle de Limeuil, and two others of her companions, all of them maids of honour, to be severely flogged, for having written a pasquinade upon the Court."

(To be concluded in our next.)

ART. XV. *Travels into different Parts of Europe, in the Years 1791 and 1792. With familiar Remarks on Places, Men, and Manners. By John Owen, A. M. late Fellow of Corpus Christi College, Cambridge. In two Volumes. 8vo. 14s. Cadell, &c. 1796.*

AFTER so many travels into all parts of Europe, written by travellers of all kinds, it becomes very difficult for ingenuity to diversify the form or intelligence conveyed in such productions. We have lately met with a *residential traveller* in Mr. Pratt, a new name annexed to an idea of some merit: the

the present author travelled with rapidity, and describes as rapidly as he performed his journey. Taking for granted that the particulars commonly reported concerning all remarkable places are already well known to his readers, he writes, for the most part, rather essays than letters of local information. These essays, at the same time, are written in a good and polished style, with more elevation and care of construction than is usual in epistolary narratives. We are sometimes struck by a strong and remarkable resemblance of the style of Gibbon, of which the following passage may suffice to give a specimen. The subject is the harbour of Amsterdam.

“ While I viewed this harbour, and ruminated on the successive advances of this people to the highest pinnacle of national prosperity, I turned my eye to that city which once disputed the palm of commerce with this republic, and which, by the growing importance of this neighbouring power, had been reduced to insignificance. The treaty of Westphalia raised the grandeur of Holland upon the ruins of Antwerp. The forts of Lillo and Liefenshoek determined the fate of that unfortunate city, and the antient majesty of the Scheldt now bows to the usurped authority and turtive honours of the Texel.” Vol. I. p. 92.

There is something humorous and agreeable in the account of the operation of Dutch œconomy in forming a proper statue for Erasmus.

“ The different degrees of zeal with which the memory of Erasmus was cherished, bespoke in past times a growing taste for literature. The statue first raised in honour of this great scholar, A. D. 1540, was of wood. Seventeen years refined their feelings, and blushing for the little respect they had shewn to the memory of the man who had immortalized their city, the statue of wood was exchanged for a statue of stone. A succeeding age, emulous of its predecessors, gave to the Apotheosis of Erasmus the last touch, and raised this statue of bronze. Doubtless this œconomical people had at first well calculated the extent of the future expenditure, if literary characters should abound in the republic; but finding this swampy soil unpropitious to genius, and productive only of dull commentators and sombrous\* logicians, they converted the image of wood into a statue of stone, without risking, in consequence of this precedent, any material diminution of the public revenue. In the sixty-five years which succeeded, no rival Erasmuses yet appearing, the utmost extravagance of civic honours was exhausted upon him, and a statue

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\* This word is a most extraordinary favourite with the traveller. Yet is it English? We wish also that he had avoided *extortionate*, p. 110, and a few more. *Rev.*



of bronze erected, all apprehension of future claim being at length entirely dissipated." P. 76.

The essay style which many of the letters assume will be well exemplified by inserting Mr. Owen's account of Spa.

" Spa, May 20, 1791.

" Mankind have almost uniformly converted necessity into a virtue, and what has been originally submitted to with reluctance has usually terminated in choice. The swampy soil of Holland, and the numerous nervous fevers which arose from this circumstance, gave birth to those black patches upon each temple, which, by the superstition of antient times, were deemed specifics against nervous affections. These are now become a part of the Dutch dress. In vain does " La petite Hollandoise" put on her broad orbicular bonnet, or coiff herself in uncouth lustre; till the large black patches are affixed, she can expect to make no conquest. She may display her rounded shoulder, and exhibit her slipshod heel; yet will her artillery prove ineffectual without the aid of these proud ornaments.

" Something similar has taken place in the numerous springs and baths throughout Europe. Accident discovered their salubrious effects in remedying disorders, and restoring shattered constitutions. Amusements are deemed necessary to the dissipation of that languor, which ill health and medicinal regimen are apt to engender. The colours of pleasure are never displayed in vain. The votaries of amusement soon crowded to that standard, where the banners of their goddesses were exalted, and the empire thus became divided between the valetudinarian and the voluptuary.

" This commerce is not without its advantages. Doubtless the associated supplicants of Esculapius had formed a ghastly band, and might have passed a miserable *sejour* in the society of each other. The pallid face, the leaden eye, the hollow cheek, and the emaciated frame required the introduction of some more cheerful countenances; the commixture of those in whom the tide of blood is not chilled by age, nor tainted by malady, would enliven the scenes thus deformed, and tend to accelerate the salutary effects of the springs. But mankind know no medium; at present the rivulets of health are swallowed up in the torrents of pleasure, the severity of regimen relaxes into the luxury of debauch, and the medicinal potion is supplanted by the Bacchanalian draught. Nor is this all—the harpies of fortune are disposed in every quarter of this Circean Elysium. The young and the incautious are inveigled by the specious appearances of personal splendor and titled consequence. Fortunes are thus committed, not to the mercy of a card, or the chance of a die—but to the artifice of those, whose sole talent is imposture, and whose sole property is vested in the funds of human weakness.

" The anecdotes which are here circulated, and the estimates here formed upon the issue of former seasons, render it more than probable, that the vast influx of company in the present, will exhibit various revolutions of fortune in the gaming circle. Charmed, as I am, with the aspect of its hills, and the fame of its waters, I cannot but consider Spa as first amongst those places of general resort, which swell the  
tide



ride of human corruption. . I cannot but believe, that more morals are debauched by the contagion of its vices, than nerves braced by the vigour of its air; and that more fortunes are ruined by the fascination of its amusements, than constitutions restored by the salubrity of its springs." P. 134.

This traveller appears throughout to be an ardent friend to liberty, and no less a strenuous enemy to superstition. The ceremonies of the Romish Church seldom escape his animadversion, which sometimes is carried rather to a greater length than seems to be altogether demanded by the occasion, or authorized by the universal principles of christianity: but allowance must be made for the ardour of a very young man impressed by new scenes and situations. Concerning his political principles we need not here enquire. An essay of his own formerly acquainted the world\*, that he had been, at the commencement of the French Revolution, a zealous favourer of it, but became disgusted, and turned with horror from its principles and practice, as it proceeded. These sentiments common to many other Englishmen of respectable talents and character, will not certainly be blamed by us: and, if the appearance of the former situation of mind be traced in some of the letters, the readers will thus account for it. The scenes he encountered at Lyons were probably among the strongest causes for his total change of feeling on the subject. They are thus described.

" Lyons, Sept. 10, 1792.

" As the journals of my first day's residence have not yet found their way to the post, they will travel in company with a melancholy detail of crimes and bloodshed, which have inverted the peaceful picture of former statements, and filled my mind with agony and horror. The captain, with whom I held conversation yesterday morning, in delivering his judgment upon the state of the city, had expressed an apprehension which did not leave me wholly free from anxieties. " The only evil (said he) now to be dreaded is, that the people should rise, and massacre those whom they consider as their enemies; and, in fact, advertisements have already issued, inviting, in ambiguous terms, such a sort of insurrection." Then, conducting me through a part of the town, with which I was not yet familiar, " Voila, (said he) le quartier des gens suspects!"

" I reported so favourably of the general state of the town, upon my return from this excursion, that the ladies were disposed to visit the theatre; and it was in this situation that we received the first intelligence of an actual insurrection, and acts of the most brutal cruelty already perpetrated. The " Payfan Magistrat," a piece pro-

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\* See British Critic, vol. iii. p. 551. On Owen's *Retrospect*.

fectly adapted to revolutionary feelings, was exhibited ; and the applause which it produced from the audience, was evidently mixed with considerable tumult. The progress of the representation was frequently interrupted by vociferous demands for *ça ira*, and the Marseillois march. This last is a furious war song, the air of which in a military or theatrical band is singularly noble and impressive. The words which were sung by two soldiers at the burning of the pictures, are not a little sanguinary and vindictive. These clamours did not exhibit the most flattering symptoms. Ladies were observed quitting their boxes in succession, and we began to see ourselves nearly deserted. In the mean time the *Petits Savoyards*, which was the after-piece, seemed to engage no part of the audience's attention, who were violent in their demands for the Marseillois ; which at length prevailed over every other movement. We judged it expedient now to withdraw ; and found the servant ready to acquaint us, with trembling accents, that a mob had assembled and beheaded seven officers, and that they were now bearing these heads in procession through the streets. The apprehension of meeting this inhuman procession was a subject of cruel anxiety, till we arrived in the Place Bellecourt.

“ Having escorted my charge to their apartments, and trimmed the lights, which the palpitating valet (who was an Austrian) had ranged at the first call of the mob, I descended, in order to inform myself of what had been acted in this bloody drama. It appears, that the populace were first excited to insurrection by some volunteers from Marseilles ; and that, at about five o'clock, they assembled and forced a guard-house, from which they dragged an officer of rank, who, in company with six others, had been arrested by the municipality, upon suspicion of corresponding with the enemy, and confined for trial. He plunged into the *Sanne* in order to escape their fury ; but they fired upon him, and having dragged him ashore, struck off his head, and there executed the same vengeance upon the remaining six. By this time, nine o'clock, the mob had acquired considerable strength ; and were celebrating the most outrageous orgies before the *Hotel de Ville*, round the heads, which they had elevated upon a pole. All the streets were illuminated throughout the city, by order of the mob, and straggling parties were parading through different quarters, and vociferating “ *Vive la Nation !* ”

“ I shall not intrude upon your sensibility, by painting the situation of my friends in the interval of two hours, which passed between the time of our return to the hotel, and that of the mob's procession. At eleven o'clock the tumult, which had hitherto been confusedly heard, became more distinctly audible ; and the gradual increase of uproar seemed to announce some change of scene. A few minutes only allowed us to conjecture, when the whole body of the mob entered the square. They formed a long, and, to appearance, a regular train ; the foremost of which bore torches and pikes, upon the points of which last were the trophies of their vengeance. This procession, I speedily learnt, was founded upon a new event : thirteen priests had been selected out of two hundred, who were confined ; and it was the blood of these that now provoked their cannibal joy. Yells and groans accompanied their march through the square, and the very tone of

of their shouts conveyed the expressions of murder. It had appeared upon enquiry, that the officer, on whom the first vengeance fell, had been apprehended in our hotel, a fortnight previous to this event; and the first entrance of the mob into this quarter admitted of an interpretation, which did not tend to diminish the alarms for our safety. The heads were, however, suspended upon the trees, and the populace filed off to their head quarters before the Hotel de Ville. By this time some active measures were taking by the municipality, and a patrol of horse, between the hours of eleven and twelve, was scouring the principal streets. A gradual calm ensued, and by two o'clock the danger seemed to have subsided.

“ The earliest hour of the morning was employed in deliberating upon the means of escaping those mischiefs, of which what has already happened seem only the precursors. My inquiries respecting the neighbouring towns, determined me not to hazard the safety of my companions, by any other experiment than that of withdrawing them entirely from a land devoted to popular phrenzy; and therefore my first measure was to secure the grant of passports. For these it was necessary that each should attend in person; and perhaps a severer trial of female fortitude has not often happened in ordinary life, than that of passing through a populace, intoxicated as it were with the blood of their fellow-creatures. Through such a populace it was necessary to pass, in order to enter the Hotel de Ville. My entreaties—for this was the season of condescension—could scarcely secure the ladies a passage, or protect them from incivilities. “ *Voila des aristocrats!*” was the music with which we were entertained as we moved amongst them. I urged that they were *des Angloises*, and that they were going to procure passports. “ *Qu’elles s’en aillent, (said they) il n’est plus le temps pour les etrangeres.*” At this moment numbers were engaged in demolishing the statues, and other monuments, which were to be found upon the ascent to the hall.

“ The office for passports was crowded with claimants, many of whom were rejected. A miserable being preferred his suit to me, and requested that I would use my influence to obtain him a passport *en qualité de domestique*. But our affairs were too critical to admit of such an experiment: and it was not without considerable difficulty, and an attendance of two hours, that cognizance was taken of our features, stature, and destination, and that our passports obtained the requisite signatures. These being at length effected, we returned to our hotel; and my next subject of anxiety is to procure a conveyance. The inquiries I have hitherto made, have proved fruitless; the affrighted priests have engaged every carriage that was to be obtained; and I am going to see, when I have sealed up this, whether any expedient can be devised for securing a safe, if not an honourable retreat.”

Vol. II. p. 328.

In one of the letters from Lausanne, we find an epitaph on Rousseau, written at that place, which, as it well characterizes that very eccentric writer, we shall insert, with Mr. O.’s translation.

“ Ci

“ Ci gît Rousseau ! chez lui tout fut contraste,  
 Il aima les humains, mais se fut pour les fuir :  
 Il perdit sa patrie en voulant la servir :  
 Modeste avec orgueil,—il fut pauvre avec faste ;—  
 Ne fut pas vivre,—et fut mourir.”

“ Here lies Rousseau, the slave of truth and fiction,  
 Who lived and died a splendid contradiction.  
 With love of man he fled the world, and gave  
 His country wounds whene'er he meant to save.  
 Haughty, though poor, and modest, yet with pride,  
 He liv'd to folly, and to virtue died.” P. 291.

Mr. Owen's travels extended a considerable way into Italy, and comprehended Switzerland and a great part of Germany. His letters, therefore, comprise a great variety of objects, and his descriptions are occasionally striking, though seldom detailed.

ART. XVI. *The Nature, Uses, Dangers, Sufferings, and Preservatives, of the human Imagination. A Sermon, preached in the Cathedral Church of St. Paul, London, on Sunday, January 31, 1796. By William Jones, M. A. F. R. S. Author of the Man of Sin, &c. 8vo, 29 pp. 1s. Rivingtons. 1796.*

TO his various services rendered to Religion and Morality, Mr. Jones has here made an addition, small indeed in size, but in value considerable. In combating human corruption, he goes to the very root of the evil, and instructs us how to avoid danger, by teaching us where to expect it. The words employed by Moses, in describing the depravity of the antediluvian world, (Gen. vi. 5) give occasion to the preacher to derive the evil of men's hearts from the imagination. This doctrine he thus ingeniously and solidly illustrates :

“ The first motion to sin begins in the imagination ; and it may be questioned whether any one instance can be produced to the contrary. The passions, so productive of evil works, do all act as the imagination directs, to fulfil some vision it has entertained. Love, hatred, hope, fear, envy, revenge, and despair, which contribute, in their turns, to agitate and torment the heart of man, do all operate according to the measures of the imagination ; that is, according to the images the mind hath formed of persons and things ; of itself within, and of the world without. The slightest affront will give unpardonable offence to the man who has formed a great idea of himself : when disappointed

ed he is exceedingly hurt; because the magnitude of the disappointment will be according to the rate or value he has set upon his own person: so that one man shall even be killed outright with indignation and despair, by an accident, which another circumspect man, of an humble mind, would not feel for half an hour. A grand idea of this world in a man's head, with the love of its wealth, or its fame in his heart, will work together, till they produce strange effects, and turn a man of sense into a fool: of which we can find no greater example, than in the case of an avaritious person; who admires gold for its use in procuring every thing; and with it procures nothing. The thoughts of his heart unite together wealth and happiness: the wealth, with much toil and anxiety, and perhaps no small degree of fraud and injustice, is realized: but the happiness is still a vision, as at first: it began in the imagination, and it never gets any farther." P. 12.

As a further explanation of the same doctrine we find this remarkable passage.

"The ears are imposed upon by sounds, as the eyes by appearances: the orator can work with deceitful images and false comparisons, to inflame the passions, and mislead the judgment. That prime intellectual juggler of the times, Voltaire, whose logic has driven the world to madness, never fails to work upon his readers with false associations: they are his peculiar manufacture. His reasonings are contemptible; but his power in debauching the minds of men, by setting false images before them, is prodigious, and would be unaccountable, if the principle now before us did not explain it all.

"I shall conclude upon this part of my subject, with observing, that the Scripture imputes all the wickedness of an unbelieving world to the inventions of their imagination. Here all the various formations and fictions of idolatry began: and they never ended, but in the total perversion of truth, the corrupting of manners, and the sanctifying of cruelty and all kinds of immorality. The old idols are many of them out of fashion: but the restless mind of man can never forbear its fictions; so that new idols are daily rising up; not without the pomp and pageantry of the old, to recommend them: such as liberty without law; majesty in the populace; equality in all ranks; by which and other like phantoms, while the world is amused, it is betrayed into confusion and calamity; and God alone can tell whether it will ever more be reduced to peace and order: for which, however, we should daily pray." P. 16.

For the regulation of the imagination the preacher lays down these wise rules. 1. To employ it on such images as the word of God suggests. 2. To avoid all reading that furnishes it with vain or dangerous visions. 3. To shun new doctrines and dangerous innovations in religion. 4. To subdue with care the bodily appetites. 5. To be actively engaged in useful business. 6. To adhere firmly to the religion of faith, hope, and charity.

## BRITISH CATALOGUE.

## POETRY.

ART. 17. *An Ode to a Boy at Eton, with three Sonnets, and one Epigram.* By William Parsons, Esq. 4to. 1s. Cadell, &c. 1796.

For a person who dislikes publishing poetry, to do it merely that he may save the trouble of transcribing an ode, is rather extraordinary; yet this is the case of Mr. Parsons, according to his own statement, who says elegantly,

Let bolder prowls the boisterous deep explore,  
I love the placid stream, the silent shore.

As, however, he has left the shore, though he may not be

Swept by the wild winds of the critic's rage,

he must be subject to the critic's animadversion. He seems to us to have misapprehended the sentiment of Gray's celebrated Ode on Eton College, which he represents to be, that we ought "to leave boys in idleness, because their future lives must necessarily be miserable;" and its tendency "to make boys idle, and men discontented." The sentiment is surely no more than this, "that we should let them enjoy their sports while they can, because sorrow will come soon enough." Not that they should be always sporting. The moralist indeed views them with compassion, knowing how much every one of them *must* have to suffer in his progress through life; but of this nature has made them ignorant, and it is best they should continue so. The Ode of Mr. Parsons is controversial, intended to counteract what he considers as the poison of Gray's Ode; this is not favourable to his poetry; and though what he says is well meant, and true, it is not more true than the strains of his antagonist, and certainly by no means so captivating. The following sentiments deserve high commendation, yet they do not refute Gray; their views are different, but not incompatible.

For feeling minds, and judging eyes,  
Fountains of bliss unnumber'd rise,  
And through their hallow'd course refine,  
The gifts unbounded Bounty strews  
'Tis more than folly to refuse;  
—'Tis impious to repine!  
To youth its sports, to age its calm,  
Indulgent heav'n bestows,  
With sorrow mingles comfort's balm,  
And action with repose.  
Disease from Sloth, or Pleasure springs,  
Yet, with sedate Reflection, brings

Warm

Warm Hope, to sooth the mental strife,  
 Who whisper soft to Care and Pain,  
 For present loss and future gain,  
 For death, immortal life !

The Sonnets have merit. That addressed to Mr. Rogers is on a similar subject with the Ode ; it is a remonstrance to that author on his introducing some of " the pains of Memory " among its " Pleasures." These short poems have long notes.

ART. 18. *The Monkey, a Satire, by the Reverend Charles Bartholomew, A. M. Vicar of Shalford, Surrey.* 4to. 6d. Longman. 1795.

The author amuses himself with comparing man, in his different characters and stages of life, to a monkey, and what is far worse, and hardly to be believed !—woman too.—Fortunately for the poet, not many will hear of his slander.

ART. 19. *Poems on various Subjects. By S. T. Coleridge, late of Jesus College, Cambridge.* 12mo. 188 pp. 4s. Robinsons. 1796.

This collection is marked by tenderness of sentiment, and elegance of expression, neither however sufficiently chastened by experience of mankind, or habitude of writing. The following will be no unacceptable specimen of its merit.

#### THE SIGH.

When youth his fairy reign began,  
 Ere sorrow had proclaimed me man ;  
 While peace the present hour beguiled,  
 And all the lovely prospect smiled,  
 Then MARY, 'mid my lightsome glee,  
 I heaved the painless SIGH for thee.

And when along the waves of woe  
 My harrassed heart was doomed to know  
 The frantic burst of outrage keen,  
 And the slow pang that gnaws unseen ;  
 Then shipwreck'd on life's stormy sea  
 I heaved an anguish'd SIGH for thee.

But soon Reflection's power imprest  
 A stiller sadness on my breast,  
 And sickly HOPE, with waning eye,  
 Was well content to droop and die.  
 I yielded to the stern decree,  
 Yet heaved a languid SIGH for thee.

And, tho' in different climes to roam,  
 A wanderer from my native home ;  
 I fain would sooth the sense of care,  
 And lull to sleep the joys that were,  
 Thy image may not banished be,  
 Still MARY, still I SIGH for thee.

Qq

Mr.



Mr. C. does not, in this volume, betray much of his politics, except in his violent rant to Lord Stanhope.

ART. 20. *The Tears of the Muse. An Elegiac Poem, sacred to the Memory of the Right Honourable Sarah, Countess of Westmoreland. Addressed to, and particularly intended for, the further Consideration of Lord Burghursh. By Peter Alley, Esq. 4to. 1s. 6d. Debrete. 1794.*

A strong attachment to virtue and loyalty, expressed in some unadorned stanzas of excellent advice to a young nobleman, appears in this publication. The praise of Lady Westmoreland is spoken by a personage connected, as it is suggested, with her character; and certainly with the style of the poem, the goddess Simplicity.

There she besides, who shuns proud Art,  
That trails the tissued pall,  
Simplicity, whose hermit-heart  
Loves but on truth to call;

She whom her mother Nature taught,  
In sweet and forceful song,  
To speak at large the genuine thought,  
Shall call her shepherd throng:

Nor garlands shall they fail to bring,  
Nor shall their griefs be mute,  
For nightly they this dirge shall sing  
To Pity's tend'rest lute.

The high character given of Lady W. is, we doubt not, just; and the advice will, we hope, be useful to the person addressed. In a stanza preceding those we have quoted, the author too exactly employs the very words and rhymes of Collins.

ART. 21. *On the Building of a Monastery in Dorsetshire. 8vo. 6d. Rivingtons. 1795.*

This author's orthodoxy seems to have taken a precipitate and unnecessary claim at the asylum afforded to some female emigrants of a religious order in Dorsetshire. We dispute not the goodness of his intentions, but we are compelled to condemn his verses as very dull and prosaic.

ART. 22. *The Antidote. A political Poem. Humbly inscribed to the King. 4to. 1s. Smith, Bedford. 1795.*

The motives of this author are, we believe, equally good with those of the preceding publication, but his sense is very little better.

ART. 23. *Odes and miscellaneous Poems. By a Student of Medicine in the University of Edinburgh. 4to. 2s. 6d. Johnson. 1796.*

We see no essential quality of ode-writing in these compositions, and hope that the author is a far better physician than he will ever be a poet. The following is part of an Ode to Chemistry.

Hail

Hail power combined, combustible, impure :  
 Thou ambient reservoir ! commix'd of all  
 The gorgeous, aqueous parts of this poised ball ;  
 What were the secret charms that could allure  
 The persevering Priestley to explore,  
 And analyze and ascertain thy airs ;  
 Lavoisier too deep skilled in chemic lore,  
 By just experiment thy parts unbare,  
 And to the wandering world his theory quick compares.

ART. 24. *Sketches in Verse, with prose Illustrations.* 8vo. 3s. 6d.  
 Cadell. 1796.

These compositions are of a far higher order than the preceding, and evince much taste, spirit, and harmony. We see less to admire in the prose illustrations.

### DRAMATIC.

ART. 25. *The Sicilian Lover. A Tragedy. In five Acts. By Mary Robinson, Author of Poems, Angelina, &c. &c.* 8vo. 2s. 6d.  
 Hookham. 1796.

We have always more or less both of interest and amusement in the productions of this lady's pen. This is a very melancholy tale ; the language in which it is told is sometimes inflated, but there are also many animated sentiments and highly poetical passages.

ART. 26. *The Battle of Eddington; or, British Liberty. A Tragedy.* 8vo. 2s. 6d. Elmsly. 1796.

The dedication, which is to Mr. Pitt, informs the reader that this poem is the performance of Mr. Penn, grandson and representative, in the elder branch, of the founder of Pennsylvania. We highly commend the generous and manly strain of feeling in which the whole of this tragedy is both conceived and expressed : we recommend it to the perusal of all lovers of their country, who, if they should sometimes object to the less polished effusions of the poet, cannot fail of revering the noble and dignified spirit of the man.

ART. 27. *New Hay at the old Haymarket; an occasional Drama. In one Act. Written by George Colman (the younger) on opening the Haymarket Theatre, on the 9th of June, 1795.* 8vo. 32 pp. 1s.  
 Cadell and Davies. 1795.

Nothing can be more slight than the texture of this little temporary piece. A few witticisms on the elephants and bulls of the winter theatres, the inconvenient magnitude of their structure, and their long season, gave it sufficient currency for the purpose ; with the aid of Mr. Caulfield's imitations of eminent actors.

ART. 28. *Vortimer, or the True Patriot, a Tragedy, by Ab. Portal.*  
8vo. 2s. 6d. Kearsley. 1796.

The author informs us, in his preface, that this play was written long ago, and has consequently no allusion to a *late transaction*. If the reports of those who heard and saw “The Vortigern and Rowena” at the Theatre may be trusted, this is by far the better performance of the two. We trace, in more than one passage of this play, too great a resemblance to the Cato of Addison; but we think it possesses considerable merit, though the plot is somewhat perplexed, and the style some times prosaic.

## NOVELS.

ART. 29. *Angelo, a Novel founded on melancholy Facts. Written by Edward Henry Eliff (late of the Theatre Royal Haymarket.) In two Volumes.* 12mo. 5s. Allen and West. 1796.

“But the *passage* of his future welfare *ameliorated* the pain of the separating “*Adio!*”—“the third *septennary*.” “*philopancousianism*.” “the *Cereeian* necromancy of women.” “I have barbarously infringed the *urbane pact* that man has covenanted with his tender partner.” “With a lovely promptitude she kissed the *repentant organ* that paid the *sensitory tribute*, and showered endearment,” &c. “Is the miserable sufferer to be kept in a perpetual state of *irrecovery*?” “Friendship might remove *dubiety*.”—Reader, what language is this? It is the jargon of an unfortunate brain, never, undoubtedly, very strong, and entirely turned by the *perfectibility* system. O ye importers and retailers of Condorcet’s rhapsodies, for what have you to answer! This writer appears to have been originally not devoid of generous propensities, but he is perverted; all the laws of society he glories in despising, as much as he does those of language. Were he intelligible, there would be no small danger in his rhapsodies, in which, if there be any truth of narrative, there never existed a more ungrateful and unjust being than Angelo.

ART. 30. *The Haunted Cavern. A Caledonian Tale. By John Palmer, junior.* 8vo. 248 pp. 3s. Crosby. 1796.

This tale is full of incidents rather too marvellous to be probable, yet it is sufficiently interesting and unexceptionable in its moral and its tendency. In his style, this young author sometimes aspires to be uncommonly elegant, and is only affected; sometimes to be elevated, and is turgid. Expressions like the following cannot be admitted as improvements of our language: “to *irradiate* selfish ideas.” P. 9. “To *retrospect* his past conduct.” P. 206. We find cause, however, to expect better productions from the same pen; and we conjecture, from the *pat proverbs* of honest Andrew, that the line of *humour* would suit the author’s talent better than that of tragedy and terror.

ART. 31. *Arville Castle. An historical Romance. In two Volumes. The second Edition. 8vo. 6s. Crosby. 1796.*

This story is probably well enough adapted to the taste of those persons, who devote much of their time to the reading of such productions. It exhibits a great variety of wonderful adventures and situations, by sea and by land, in affluence and in penury, in freedom and in captivity, above ground and under ground, that is, in stately castles, and in caves and dungeons. "The times are those of the *first century*, when Boadicea headed a considerable army against the Romans." Vol. i. p. 2. But the *times* are so unfortunately fixed, that, excepting the mention of a Druid, and a few Romans, ten or twelve centuries later would have been a happier choice, and have prevented a multitude of anachronisms in the story. *Historical* novels require *a little* learning. The *dramatis personæ* are very numerous, and are almost all heroes and heroines. Of love, constant and unalterable love, there is as much as the most tender-hearted damsel can require. But the author shall, himself, explain what is to be found in his book: "We see here an amiable family, torn apparently asunder by contending powers and adverse incidents, all preserved by the most *unlooked for and unexpected* accidents—all dead, as it were, to each other; father, mother, brothers and sisters, husbands, wives, and lovers, separated through years of storms and fiery trials, yet at last none of them suffered to be hurt." Vol. ii. p. 150. The style is inelegant and humble, and, in a few instances, even ungrammatical. In other respects the work is unexceptionable, and has no tendency to make those readers worse, who peruse books without any design to be made either wiser or better.

## DIVINITY.

ART. 32. *The Presence of Christ in Places of Christian Worship, two Sermons, preached at the Consecration of St. Andrew's Chapel, in Aberdeen, on Sunday, the 13th of September, 1795. By Bishop Steinner. Printed at Aberdeen; London, Rivingtons. 1796.*

These sermons seem entitled to our particular notice, as well on account of their author, and the occasion, as on the score of their merit. The author is the son of that venerable Presbyter, who, in 1788, published, "The Ecclesiastical History of Scotland," with a curious and striking poetical Latin dedication to this his son and diocesan, who now bears the ancient title of *Primus* in the Episcopal College of Scotland, which is analogous to our term Archbishop. The occasion, as announced in the title, is remarkable; the public consecration of an Episcopal Chapel in Scotland, being a new thing in that part of the earth. Of this depressed church, and the various hardships to which it was subjected for a long period of time, together with its emancipation from the extreme rigour of the penal statutes in 1791, a brief but satisfactory account is given in Mr. Jones's Life of Bishop Horne, see p. 146, et seq. In the sermons now before us, the  
preacher,

preacher, with great propriety and pathos, thus mentions the former and present state of its members. "Amidst that endless variety of religious sects and parties, into which our country is so strangely divided, it is some comfort to reflect, that the shattered remains of the old national church are still distinguished by a steady adherence to primitive truth and order, and at last happily delivered from that depressed and disagreeable situation in which political causes had, for a long time, involved the very name of Episcopacy in this part of our island. Thankful should we be to the Almighty Disposer of human affairs, that the cloud of suspicion, which so long hung over us is now removed, and better days begin to dawn upon us. No longer restrained in the exercise of their spiritual powers, our clergy are allowed to perform their sacred functions, with all that outward decency, which our ritual prescribes. No longer frightened from our communion by legal penalties, or the danger of giving offence to those in power and authority, the laity of all ranks are at full liberty to join in our public worship, and avow their attachment to a church so friendly to order and regularity, and to all those wise and salutary principles, which it is the interest of government to promote. Thus happy in the confidence of our king and our country, with fervent wishes for the prosperity of both, we look up to the throne of our heavenly sovereign, and addressing our supplication to him who *reigns for ever*, and whose *kingdom ruleth over all*, we do not fail to *seek the peace, and pray for the happiness*, of the land in which we live, that in *the peace thereof we may have peace?*"

In point of matter and composition, the sermons are such as would do credit to any Bishop, in any age or country. The style, if less laboured and less polished than that of many contemporary writers of sermons, has much of that dignified plainness which recommends, and is so well suited to, discourses for the pulpit. The text of the first sermon is from Exod. xx. v. 24. *In all places where I record my name, I will come unto thee, and I will bless thee*; that of the second is from St. Matthew, xviii. v. 20. *For where two or three are gathered together in my name, there am I in the midst of them*. With a part of the learned exposition of the former text, we will close our review, making our acknowledgments to the author for the great satisfaction we have received from a perusal of the whole performance.

"When we speak of a *man's name*, we generally mean the title or appellation by which he is known, or the fame or reputation which he may have attained. But from the language of Scripture, it would appear that something more is implied in that significant expression, the *name Jehovah*, which we read *the name of the Lord*. When this Jehovah promises, in the book of Exodus, to send his angel before his people, to keep them in the way, and to bring them into the place which he had prepared, he tells them, *beware of him, and obey his voice; provoke him not; for he will not pardon your transgressions;—for my Name is in him*. In like manner where the Psalmist says, *the Name of the God of Jacob defend thee*; and Zechariah declares that *Jehovah shall be one, and his Name one*, these, with a great number of passages, where the *Name* of Jehovah is said to be placed, to dwell, and to act, all plainly shew, that by the *Name of Jehovah*, a person, and not a title, is meant; and

and no other surely than that person, *the eternal logos or word*, by whom the Deity was to be revealed, discovered, and made known to mankind."

ART. 33. *A Sermon preached at an Annual Visitation of the Clergy of the Archdeaconry of Winchester, held at St. Saviour's, Southwark, September 25, 1795. By the Rev. John Grose, A. M. F. A. S. Minister of the Tower, Lecturer of St. Olave, Southwark, and Chaplain to the Right Hon. Countess Dowager of Axborough. Published by Request. 8vo. 17 pp. 6d. Mathews. 1795.*

From Mark xvi. 5. Mr. Grose discourses upon the nature of the clerical commission, and the duties with which it is accompanied. The doctrinal part is supported chiefly by scriptural proofs, or citations from the articles of our church; and the duties of the preacher are explained and enforced, with an agreeable mixture of strictness and modesty.

ART. 34. *A Sermon preached in the Cathedral Church of Sarum, at the Triennial Visitation of John, Lord Bishop of the Diocese, on Friday, August 7, 1795. By W. Lisle Bowles, A. M. 4to. 12 pp. 1s. Dilly. 1795.*

The characteristic *simplicity* of Christianity, and the state of existing *offences*, form the subject of this discourse. There are passages in it which must delight, and observations that may instruct; but the sermon is, generally considered, too much inflated by rhetoric, and destitute of chasteness and propriety. The personification of religion may occasionally be admitted with safety, but should always be used with discretion. A want of attention to this rule has caused the author (who appears to have no ordinary command of language) to fall into the ludicrous errors of employing the pronoun *she*, in supporting the *female* attribute of religion, *ten* times in a paragraph, consisting of about as many lines.

"While she explains the most awful truths, she appeals to our gentlest feelings; she is our guide and comforter through the wilderness of our mortal pilgrimage: she unlocks the silent prison of the tomb: she leads us through the "Valley of the shadow of death:" she shews us the mighty destroyer, bereft of his weapons and strength: she bids us take the "Wings of the morning," and arise from the dust, to light and to life: she brings us before the throne of "Him who liveth for ever:" yet still retaining her primitive and peculiar character, whilst she joins the Hosannah of Angels and Arch-angels, Glory to God in the highest:" she adds, "on earth peace, goodwill towards men." P. 3.

ART. 35. *A Sermon preached at Worship-street, Shoreditch, October 18, 1795. Being a sincere Tribute of Respect to the Memory of the Rev. Samuel Stennet, D. D.; the Rev. Andrew Kippis, D. D. F. R. S. A. S.; and the Rev. Rice Harris, D. D.; to which are prefixed a few Particulars of their Lives and Writings. By John Evans, A. M. Published by Request. 8vo. 38 pp. 1s. Crosby. 1796.*

It is the well-known custom of the Presbyterian church to celebrate considerable persons deceased in funeral orations. The most remarkable of the three here noticed is, Dr. Kippis; who is said to have been in his 71st year when he died, on October 9, 1795. His funeral Sermon, by Dr. Rees, is also in our hands, which we shall notice more particularly. Mr. Evans takes for his text Psalm xii. 1. "Help, Lord, for the godly man ceaseth: for the faithful fail from among the children of men," and the discourse is a useful and pious illustration of those words.

ART. 36. *Obedience to God rather than Men. Recommended in a Sermon preached at Taunton, on February the 22d, 1795, being the Sunday before the late Fast Day. By Thomas Broadhurst, Minister of a Congregation of Protestant Dissenters in Taunton. 8vo. 23 pp. 6d. Johnson.*

That Christians should obey God rather than *men*, in cases where the commands of the latter interfere with those of the former, is a principle which Mr. Broadhurst must not suppose confined to his own particular community. He admits, in his discourse, that it has been usual with Dissenters to observe days thus appointed by public authority, and seems desirous that now, for the first time, they should abandon that usage. We are no advocates for obliging men to fast or pray contrary to their creeds, and their consciences; but we must be allowed to suspect, that when outward decorum is on the decline, inward allegiance is not on the increase.

ART. 37. *On the Duty and Importance of religious Worship. A Sermon, preached at Cumberwell Chapel, on the 28th of June, 1795, being the Sunday after it was opened. By the Reverend Thomas Sampson, A. M. F. A. S. Published at the Request of the Congregation. 8vo. 22 pp. 1s. Lowndes.*

The pious exclamation of Jacob (Gen. xxviii. 17) furnishes Mr. Sampson with a favourable ground for discussing the duty and importance of social worship. The obligation of man adore to the Deity, as deducible from natural reason, the manner in which this obligation has been expressed in the usage of all nations, the beneficial effects of social adoration upon mankind, and the promises annexed to it, are the leading features of this discourse. The style and sentiments of it are such as to do no discredit to the pen from which it proceeded, or the patronage under which it was published. But why twenty-two pages, widely printed, should claim a shilling, when  
twenty-three



twenty-three of close, and small type, are sold for six-pence in the preceding discourse, we do not see.

ART. 38. *Sermons on practical and important Subjects. By the late Rev. W. F. Jackson. Tried and convicted for High Treason, in Dublin, April 23, 1795. 8vo. 239 pp. 4s. sewed. Evans. 1795.*

Any thing very remarkable happening to an author renders his works immediately an object of traffic. The melancholy catastrophe of Mr. Jackson's life has called these sheets, long ago printed and designed for publication, from the retirement in which they had begun to change their colour: and, with the addition of only five pages and a title, has brought them forward to the public eye. So strange are the perversions of the human mind, that we shall not attempt to enquire by what extraordinary combination of circumstances a writer, whose discourses express a strong and even a rigorous piety, should have been led to the commission of such crimes as those which stained the latter days of this teacher. His sermons, eleven in number, are rather above than below the common level of composition. Sometimes his expressions are rather harsh, and sometimes there appears an affectation of rhetorical flourish, or pathetic appeal to the feelings; but, on the whole, they are such as lead the reader to regret, yet more strongly than before, the unhappy termination of the author's career.

ART. 39. *Observations in Answer to Mr. Thomas Paine's "Age of Reason." By the Rev. William Jackson, now a Prisoner in the New Prison, Dublin, on a Charge of High Treason. 8vo. 72 pp. 2s. Ridgway. 1795.*

There is no small portion of acuteness, and strong evidence of studious reading, and sound memory in this answer to Paine; throughout, a proof of talents and qualities, which redoubles our sorrow for the fatal political corruption of the author's mind. Though he compliments his antagonist on his abilities, he does not spare him with respect to the book in question. "After all," says he, "what has Mr. Paine produced? Scarcely any thing of novelty. He has only said what others with more point, raillery, and acuteness have said before him. Hobbes, Spinoza, Bayle, Voltaire, Toland, Tindal, Collins, Morgan, Mandeville, and Chubb, have in their several ways anticipated every thing to be found in the Age of Reason. Bolingbroke beats our author out of the field." P. 52.

Mr. Jackson's account of himself and the circumstances attending the composition of this tract, are too curious to be omitted.

"Having thus considered the most material objections to revealed religion, contained in the "Age of Reason," I quit the subject, and take leave of Mr. Paine. He thinks his work will be a consolation to men staggering under a suspicion that the Christian system is fabulous. I wish to let those who believe in our religion see, that something may be said in support of their faith. Like Mr. Paine, I write from the fulness of conviction. My opposition to his tenets is as cordially sincere, as his defence of them. I believe in the truth of revelation; after

after having read every thing written against it that I could meet with. Mine is not a professional faith; it arises from having searched into the evidence at an adult period, unshackled by any church system, and totally unconnected with profession. This search was prosecuted for my own satisfaction; and, going a different way to work from that of Mr. Paine, I arrived at an opposite conclusion. Every man should do the same; for, to use an expression of Chancellor Bacon, it is a matter that "comes home to every man's bosom." At my early outset in life I came to this country as one of the suite of Lord Bristol, appointed Lord Lieutenant: he engaged himself to do every thing for me I could wish. After waiting some time for his arrival, a change took place in England, and he was superseded; there began, and there ended my professional views. From that period to the present I have stood on a different ground. The hand which now holds this pen, and the God who has on a variety of occasions directed it, have been my supporters. My life has been a concatenation of afflictive circumstances; a disastrous series of contingent woes. Loss of property and relatives by fire, singular casualty, and agonizing disease. Nearly a third portion of my existence has been consumed in watching the ceaseless depredations death was making on those most dear to me. Heavy calamities! As such they staggered my nature, for we are only men, but they did not shake my reliance. I mentally gravitated to the centre of being, and was sustained by Almighty power in the orbit of life. To have this opportunity of defending what I most solemnly believe to be the revelation of that Almighty power, affords me consolatory pleasure. It is happiness growing out of misfortune; good deduced from evil.

"I am very conscious of the defects of this production. It is not, in point of argument, so authoritative, nor, in point of style, so polished as it ought to have been. On these accounts I have given it the title of "Observations," rather than an "Answer," to Mr. Paine's work—what I offer in excuse for these imperfections, will be admitted by men of candour. I write in a prison, after nearly eleven months confinement in a single room. Out of the many books I wanted to consult as authorities, I have only been able to procure one. I refer, therefore, from memory, to productions which it is several years since I looked into. Had I possessed the necessary aid, I would have brought forward a great deal of that species of evidence which, to me at least, appears incontrovertible. What Mr. Paine calls reasoning, I consider as *speculation*; and it is not by speculating that books of antiquity are to be established or overthrown: they should be treated as antient records; requiring concurring testimony to authenticate, and collateral helps to explain them." P. 70.

## POLITICS.

ART. 40. *The Commonwealth in Danger, with an Introduction, containing Remarks on some late Writings of Arthur Young, Esq. By John Cartwright, Esq.* 8vo. 331 pp. 5s. Johnson. 1795.

By prefixing one hundred and seventy-three pages of introduction to one hundred and forty-three pages of pamphlet, and fifteen of appendix,

pendix, this publication is swelled to the size of a five-shilling book. In the enormous introduction we can see little object besides that of blackening Mr. Young, and pointing him out, as it appears, for a primary object of republican vengeance, in case that party should by any means prevail. The pamphlet that follows inculcates, in the most violent manner, the doctrines of annual parliaments and universal suffrage. At a time when an unguarded expression has exposed an avowed and strenuous friend of the constitution to a criminal prosecution, it is curious to see that the opposite party can with security write directly against the constitution. "*Unreflecting persons*," says Mr. Cartwright, "may imagine that the King and Lords, as independant branches of the legislature, ought to have an *equal* power with the House of Commons. But, in the present state of things, this were naturally impossible; and, *to think them entitled to such an equality*, were a pernicious error." P. 118. Except for the confusion of the syntax, this passage is surely decided enough. But what is the remedy proposed for all political evils? "Arm the people to the full extent of property, that is, down to every taxed householder: cause them to be equally, fully, and effectively represented in annual parliaments: exchange the word *kingdom* for that of *commonwealth*, and accommodate to that wise and salutary exchange, the *whole language and law of the state*." P. 126. The consequence would be, not as Mr. C. asserts, that *royalty*, "with its appendage nobility," being discharged of envy, would remain in safety; but, as he well knows, that they would both be subverted. He forgets that the exchange has once been made, and was not found wise or salutary, and that monarchy and nobility were then destroyed. He proceeds by severely censuring all the forms of law and state that run in the king's name, and proposes to substitute, "Be it therefore enacted *by the people of this Commonwealth* in parliament assembled, with the counsel and assent of the lords of parliament, and his majesty," &c. This is speaking out, at least. Mr. C. is very energetic in his endeavour to hold up to contempt the one hundred and fifty-four persons in parliament connected with boroughs, whom he calls *reptiles*, &c. But, as Mr. Young very properly answers, "these one hundred and fifty-four reptiles include many of the first, wealthiest, and most respectable persons for rank, character, and abilities, which the kingdom has to boast."

ART. 41. *The Constitution safe without Reform. Containing some Remarks on a Book entitled, The Commonwealth in Danger; by John Cartwright, Esq. By the Author of the Example of France a Warning to Britain.* 8vo. 70 pp. 1s. 6d. Richardson, &c. 1795.

Mr. Young here replies to the preceding pamphlet, as far as he is personally attacked in it, and defends himself, we think, with perfect success, against the charges of having acted uncandidly towards Mr. Cartwright, and being an apostate from the cause of liberty. We should conceive him to be exactly right in the following assertion concerning his antagonist. "My book" (*The Example of France, &c.*) "proved a stumbling block in the path of our reformers; they knew that by fair argument they could not answer it: the experiment was more than

than once made and failed. Mr. C. has not attempted it; he has taken another road, and transferred the attack from the book to the author." P. 44.

ART. 42. *An Address to the Yeomanry of England. By a Field-Officer of Cavalry, who has served all this War on the Continent.* 8vo. 82 pp. 1s. Walter. 1795.

A very well-timed and energetic address to the Yeomanry of England, pointing out to them, in strong terms, the necessity of arming themselves for the defence of their property, and contrasting the advantages which they derive from their exertions, with the calamities which have befallen the farmers of the Low Countries, from their inactivity and wavering conduct. "Happy," says the author, "would it have been for the farmers of the Low Countries, if they had foreseen the intention of their enemies, as the English farmers have, and in the same manner prepared to meet them. Those fertile lands would not have been laid waste as they now are. Those well filled granaries would not have been plundered; nor the opulent farmer first robbed of all his money and stock, and then driven from his once peaceful abode, where every comfort of life was at his command, to serve and toil in a distant country, from whence in vain his tortured thoughts turn towards his native home, which he is doomed to see no more. This is the real picture of what, one year ago, was the highest cultivated and richest country in Europe. This is the new-fashioned freedom, for which every security and happiness that this world can afford, has been bartered; and a striking example does that devoted land offer of the evils that may arise, from the inhabitants of a country not having sufficient foresight and energy to ward off the attacks, that may be made upon a constitution, which is the foundation of their wealth and happiness. The example of the Low Countries comes more home to England than any other; because the freedom of their government, in some sort, resembled ours; the effect of it was, in many respects, the same; the land was most highly cultivated, and the farmers rich and independent as ours are. But they wanted our innate wisdom and energy, and this deficiency has been their ruin. They stood gaping in a state of stupid indecision, partly deluded by the evil-minded of their own country, partly by the promises of the enemy, till the French invasion soon convinced them, that French freedom was but another name for poverty and abject slavery."

The rules for formation and field-exercise are well drawn up, but are not, in our opinion, so well adapted to corps of yeomanry, as those which were given in a similar publication, dated from Canterbury, which we reviewed last year.

ART. 43. *A Letter to the King, with Notes.* 8vo. 35 pp. Owen. 1795.

The Gonfalonier of Lucca is made to abuse the King of England through the Elector of Hanover. The tenor of the pamphlet is such as to prove that the bulwark of our liberties, the press, is as free as licence itself can make or wish it.

ART.

ART. 44. *A Letter addressed to the People of Piedmont, on the Advantages of the French Revolution and the Necessity of adopting its Principles in Italy.* By Joel Barlow, Author of the *Vision of Columbus*, *A Letter to the National Convention*, *The Conspiracy of Kings*, and *Advice to Privileged Orders.* Translated from the French by the Author. 8vo. 48 pp. 1s. 6d. Eaton. 1795.

If Mr. Barlow's powers of persuasion were equal to his zeal, another department would by this time have found place in the extended territory of the French Republic. Forty-eight pages of exhortation are employed to display the benign tendency of those equalizing principles, which has filled one of the finest countries in Europe with anarchy, rapine, and murder. The Piedmontese are admonished of the necessity in which they stand for similar changes; and all the crouching arts of democratic flattery are exerted to effect their political conversion. The preface announces a confident expectation of this event taking place in the campaign of 1794. How the people of Piedmont are affected towards the French, the present state of events is likely to put to the test; but this we will not hesitate to say, that if they once receive them as friends, they will soon feel them as tyrants.

ART. 45. *The Essence of Algernon Sidney's Work on Government, to which is annexed his Essay on Love.* By a Student of the Inner Temple. 8vo. 287 pp. 4s. Johnson. 1795.

Amidst the distractions of party, and the divisions of political opinion, the present publication will be received with different degrees of praise and blame. To those who support the popular theory, this abridgment will prove an acceptable present, while those who demur to the doctrines themselves, may yet not find themselves wholly offended by being put in possession of a treatise in this portable form, from the pen of a man whom all descriptions of parties have agreed to pity and respect. The editor, whose *civism* is by no means questionable, engages for a life of this eloquent patriot, whose name he has already enlisted in the *Gallie* corps. "Had it been written (says the editor in a note upon the appendix) at a later period, we should have found the *citizen* more conspicuous, though, perhaps, not so amorous."

The Essay upon Love, which this note introduces, is written with an almost equal mixture of feeling and good sense. "Love (says the patriot) is the most extensive desire of the soul to enjoy beauty; and where it is reciprocal, is the most entire and exact union of hearts." P. 274. He then considers its nature, which he pronounces to be of a *mixed* character—"A mixed creature (p. 275) must have mixed affections; and can love only where he finds a mind of such excellency as to delight his understanding, and a body of beauty to please his senses." He next defends the passion against objectors, and concludes with a handsome eulogium on the softer sex.

ART. 46. *A second Address to the Right Reverend the Prelates of England and Wales, on the Subject of the Slave-Trade.* 8vo. 22 pp. 6d. Johnson. 1795.

A feeble and contemptible effort to cast upon the bench of bishops the odium of a continuance of the Slave-Trade. A slight declamation is subjoined against *the war*; on which subject it is sufficient for Englishmen to ask—Were we to fight, or to stand idle till we were knocked on the head?

ART. 47. *Considerations on the present internal and external Condition of France.* 8vo. 60 pp. 1s. 6d. Debrett. 1794.

The multiplicity of tracts, to which this fruitful subject has given birth, renders it difficult for the most determined care to bring them forward to public notice in their just and merited order. The “*Considerations*” of this author appear to have been written under the influence of the best principles, and with a design of effecting the best ends: but the reasoning employed is, for the most part, obscure, and the language abrupt and inelegant. The changes which have happened in France, since the date of this pamphlet, have destroyed the application of many particulars. In this, however, the public have little to regret, as nothing is discoverable in the rhapsodies of this unequal writer, but what has already been advanced in more perspicuous and fascinating terms.

ART. 48. *The Plot Discovered; or, An Address to the People against Ministerial Treason.* By S. T. Coleridge. 12mo. 9d. Bristol. No Publisher's Name. 1795.

We abhor, not only as critics, but as men of morals, the custom which has of late prevailed among certain individuals, of taking a detached sentence from a speech or publication, and commenting upon it, without any consideration of the context. Mr. Coleridge, whom we have commended as a poet, has done this with respect to an expression of the Bishop of Rochester, which, when explained, was found not only to be harmless, but truly constitutional. The violence of this pamphlet supercedes all criticism; it breathes all the petulance and irritability of youth, assertion without proof, and the absurdest deductions from the most false and unreasonable premises.

#### MR. BURKE.

ART. 49. *A Letter to Henry Duncombe, Esq. Member for the County of York, on the Subject of the very extraordinary Pamphlet, lately addressed by Mr. Burke to a noble Lord.* By William Miles. The fourth Edition. 8vo. 100 pp. 2s. 6d. Debrett. 1796.

As might be expected, the pamphlet of Mr. Burke gave rise to many others, of various complexions, some hostile, others friendly to him; but the greater part belonging to the former class. Among these tracts,

no one is, or can be, more violent than that which lies before us. The writer seems to have exhausted the treasures of invective, and certainly has not always been scrupulous in his choice of the topics: particularly in his first edition. As there is something very disgusting in controversy whenever it arrives at this state, we shall spare ourselves and our readers the pain of entering into the particulars of this. What may be objected to Mr. Burke, or to his late pamphlet, is very generally known; to this add all that has at any time been surmised against him, or drawn by any force of angry interpretation from that production, and suppose it delivered with the most tragic vehemence of style, and you will have a correct, though general notion, of the Letter to Mr. Duncombe. The mistake of supposing Mr. Burke's juvenile tract on civil society to convey his real sentiments, which was meant, on the contrary, as a kind of *reductio ad absurdum*, a confutation of Bolingbroke, by showing that any extravagances might be made plausible by his loose and declamatory mode of reasoning, is such as could not have been committed but by very precipitate anger. What Mr. Burke wrote as absurdities, are quoted against him as opinions.

ART. 50. *A Letter to Mr. Miles.* 8vo. 66 pp. 1s. 6d. Owen. 1796.

Mr. Miles has here met with an antagonist as violent as himself.  
 "Such joy ambition finds!"

ART. 51. *Strictures on Mr. Burke's Letter to a noble Lord, on the Attacks made upon him and his Pension in the House of Lords, by the Duke of Bedford and Lord Lauderdale.* 8vo. 15 pp. 6d. Eaton. 1796.

Notwithstanding the warehouse from which it proceeds, this is inoffensive enough.

ART. 52. *A warm Reply to Mr. Burke's Letter.* By A. Mackad. 8vo. 75 pp. 2s. Crosby. 1796.

The title-page of this tract announces what kind of temper is to be expected in it. But the severest insults it contains, are offered to the English language.—"Corybantiæ," "inebrious," "invalescenced," "inescated:"—such are the beauties that adorn the author's prose. His verse, (for there is verse too) may be estimated from the following epitaph, proposed for Mr. Burke.

Reader, attend, beneath this stone was laid  
 A body, coffin, and a linnen shred;  
 But Time, that always hoary subtle thing,  
 To the *alcalcin'd* matter gave a wing;  
 Now in the aisle, or o'er the sculpture flies  
 The creatures that from Edmund's body, seek the skies.



ART. 53. *A Letter to the Right Honourable Edmund Burke, in Answer to a Letter respecting the Duke of Bedford and the Earl of Lauderdale; to which is appended, some Anticipation of Mr. Burke's Thoughts on a regicide Peace. By the Reverend George Neale, Author of Essays on modern Manners, &c. &c.* 8vo. 1s. 6d. Darton and Harvey. 1796.

Mr. Neale is angry with Mr. Burke, and not very fond of the Bishop of Rochester. He thinks the attack of the former on the Duke of Bedford unjust, and sneeringly, to use his own words, *pits* against him the Bishop, as priest and author, in order to look at the progress of Mr. B.'s career. We cannot say that Mr. N. is very happy either in his style or his arguments.

ART. 54. *Mr. Burke's Conduct and Pretensions considered; with illustrative Anecdotes. By a Royalist.* 8vo. 32 pp. 1s. Allen and West. 1796.

"To banquet the press with prosaic eccentricities, should seem a distinction more especially attendant on the pen of Mr. Burke." This is the second sentence of the pamphlet, by which every intelligent reader will judge how well qualified this *royalist* is to become an antagonist of Mr. Burke.

ART. 55. *Three Letters to the Right Hon. Edmund Burke, on the State of public Affairs; and particularly on the late outrageous Attacks on his Pension. By an old Whig.* 8vo. 52 pp. 1s. 6d. Robinsons. 1796.

This pamphlet holds out false colours. The term "outrageous attacks" in the title-page, seems to announce a defence of the Right Hon. gentleman; the letters form a furious attack. The author has well enough characterized the swarm in which he himself condescends to appear. "You have challenged," says he to Mr. Burke, "and I foresee there will be no lack of combatants—the insect youth in the vicinity of St. Giles's are already on the wing; already they begin to hum and buzz." The writer dates from West-Park, and signs himself R. P. We leave those who are more studious of such intelligence, to decypher these intimations.

ART. 56. *Remarks on Conversations, occasioned by Mr. Burke's Letter. In a Letter to a Professor on the Continent.* 8vo. 31 pp. 1s. Cawthorne. 1796.

In this anonymous writer Mr. Burke has the good fortune to meet with a defender more eloquent by far than the generality of his assailants. His sentiments on the privileges of old age and affliction, are manly and generous. But, as a topic more pleasing, we shall select what he says in defence of Mr. Burke's enthusiasm for the late unfortunate Queen of France.

"His eyes have moistened at the sufferings of a woman! Behold his crime. He had seen the fairest of her sex in the luxuriant dawn of beauty, joy, and youth. His imagination warmed at the recollection.

tion. He viewed the fatal reverse—and wrote from the heart. The tears that fell were overflowings of the milk of human kindness. I saw her when the lustre of her diadem was beginning to fade—but its gems still shone with an autumnal ray. I remember the air of dignified sorrow which mellowed too hastily the lilies on her cheek. Shamefully has this unfortunate queen been traduced. Nine-tenths of the scandalous tales which malice has industriously circulated, are as false and unfounded as that last impious charge, to which the mother replied with all the majesty of offended nature. She was gay and unthinking. Transplanted from the cold regions of her mother's chamber, when scarce the baby blush had left her cheek—at the very moment when the passions began to be strong, and ere reason had yet time to cease to be weak, she was placed at once in the Versailles hot-bed of vice—in a court where immorality was fashion, and where a strumpet presided. What, in such a situation, some people may fancy themselves entitled to expect from a girl of fifteen, I know not. But this I know, and feel, and own—that against temptations so varied and alluring, the strength of man, in the full meridian of his reason, would have proved but weakness." P. 12. This is a morsel worth preserving, amidst so much calumny and anger.

ART. 57. *A Reply to the Letter of Edmund Burke, Esq. to a noble Lord. By Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge. The third Edition, with considerable Alterations and Additions. 8vo. 72 pp. 1s. 6d. Kearsley. 1796.*

That Mr. Gilbert Wakefield should continue in retirement when any field for political controversy was thrown open, could not be expected. He who cannot refrain from interlarding the most irrelevant poems, ancient and modern, with his anti-monarchical bitterness, would surely not be silent when Mr. Burke had opened a debate. He fights like a hardy veteran, with ancient arms, and in order to be able to employ the sword of Homer, comments upon his δούλιον ἡμᾶρ, by endeavouring to prove that the poor, at least, of England, are at this moment *slaves*. To detail, however, what this author has said upon the present controversy, cannot be necessary. It is known to many of our readers what Mr. W. infallibly *must* say, with such an opportunity given; and they who do not know already, will not at this time be very anxious to learn. They who have perceived him to be violent, will find him only more so than usual on this occasion. "Myself," he says, "who have exulted in the successes of the French, and the disgrace of their insolent and odious foes, with a keenness of transport not to be described; I have been long prepared to hail the triumphant entry of a republican representative, and shall exclaim, with equal sincerity and rapture,

Dicite Io Pæan! et Io, bis dicite, Pæan!"

We have already noticed a warm reply to Mr. Burke, this may properly be called a red-hot one.

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ART. 58. *A summary Defence of the Right Honourable Edmund Burke. In two Letters. Letter I. Address to the Reverend Gilbert Wakefield, in Refutation of all his Positions. Letter II. Addressed to the Hon. Somerset Lowry Corry: including Strictures upon a late virulent Pamphlet written by Mr. William Miles. By Thomas Townsend, Esq. of the Honourable Society of Gray's Inn. 8vo. 135 pp. 2s. 6d. R. White. 1796.*

Mr. Townsend writes with ability: and one proof of the success of his endeavours is, that they have made some of his antagonists very angry. After wading through so much contentious disputation, it cannot be expected that we should dwell even upon a pamphlet which has so many claims to approbation. Ten articles of the kind are already strung together in our list, and several more remain for another Month.—Dreadful prospect!

## MEDICINE.

ART. 59. *An Address to Medical Students; A Letter to Dr. Fordyce; with Remarks and Questions upon Quotations from Dr. Fordyce's Dissertation on simple Fever. 8vo. 32 pp. 1s. Bell, Oxford-street. 1795.*

These remarks are ushered by a letter to the students of medicine, admonishing them to reason rather than harangue, to which he observes, they are too prone; a piece of advice which might with propriety be given to the author: also a letter to Dr. Fordyce, whom the writer condemns for making a large pamphlet of what might, he thinks have been comprised within a few pages. Yet the great variety of opinions existing relative to the causes, essence, and methods of treating fevers, seems to require a greater latitude than this critic is disposed to allow. We shall examine the first of his remarks, by which our readers will be enabled to understand to what sort of a banquet they are invited.

“Fever, Dr. Fordyce has told us, is a disease, the existence of which no man could have the least suspicion of, supposing him acquainted with the structure of the body, the properties of the solids and fluids, the various operations which go on in it in health, the manner in which they take place, the powers which produce them, the connection of the body and the mind, as well as those known to physiologists, anatomists, or those who have studied medicine itself, or any of the branches of knowledge conducive, or which have been thought conducive to it. It is, therefore, only to be known by observing it in the diseased bodies of men afflicted with this distemper.”

“As much of the above sentence,” our critic says, “as is true concerning fever, is true concerning all other diseases. Merely reading never made a man know one disease from another: but merely reading will teach a man to have a suspicion of a disease. Suppose a man acquainted with physiology and all the other branches of medicine,

but had never seen a fever in his life. If such a man received a written account of an attack of indisposition, which corresponded with the attack of fever, as described by authors, would he not have a suspicion of the existence of fever in the person so attacked?" This is certainly not refuting Dr. Fordyce's position. To have done that, the critic should have shown, that from as complete a knowledge of the anatomy and œconomy of the human body as we are now possessed of, any ingenious person, although he had never seen or heard of the disease called fever, might have conjectured, or foretold; that a body so made and organized, would be liable to, and might be affected with the aggregate of the symptoms which constitute that complaint. As head-ach, furred tongue, cold and shivering, heat, depression of strength, derangement of the intellect, &c. This the critic has not attempted to prove, but contents himself with asserting, "that as much of the above sentence as is true of fever, is true concerning all other diseases." That is the phænomena of fever, are as easily to be deduced from the known structure and œconomy of the human body, as the phænomena of any other disease whatsoever. To try this position, we will apply it to some particular affections. A very moderate acquaintance with the anatomy and œconomy of the human body would be sufficient to teach the use of the lungs in respiration, and the necessity of respiration to the existence of life. Any person acquainted with the anatomy of the lungs, and the nature of respiration, would therefore be enabled to foretel, even although he had never seen or heard of an animal dying strangled, that whatever would prevent the ingress of air into the lungs, must necessarily occasion death. In like manner he would be able to foretel, that any cause capable of diminishing the capacity of the bronchia, and consequently rendering them less fit for the free admission of air, must occasion a difficulty of breathing or asthma. Thus also jaundice and various other affections might be predicted by persons acquainted with the anatomy and œconomy of the liver and other parts of the body, although they had never seen or heard of the diseases. But the symptoms of fever seem to have so little dependence upon the structure of the body, as far as we are acquainted with it, that no person who had not seen or heard of the disease, could ever have conjectured, merely from his knowledge of its structure and functions, that it would be obnoxious to such a complaint. We shall not examine any more of this writer's remarks, which are, in general, not more important than this we have noticed; and, although some of them may be just, as, perhaps, may be that on Dr. Fordyce's assertion, "that where a man is afflicted with the most infectious fever, if he be in a clean room, with clean bed clothes, neither the eye, the taste, smell, or feel, give the smallest notice of there being any infection present;" which may, we think, be controverted, although it may be difficult to demonstrate the contrary; and supposing it to be done, it will scarce pay the trouble of the investigation;

ART. 60. *An Essay on the Abuse of spirituous Liquors; being, An Attempt to exhibit, in its genuine Colours, its pernicious Effects upon the Property, Health, and Morals of the People, with Rules and Admonitions respecting the Prevention and Cure of this great national Evil. By A. Forbergill, M. D. F. R. S. Member of the Royal College of Physicians, of the Medical Societies of London, Edinburgh, and Paris, &c. 8vo. 32 pp. 1s. Crutwell, Bath. 1796.*

After some general observations on the pernicious effects of drunkenness on the fortune, the health, and the morals of the people, and serious exhortations to them, to check even the slightest propensity to drinking spirituous liquors, the author proceeds to show in what manner the habit may be cured in the more hardened and inveterate drinkers. This may be effected, he says, by attending to and observing a simple rule, "to bear and forbear. To bear the present want of their accustomed liquor, and to forbear ever after to taste it." P. 28. The author does not, however, entirely depend upon the efficacy of this laconic apothegm, but recommends to his patients, to enter into a voluntary bond, with an obligation to forfeit a sum of money if they shall taste spirituous liquors, for a time to be limited; and this obligation is to be renewed until the habit shall be entirely conquered. The advice is certainly good, though not extremely difficult to discover; but, as the end proposed is highly desirable, we hope it will prove successful. The essay is addressed to the Bath and West of England Society, instituted for the encouragement of agriculture, arts, manufactures, and commerce, who voted the author their honorary premium, and directed the discourse to be printed, that the members might be enabled to distribute it in their respective districts.

ART. 61. *The Works of Charles Vial de Sainbel, Professor of Veterinary Medicine. To which is prefixed a short Account of his Life. Including also the Origin of the Veterinary College in London. 4to. 128 pp. 2l. 2s. Martin and Bain. 1795.*

Mr. Sainbel having been ruined by the revolution in France, which not only deprived him of the resources conferred by the monarch, but also of a benefactor in M. de Fleseille (the second victim of popular fury) who had allowed him an annuity of five hundred livres, determined to settle in England. In the year 1790 he attracted the notice of the Odiham Society for the Improvement of Agriculture, &c. and on the 18th of February, 1791, a committee from that society, joined by several gentlemen in London, detached themselves from that body to form an institution called *The Veterinary College of London*, of which they appointed Mr. S. Professor. The Duke of Northumberland became their president, and several other noblemen and gentlemen took the offices of vice-presidents and directors. From this time the College continued, we are told, to flourish, till the death of M. Sainbel, on August 23, 1793. This posthumous volume is swelled out to an unnecessary size by the mode of printing, but may probably be of service in promoting a branch of medicine, which hitherto has but seldom been considered scientifically.

MISCELLANIES.

## MISCELLANIES.

ART. 62. *Tracts published at the Cheap Repository for moral and religious Publications.* 12mo. Between 4 and 500 pp. 4s. 6d. neatly bound. Marshall, Queen-street, Cheapside. R. White, &c. 1796.

We were greatly pleased at receiving, in this little volume, a strong proof of the success of the most benevolent and judicious undertaking that has lately been conceived. For the thought, and chiefly for the execution of this plan, the nation (we will say no less) has been indebted to the well-known worth and talents of Mrs. Hannah More; who judged, very wisely, that the most effectual way to counteract the trash that is usually circulated at a low price, was to circulate, still more cheaply, compositions of a better tendency. In this excellent design, supported by the zeal of the Bishop of London, and many other persons of eminent situation, Mrs. More has laboured most successfully. A large subscription has been procured, repositories have been opened, and the present volume contains nearly fifty small publications, all affording useful entertainment on moral and religious instruction. So great has been the sale of these admirably executed tracts, that about two millions have been printed, in different forms, since March 1795, besides great numbers in Ireland. The hawkers are supplied with them at a cheap rate, and they already supplant, in most places of sale, the nonsense, or worse, that was before offered to the purchasers. The tracts are in general written with much ingenuity and judgment; they are plain enough to be understood by the lowest reader, and attractive enough to please all classes. Most heartily do we wish continuance of success to this patriotic plan, and hope that our notice of it may contribute effectually to that end.

ART. 63. *Military Observations, in a Tour through Part of France, French Flanders, and Luxembourg.* By J. C. Pleydell, Esq. late Lieutenant-Colonel, and Equerry to the Duke of Gloucester. 4to. 71 pp. 7s. 6d. Wingrave. 1795.

We do not think these observations will add much to the military reputation of the author, or furnish any great degree of information to those who wish to know the state of the French frontier. They have also been suppressed so long, that the greater part of those which relate to the French army had become obsolete, even before the revolution.

ART. 64. *Military Reflections on the Attack and Defence of the City of London, &c.* By Lieutenant-Colonel George Hanger. 8vo. 118 pp. 3s. Debrett. 1795.

Had Colonel Hanger communicated the contents of this pamphlet confidentially, either to the Chancellor of the Exchequer, or to the  
Commander



Commander in Chief, we think he would have deserved the thanks of his country; but we are at a loss to guess how he will justify the public exposure of what he conceives to be the most vulnerable part of the British empire. For the same reason that we object to this publication, we shall avoid entering into any discussion of the subject of it, and shall only regret, that the Colonel's classical or grammatical knowledge does not keep pace with his military science. In one point, however, we fully agree with him, namely, that as the French, by acquiring possession of Holland, have turned the left flank of Britain, it is necessary that a new system of defence should be adopted by this country, and government seems, in some degree, to have paid attention to his advice, by the chain of posts which they established last year round the county of Kent. This book appears to us to be a sufficient answer to those who doubt the necessity of so large a force as has been raised for internal defence. It also proves, we think, that nothing but the most absolute necessity should induce this kingdom to make a peace with the French, while the Texel, the mouths of the Waal, or the Scheld remain under their dominion. We do not, however, implicitly subscribe to the mode of defence which the Colonel proposes, nor do we think corps of marksmen would have been a good substitute for the regiments of light cavalry, which have been raised. The light infantry companies, at present attached to every battalion, are perhaps the best chateurs in the world, being equally qualified for acting in line, or for desultory warfare; and in a defensive war, where an enemy is to be perpetually harassed, and their supplies cut off, bodies of light cavalry can act with more promptitude and effect, than irregular corps of infantry, however active and alert they may be. Of all troops perhaps the horse-artillery, supported by cavalry, is the best calculated for this service.

In the duties of a partizan, Colonel Hanger displays considerable abilities, but when he becomes a theoretical politician, and enters into calculations on the subject of corn, we must remind him of the old adage, "*ne futor ultra crepidam*;" and before he writes another pathetic address to his "*brother soldiers*," upon the abuse of their pay, we would recommend to him to inform himself what their pay is, which the first soldier he meets in the streets will probably be able to inform him.

ART. 65. *Letters, written in France, to a Friend in London, between the Month of November, 1794, and the Month of May, 1795, by Major Tench, of the Marines, late of his Majesty's Ship Alexander.* 8vo. 4s. Johnson. 1796.

Major Tench was taken prisoner by the French in Admiral Bligh's ship, the *Alexander*, and he relates agreeably enough the incidents to which he was witness during his captivity. The book is no further of importance than to show the strong contrast between the treatment shown by the French to their prisoners, and the humane and generous remembrance which the English, on all occasions, testify to their enemies. Some anecdotes of particular places and individuals are interspersed, the commemorating which probably beguiled the weary hours of Ma-



for Tench, and will also contribute to the entertainment of his readers.

ART. 66. *The Life of Caius Julius Cæsar, drawn from the most authentic Sources of Information.* By Charles Coote, L. L. D. 8vo. 3s. 6d. Longman. 1796.

The author says he was induced to this undertaking, by not having seen the life of Cæsar in any separate publication, and professes to have drawn his materials from the best and original sources. The style is good, the references appear to be faithful, and the volume will be found useful and amusing to young students. The more material circumstances of Cæsar's life are so familiar even to school boys, that we doubt how far in point of circulation the expectations of the writer will be answered.

ART. 67. *The Ranger, a Collection of periodical Essays, inscribed to the Reverend T. Atwood, M. A. by the Hon. M. Hawke and Sir R. Vincent, Bart.* 2 Vols. 8vo. 7s. 6d. Martin and Bain.

This is a kind of publication which has of late multiplied upon the public, which may be considered perhaps as a proof of at least its local success. The Ranger probably does not aspire to a place in the first rank, but it may be reckoned very high in the secondary class of similar performances. Some agreeable and elegant, if not animated verses, are interspersed with lively specimens of tales, didactic and moral essays, with occasional attempts at humour, which are far from unsuccessful. These volumes will avail to amuse those vacant hours, which, from the want of such resources, would perhaps be far less profitably employed.

ART. 68. *The Fable of Cupid and Psyche, translated from the Latin of Apuleius; to which are added, a poetical Paraphrase on the Speech of Diotima in the Banquet of Plato, four Hymns, with an Introduction, in which the meaning of the Fable is unfolded.* 8vo. 152 pp. 4s. Leigh and Sotheby. 1795.

The story of Cupid has been again and again translated, and is probably familiar to every description of our readers. Mr. Taylor, whose diligence we should be glad to see exercised more beneficially to himself, as well as to the public, tells us, that this fable was designed to represent the lapse of the human soul from the intelligible world to the earth. At his mode of making out this position, some will smile, and others will stare. We shall only observe of his translation, that it is faithful, but exceptionably tumid in point of style, though perhaps Mr. T. studied to make it so. The author must not be offended with us if we honestly confess, that we can by no means praise his poetry. We will not give extracts which would degrade Mr. T. in the public opinion, but we must in justice observe, that his lines are generally heavy and prosaic.

In his appendix, Mr. Taylor accuses us of malevolence, and attributes the imperfections of his labours on Pausanias to the indigence  
of

of his circumstances, which compelled him to finish his task in the space of ten months. The charge of malevolence against a man of whom we never had the most distant knowledge, and against whom we could not possibly have any prejudice, we shall only generally repel, by declaring that, in our criticisms on Pausanias, we were influenced by no personal considerations, nor indeed any thing else than a sense of duty. Mr. T. may be assured that his complaints of indigence excite in us the sincerest commiseration. This is a circumstance of which we had no knowledge, and we heartily hope it may never again impede Mr. Taylor's efforts to acquire the meed of literary fame.

ART. 69. *Letters on the Drama.* 8vo. 3s. 6d. Elmsly. 1796.

These letters are from the same pen as the *Battle of Eddington*, and are entitled to the same kind of commendation. A gentleman who writes for his amusement, and without any views of future advantage, is too apt to disdain the minuter rules of composition, indispensably necessary not only to an author by profession, but to the laws of perfect composition. These letters are twelve in number, and evince, amidst some careless and some superficial observations, an excellent understanding, and a good taste.

ART. 70. *An historical Description of Dunkirk, from its Origin in 646 to the Year 1785.* By H. E. Diet. 4to. 51 pp. Faden. 8s. 1794.

This is a translation of a manuscript written for the use of M. Calonne, when minister of France, which was purchased in the sale of that nobleman's library. It is exceedingly well drawn up, and is less ostentatious and more impartial than any French work we have ever read, wherein the interests of foreign powers were set in opposition to those of France. It will afford both information and amusement to those who are curious to know of what importance Dunkirk is to this kingdom. There are several well engraved plans, which, of course, enhance the price.

ART. 71. *The Coin Collector's Companion, being a descriptive Alphabetical List of the modern provincial, political, and other Copper Coins.* 12mo. 56 pp. 6d. Spence. 1795.

A catalogue of no less than four hundred and twenty coins, the value of many among which may be judged by this, that one of them is Mr. Spence (the publisher) himself, seven months imprisoned, as it expresses, for high treason in 1794.

ART. 72. *The Triumph of Acquaintance over Friendship, an Essay for the Times.* By a Lady. 12mo. 2s. 6d. Cadell and Davies. 1796.

This performance is by a Lady, and one of considerable talents, yet we cannot help lamenting that the object, which is to prove that true friendship is incompatible with the state of fashionable manners, has not been

been more perspicuously marked. Her attempts at irony are sometimes not unsuccessful, but are liable to the same imputation of want of clearness. A good and feeling disposition is, however, to be traced without ambiguity.

## FOREIGN CATALOGUE.

## GERMANY.

ART. 73. *Anthologia Græca, sive Poëtarum Græcorum lusus. Ex recensione Brunckii. Indices et Commentarium adjecit Fridericus Jacobs. Tom. I. VIII and 250 pp. text; Tom. II. 264 pp. Tom. III. 254 pp. Tom. IV. 300 pp. in l. 8vo. Leipzig, 1794; Price 4 rixd. 16 gr. on writing-paper, and 36 rixd. 8 gr. on common paper.*

ART. 74. *Anthologia Græca, sive Poëtarum Græcorum lusus. Ex recensione Brunckii. Tom. V. qui Indices complectitur.*

Likewise with the separate title,

ART. 75. *Indices in Epigrammata, quæ in Analektis veterum Poëtarum a Brunckio editis reperiuntur. Auctore Friderico Jacobs. Leipzig, 1795. VI and 443 pp. in 8vo. Pr. 1 rixd. 16 gr.*

The first four of these volumes exhibit only an exact copy of the text of the epigrams from the *Analekta* of Brunck. Mr. Jacobs has indeed admitted the corrections recommended in the volume of notes, by the former editor, into the text, and inserted in their proper places the epigrams he found there. Of the causes by which he was induced to make so few alterations in the arrangement of this work, and none at all in the state of the text, he speaks with becoming modesty. We do not, however, scruple to say, that had Mr. J. ventured to form a plan for himself, and confided more in his own judgment, the work would have been executed in a very different, and better manner. There is at present in it a total want of unity, harmony, and completion; qualities to which the former editor, with all his enthusiasm, seems to have been perfectly indifferent. It is indeed exceedingly difficult to conceive upon what plan this collection was formed. We think, however, that we are justified in asserting, that many pieces are indebted for the places which they occupy in it to mere accident only, as the editor was unwilling to conform to the choice of the more ancient poets, as pointed out in the well-known Proemium of *Meleager*, and could not well include all the rest under the vague title of *Lusus Poëtarum*.

*tarum.* To Mr. *Jacobs* it appeared an objection to the *Analekta* that the Gnomological remains of *Solon* and *Mimnermus*, the *Iambi* of the younger *Simonides*, the odes of *Sappho* and *Erinna*, the hymns of *Callimachus*, the *Idyllia* of the Bucolic writers, the *Silli* of *Timon*, the Parodies of *Matron*, should have found their way into it, as they certainly do not belong to the class of epigrams, though they might without difficulty have been admitted into the *Corona* of *Meleager* and *Philiip*. He therefore chose to exclude them from this collection, whilst he retained at the same time the lyric fragments of *Archilochus* and *Bacchylides*, of the Cean *Simonides* and the writers of *Scolia*, together with the elegies of *Ion*, *Crates*, *Phanocles*, and other compositions of a similar kind. To confine our observations to the elegiac poets only, if the fragments just mentioned appeared to claim a place in this collection, why should not likewise the poems of *Tyrtæus*, the elegies of *Euphorion* and *Alexander*, which being less generally known, were omitted in the *Analekta*, and the still more excellent pieces of the two Colophonian bards, *Xenocles* and *Hermesianax*, have been received into it? To the last *Brunck* would doubtless not have objected, if the second edition of the *Epistolæ Criticæ* of *Ruhnken* had come into his hands. We pass over many other pieces preserved by *Abonæus*. Whether Mr. J. has reserved them for his supplemental volume we cannot tell, as in the preface these deficiencies are not noticed. A diligent search after whatever may with propriety be called *epigram*, particularly when composed by any of those writers who have already been honoured with a place in this collection, should, in our judgment, be strongly recommended to him, as being more immediately connected with the avowed plan of this work. For even in regard to these, the imperfection is equally great, and more striking. It is a circumstance calculated to deceive the reader, when he observes now and then an epigram introduced, which is not to be found in the *Analekta* (as for example, tom. i. p. 138) if the same is not done with respect to others inserted even by *H. Stephens* in his *Anthologia*, and for the omission of which *Brunck* had been censured by the Dutch Reviewers, *Bibl. Crit.* vol. i. p. ii. p. 28. &c. Besides the epigrams of *Meleager*, of *Anacreon*, and of *Asclepiades*, which are mentioned there, those of the *Homaridæ* are likewise wanting, as also four by *Anacreon*, to be found in the last Leipzig edition, together with the introductory poem to the collection of *Agathias* (*Fabric. Biblioth. Gr.* vol. ii. p. 692) and others, which we hope have not escaped the observation of the editor. We should likewise be glad to direct his attention more especially to the *Ἀδισμολογία*, among which the greatest additions might be made to the class of inscriptions. Here we should wish more particularly that a proper distinction should be made between the *Ἐπιγραφαὶ* drawn up for general inspection, and found on public monuments, and the mere sports of fancy, called by *Maffei* *exercitamenta*; and that in regard to the former, that order of time should be observed to which *Brunck* had indeed not attended in these poems, but of which however he had expressed his approbation, in preference to the common division into books first introduced by *Agathias*. The *Ars critica lapidaria* of the celebrated *Maffei*, joined with a variety of remarks dispersed through the works of modern antiquaries, might greatly

greatly facilitate this undertaking. The famous inscription in the *Nanian Library*, brought from the Levant in 1758, should have appeared at the head of this list. This seems, however, to have been entirely overlooked, though by Zanetti (*Due antichissime Greche Inscrizioni, spiegate e indirizzate à S. E. il Sign. G. Nani, Venet. 1755. 4to.*); the editor of *Daniel secundum LXX. & Tetrapius Origenis, 1772, p. 388*; Villoison (*in Anecd. Græc. tom. ii. p. 120.*); Bayer (*de Numis Hebræo-Samaritanis, Valent. 1781, cap. ix.*) and others, it is thought highly deserving of further elucidation. In regard to the rest, ancient and modern pieces are here thrown promiscuously together. Metrical inscriptions of a later date the editor of the *Analekta* appears indeed intentionally to have rejected (see *Let.* in vol. iii. p. 258). Unfortunately also others of respectable antiquity have shared the same fate; as, for instance, that which was published by Corfini in the *Inscript. Attic.* (Florent, 1752); from the *Marmor Sponianum* (Spon. *pop. attic. 4.*) p. i. viii; another discovered at Delphi in the *Inscrip. antiq.* of Cyriacus of Ancona (Rom. 1749) p. xxviii; several in *Falconerium script. Athletic.* (Rom. 1668, as also in Gronov. *Thesaur. vol. viii*); and in Buonarrotti *Offeruoz. sopra alcuni Frammenti di vasi antichi di vetro* (Florent. 1716) among which one is particularly distinguished by the corrections made in it by Maffei, *Art. Critic. lapidar. p. 110.* That this should be the case in regard to such as have been very recently discovered; as, for example, one found at Eleusis (Villoison *Prolegom. ad Hom. Iliad. p. lv*), and another at Naples (Bibl. d. a. Litt. II. St. Ined. p. 3) must, of course, be expected. Of the antiquarian collections made by Fabretti, Muratori, and Chandler, Brunck has indeed availed himself; but even here a careful revision of these materials would have amply rewarded the industry of the editor.

In respect to the text of the present *Anthologia*, it is, as we have already observed, exactly formed on that of *Brunck*, the ground of which is known to be the copy of the *Salmasian MS.*, taken by *Bouhier*. It has long been matter of just complaint that Brunck has, in none of his other works, in so arbitrary a manner, made the readings of ancient MSS. give way to conjectures often recommended only by the name of their author, or, perhaps, at the most, by the concurring opinion of some other critic. He endeavours indeed occasionally to atone for this unsatisfactory mode of criticism, by the voluntary acknowledgment of his errors. In all such instances, says the preface, the new editor has thought it incumbent on him to restore the *scriptura membranarum*, and to mark the premature correction in notes placed under the text. Notwithstanding this declaration, we have not unfrequently found that the false correction, though Br. had in the most decided manner pronounced judgment on it, still retains its place in the text, whilst the old reading, or better emendation, is banished to the notes; as in *Meleag. xii. 3*; *cxviii. 3*; and *Alcaeus Messenius III. 2*. We conceive that Mr. J. will hereafter, in his commentary, find frequent occasion to vindicate against hasty conjectures, readings of the MSS. which he has not now, in opposition to the authority of the *Analekta*, ventured to re-admit into the text, such as, *Erinne iii. 4. ἀμύττα, τὰν* (comp. *Meleag. cxxv*) *Mosch; 5, πλῆτον; Quint.*

*Quint. Max.* xi. 4. λάτρην, with a change in the punctuation. Still more reprehensible is the conduct of the editor, where he allows not only conjectures for which there may be reasonable grounds (as, for instance, *Meleag.* iv. 7. comp. Burmann. ad Propert. p. 698) but likewise others of a contrary description to retain their places in the text, without informing us what was before the vulgar reading; as, for example, again in *Meleag.* lxiv. 4. lxxxvi. 2. xciii. 5. (where the emendation proposed by *Manso*, in his edition, p. 37, should be adopted.) So in *Scol.* x. tom. i. p. 89, 'Ομπρία is a change suggested by *Casaubon*, which destroys the Hendecasyllable that ought to run thus: πλούτου μητὴρ' Ὀλυμπίαν αἰῶνα. Indeed, in regard to the measures, the *Scolia*, which have, perhaps, suffered most in this respect, require the assistance of a *Bentley*, or a *Reiz*; and should, in our opinion, be reformed on the model of that on *Harmodius* and *Aristogiton*, which appears to have come down to us with little or no alteration.

Upon the whole then, we do not hesitate to say, that, though some progress may have been made by the publication of the present work, it can by no means be considered to be a complete edition of the *Anthologia*, nor such a one as might have been expected from Mr. J., if he had not so strictly confined himself to the readings approved of by the author of the *Analekta*. It must indeed be owned that many of the corrections suggested by other writers, are little more than mere *lusus ingenii*; whilst, on the contrary, the necessity of others is so evident, that it cannot but strike us at the first sight. Such are in *Meleag.* viii. 4. εὐφηλα pointed out in the *Biblioth. Crit.* lxxxix. 5. τρίσσηκας ἰνδαίμων by *Manso*; the alterations recommended by *Ratzen*, *Antiphil.* xlv. 3, 4; with others which would probably have occurred to Mr. J. himself, as, *Meleag.* i. 7. Μελαμπ. for Μεαλιμπιδῆ; *Ariston*, tom. ii. p. 235. n. iii. (*Anal.* tom. ii. p. 258) κῶδῶ instead of κύκλω; and, in the same place, πῶμα for σῶμα, according to the reading of *Brunck*; or σῆμα, as it is in *Reiske*, *Anthol.* p. 151. Comp. *Anal.* tom. i. p. 243. n. lxxvii.

Of the *fifth* volume, containing the indexes, an account will be given in our next number.

## ITALY.

ART. 76. *Hebraicarum Antiquitatum opus, in lucem editum et in duos libros distributum, auctore Joseph Maria Pulci-Doria, Sanctæ Metropolitanæ Neapolitanæ ecclesiæ Canonico Presbytero. Liber I. 319 pp. Liber II. 288 pp. 4to. Naples.*

The author has, in this work, availed himself more frequently of the writings of ancient than of modern times; and though we are expressly informed that he is very conversant in the present European languages, it certainly does not appear from these volumes, that he is at all acquainted with the names of *Michælis*, *Faber*, and others, who have distinguished themselves in this department of literature. Nor has he paid any attention to the writings of modern travellers, who, notwithstanding



notwithstanding the late date of their accounts, may contribute essentially to the elucidation of Hebrew antiquities. For as the Arabs and Hebrews have unquestionably one common origin, it cannot be doubted but their manners and usages must, at least in the more ancient times, have been nearly the same; and that these primeval manners have remained, in a great measure, unadulterated among the free Arabs, we may easily be convinced, on a comparison of the relations of modern travellers with the biblical accounts. The author has, however, drawn very largely from the works of the Rabbins and Talmudical writers. Indeed this is what principally characterizes the volumes now before us, into which, among other more important matter, the ridiculous stories retailed by them, are too frequently admitted. What person employed in making researches into the useful parts of Hebrew antiquities would, for instance, wish to learn from the author of the *Zeror Hamor* that, in the Decalogue there are contained 613 letters, and so many precepts? Or, from the Talmudists, that no implements of iron were found necessary in the building of the Temple, the stones being all cut and polished by a certain worm? It is owing to this predilection for the Rabbins, that Mr. P. D. not unfrequently presents his readers with what may more properly be denominated Jewish than Hebrew antiquities. The only source of Hebrew antiquities on which we can safely depend, are the books of the Old Testament, both canonical and apocryphal, rightly understood. That the author likewise so often refers to passages in the Fathers, is to be ascribed to the practice of those of his own communion, to which we should therefore not have objected, if he had shown greater judgment in the selection of them. What good purpose can possibly be answered by the quotation of passages like the following, vol. i. p. 141: *Tradunt Hebræi, inquit Hieronymus, quod Eliezer in sanctificatione ejus, hoc est, in circumcisione juraverit. Nos autem dicimus, jurasse eum in semine Abrahamæ, quod est Christus, quia ex illo nasciturus erat juxta Evangelistam Matthæum loquentem: Liber generationis Jesu Christi filii David, filii Abraham.* Nor are we altogether satisfied with the order adopted by the author in this work. It must indeed be confessed, that all the part from c. 2. of the 1. book to c. 13, does really belong to the religious antiquities of the Hebrews; but from c. 14 to c. 21, we have an account of their domestic œconomy, whilst in cc. 22–5, the author again returns to the consideration of their religious service. So from c. 26 to c. 30, Mr. P. treats of their ancient political establishment, to which c. 31–5 of the 2d volume have likewise a reference. Again the 36 chapter relates to Proselytes, and, of course, to their ecclesiastical antiquities; whereas, in c. 37, an account is given of their marriages, which appertain more strictly to their domestic regimen. From c. 38 to c. 43, the subject of their political government is again resumed; and, lastly, in c. 44, he enters on that of their different sects, and religious opinions. The contents of the *second* book have little or no relation to Hebrew antiquities, the 16. chapter on the Talmud of the Hebrews only excepted, which, if the author had in the introduction to this work presented his readers with an essay on the sources of the Hebrew antiquities, would certainly have deserved a place in it. The remaining chapters would also have been better adapted to such



such an introduction to the O. T. or to a work on the subject of Rabbinical literature, than to the present one. Some opinions, which are at least very problematical, are likewise maintained by our author. Thus, for instance, it will hardly be generally allowed, that the Hebrew language is coeval with the world itself, as some arguments might be adduced to show that it is only a daughter of the first language; but it is doubtless most probable, that the ancient Samaritan was the Hebrew alphabet, and that the vowel points were added by the Masoreths. That it was the intention of Mr. P. to give a full account of the Hebrew antiquities is evident. Notwithstanding this, we find, on the one hand, many omissions in this work, with which others, professedly less comprehensive, cannot be charged, and, on the other, much extraneous matter, which was by no means necessary in order to render it complete. In chapter iii. which treats of the Tabernacle of the Congregation, Mr. P. might have taken the opportunity to inform his readers, that the religious service of the ancient Hebrews was, at first, performed in the open air, then under shady trees, or in the groves, which may indeed be proved from records preserved in the book of Genesis. The mountains were also, in those remote times, the scene of this service, though, to prevent them from falling into idolatry, this practice was afterwards prohibited. So likewise, in p. 29, where the injunction not to appear in the Temple empty-handed is mentioned, the author might have added, that this commandment most probably originated in the custom of the eastern people, who were never allowed to approach their earthly governors without such presents. P. 89, the music of the Hebrews is greatly extolled, on account of the very extraordinary effects which it is said to have produced, though Mr. P. does not believe that the Hebrews were acquainted with harmony, but takes it for granted that the different voices sung in unison, and that therefore the music of this nation was remarkable for its simplicity. It has not once occurred to him to hint, that the exalted nature of the matter itself may possibly have contributed not a little to produce this effect. Had Mr. P. read Herder's *Geist der Hebräischen Poesie*, he would, from vol. ii. p. 272, have been enabled to assign a probable reason why David's music was found powerful enough to dispel the melancholy of Saul. In p. 171, the author observes that it was usual with the Hebrews to present each other with clothes, which remark might have been confirmed from the accounts of modern travellers, by whom we are informed that this is still the custom among the eastern people. In the same manner the author has barely mentioned the circumstance of the Hebrews living in tents, which might certainly have been further illustrated by referring to modern travellers. So again in vol. ii. p. 3, where he treats of the succession of the Israelitish kings, nothing is said of the custom by which the new king inherited the harem of his predecessors though this is necessary to the proper explanation of 2 Sam. xii. 8. Notwithstanding these defects, however, and the very inaccurate manner in which the Hebrew, Greek, and even Latin words are often printed, this work will be found to contain much useful information, drawn chiefly from sources which have hitherto been very imperfectly explored, and may therefore be considered as a valuable accession to Biblical Literature.

HUNGARY.

## HUNGARY.

ART. 77. Joannis Bapt. Horváth Abbatis B. M. V. de Egres, R. Sc. S. Gotting. Memb. Correspond. Olim in Regia Scient. Univ. Hung. Phys. et Mech. Profess. *Elementa Physicæ. Ed. sub hoc tit. tertia.* 616 pp. in 8vo. with seven plates. Ofen, 1794.

The second edition of this work, published in 1792, consisted of 570 pp. only, with six plates. In it the author had still adhered to the phlogistic system. At present he finds the antiphlogistic one supported by better grounds, still maintaining, however, that its followers are not so averse to the principle of inflammability itself, as they are to the mere name of phlogiston, in which he conceives them to be right. For the followers of Stahl look upon the principle of inflammability to be a substance which is of one and the same nature in all inflammable bodies, whereas the antiphlogistic party demonstrate by experiments, that it is something different in coals, for instance, from what it is in inflammable air, and that what it is in these does not exist in sulphur, or phosphorus, though they are both likewise inflammable. By the followers of Stahl this name, therefore, is given to a mere fiction. To call all the different principles of inflammability by the common name of phlogiston must, he thinks, be productive of confusion. *Gött. Anz.*

## RUSSIA.

ART. 78. Grigori Schelechofs *erste und zweyte Reise durch den östlichen Ocean nach den Küsten von America in den J. 1783—9, nebst Beschreibung der von ihm neu entdeckten Inseln Küktak, Afagnak und mehrerer andern. Aus dem Russischen übersetzt von T. Z. Logan.*—Gregory Schelechofs *first and second Voyages through the eastern Ocean to the Coast of America, in the Years 1783—9; with a Description of the Islands of Küktak, Afagnak, and several others, first discovered by him. Translated from the Russian into the German Language, by T. Z. Logan.* Petersburg, 1794.

As the account of these voyages is not accompanied with a map, it will often be found scarcely intelligible to those persons who were not themselves of the party. In our author's description of the American island Küktak, of the deep impression made on 50,000 of its inhabitants by his representation of the greatness of the Empress, and of her gracious attention to the welfare of her Subjects, as also of his successful attempts to instruct these savages in the principles of the Christian religion, there is certainly something extraordinary. To secure their good will to his illustrious sovereign, Mr. Sch. very prudently avoided the mention of any tribute to be expected from them, leaving it to the discretion of her ministers to adjust that important point hereafter among themselves. The author describes the inhabitants of Küktak, and of the neighbouring islands, nearly in the same manner in which the other American islanders are delineated by travellers of an earlier date. Among the Koliuses on the continent were found several white persons, such as former navigators have observed on the north-west coast of America.

ACKNOW.

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

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Though we fully agree in the sentiments of A. Z.'s last letter, we are obliged to decline the printing of it, in consideration of the space it would occupy. We have, therefore, returned it according to his direction.

The boyish revenge of *Honestus*, in making us pay the postage of his letters, or the still heavier imposition of making us read them, will not succeed again, as they will be returned to the Post-Office.

Our sagacious and anonymous correspondent, who complains of the number of advertisements prefixed to the *British Critic*, should be informed that they have nothing whatever to do with the quantity of matter given in the *Review*, that they increase instead of defrauding the revenue, and that they are only, as to us, an evidence of a circulation which tempts the advertisers to send them.

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## LITERARY INTELLIGENCE.

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A very elegant specimen of Greek typography is about to make its appearance from the press of *Mr. Bulmer*. *Museus*, (or whoever it was that assumed that name) is the author selected, and an English translation of the Poem on Hero and Leander will accompany the Greek.

*Mr. Symonds* of St. John's College, Cambridge, is preparing a familiar introduction to the study of Botany, for the use of ladies. It will be printed in one volume, 8vo. with plates.

The *Dilettanti* Society have it in contemplation to publish a continuation of the work on *Ionian Architecture*, which is to be superintended by R. P. Knight, Esq.

We understand that there is now under preparation for the press, *An Apology for the Believers of the Shakspeare Papers*.

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## ERRATA.

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In our last number, p. 381, l. 25, for *foreign* r. *frozen*.  
 Ibid l. 33, for *described* r. *deserted*.  
 p. 384, l. 4, for *rapid* r. *vapid*.  
 p. 408, l. 34, for *Haughton* r. *Langton*.

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T H E

BRITISH CRITIC,

For JUNE, 1796.

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Tenet insanabile multos  
Scribendi cacoëthes, et ægro in corde senescit. JUV  
Some plagues by time are conquer'd, some by skill ;  
The itch of writing spreads and rages still.

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ART. I. *The Life of Lorenzo de' Medici, called the Magnificent. By William Roscoe. 2 Volumes. 4to. 2l. 2s. Edwards. 1795.*

THE success of this work has been very uncommon. Notwithstanding its price, the whole impression (not indeed a large one) was sold within a month after publication, and of its purchasers and readers we have not met with one who has not been highly gratified. Part of this effect must undoubtedly be attributed to the nature of the period which the author has chosen. The revival of literature in Europe, and its celebrated patrons the Medici, are objects of too much interest to fail in exciting public attention ; and, in aid of this primary attraction,

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BRIT. CRIT. VOL. VII. JUNE, 1796.

traction, the report from the first readers, that ample justice had been done to the subject, was sufficient to secure the effect here noticed. The personal merit of Mr. Roscoe in this production is, with justice, rated the more highly, because he is known to be not a man of leisure; or devoted to studious retirement; not a man who has had access to the libraries or other advantages of this metropolis, but engaged in an active profession, and greatly occupied by it, in a remote part of the kingdom. So situated, the impracticability of procuring the necessary information would, he confesses, have damped his ardour for the undertaking, had not a favourable circumstance conspired to second his wishes.

“An intimate friend,” he says, “with whom I had been many years united in studies and affection, had paid a visit to Italy, and had fixed his winter residence at Florence. I well knew that I had only to request his assistance, in order to obtain whatever information he had an opportunity of procuring, from the very spot which was to be the scene of my intended history. My inquiries were particularly directed towards the Laurentian and Riccardi libraries, which I was convinced would afford much original and interesting information. It would be unjust merely to say, that my friend afforded me the assistance I required; he went far beyond even the hopes I had formed, and his return to his native country was, if possible, rendered still more grateful to me by the materials he had collected for my use. Amongst these I had the pleasure to find several beautiful poems of Lorenzo de Medici, the originals of which are deposited in the Laurentian library, although the former editors of his works appear not to have had the slightest information respecting them.”

Besides these original materials, Mr. Roscoe obtained, by his own efforts, and those of his friend, the following works, as the most important sources of information. 1. *The Life of Lorenzo de' Medici*, written originally in Latin by Niccolò Valori, a Florentine. An Italian translation was published at Florence as early as the year 1560, but the original remained in manuscript till it was edited by Laurentius Mehus in 1749. It is a small octavo volume of sixty-seven pages. 2. *A Life of Lorenzo* by Pietro Lancellotti, prefixed to an edition of his poems, published at Bergamo in 1763. This, however, is professedly taken, almost entirely, from Valori. 3. *A Life* by P. Bruno Bruni, in the *Elogi degli Uomini illustri Toscani*, published at Lucca in 1771, &c. 4. *Another Life of Lorenzo* by Fabroni, a learned Italian prelate, written in Latin, and published in the year 1784, in two volumes quarto. The leading object of this author is to illustrate the political life of Lorenzo. 5. “*Mémoires genealogiques de la Maison de Médici*,” by M. Tenhove of the Hague, in three volumes octavo.

6. The "Anecdotes de Florence," of Varillas, a suspected authority, but which Mr. R. has always used with becoming caution. Besides these principal sources, Mr. Roscoe appears to have employed occasionally most others from which authentic information could be obtained; and indeed his diligence and accuracy appear to be such as are more frequently to be wished than to be met with in historians and biographers.

Lorenzo, as drawn by Mr. Roscoe, appears a character of consummate fortitude, without military eminence, of generosity without parade, liberality without profusion, of learning without pedantry, and of genius free from the eccentricities of conduct by which it is too frequently disgraced. Throughout the history his conduct appears so universally, and without exception, good and great, that a suspicion of partial panegyric might arise, were not the care of the author to produce authentic documents and vouchers for his assertions so exemplary, as to amount almost to proof in every instance. As a poet, he appears generally to considerable advantage, and too much cannot easily be said of the justice done to his productions by the translations of Mr. Roscoe, some specimens of which we shall not fail to lay before our readers.

The first volume, to which we shall at present confine our attention, consists of five chapters, besides an appendix of one hundred and thirty-six pages, containing no less than forty-two articles. That some of these documents might have been omitted, without any material injury to the reader, cannot easily be denied: but where abundance is the only cause of complaint, the offence is generally pardonable. Many of them are undoubtedly valuable, and among these we must particularly specify the *Commentary of Politian on the Pazzi Conspiracy*: which appears only in one edition of that author's works, namely, that of Basil in 1553. It was separately republished, by Adimari, in 4to. at Naples in 1769. The first chapter gives an account of the ancestors of Lorenzo, and the origin of their influence in Florence, and is continued to the death of Cosmo de' Medici, the grandfather of Lorenzo. The second chapter gives the political life of Piero de' Medici, the father of Lorenzo, who was an active associate with him almost from the death of Cosmo, in 1464, when he was about the age of sixteen. The third and fourth chapters continue the history to the conclusion of the peace with the Pope, in 1481\*. The fifth

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\* We must here observe, that a defect of regular dates is one of the faults of this work. We have here, in the text, no date of the conclusion

fifth chapter gives a particular view of the studies and productions of Lorenzo. The paternal influence of the Medici family in Florence, a circumstance most honourable both to them and to the people, is considered by the present writer as originating in the wise maxims of John, the great-grandfather of Lorenzo, who himself observed them, and on his death bed earnestly recommended them to his two sons.

“ I feel, said he, that I have lived the time prescribed me, I die content ; leaving you, my sons, in affluence and in health, and in such a station, that while you follow my example, you may live in your native place honoured and respected. Nothing affords me more pleasure, than the reflection, that my conduct has not given offence to any one ; but that, on the contrary, I have endeavoured to serve all persons to the best of my abilities. I advise you to do the same. With respect to the honours of the state, if you would live with security, accept only such as are bestowed on you by the laws, and the favour of your fellow-citizens ; for it is the exercise of that power which is obtained by violence, and not of that which is voluntarily given, that occasions hatred and contention.” P. 9.

In the history of the world there is nothing perhaps that gives so pleasing an exemplification of these maxims as the conduct of Timoleon, after delivering Syracuse from its tyrants. He lived by choice a private individual in a city, where to seize the supreme power under such circumstances, had been usual, and was perfectly easy. The character of deliverer of his country was that which he preferred to all others, and which he continued to maintain, directing the government by his advice and influence, but without any assumption of authority. He scorned to be a tyrant like Dionysius, he aspired not to be a monarch like Gelo, and was the director of the republic without being its magistrate. This picture is ably drawn by Cornelius Nepos, in few, but energetic words. “ *Quum tantis esset opibus, ut etiam invitis imperare posset, tantum autem haberet amorem omnium Siculorum, ut nullo recusante regnum obtineret ; maluit se diligere quam metui. Itaque quum primum potuit, imperium deposuit, et privatus Syracusis, quod reliquum vitæ fuit, vixit. Neque vero id imperitè fecit. Nam quod cæteri reges imperio vix potuerunt, hic benevolentia tenuit. Nullus honos huic defuit, neque postea Syracusis res*

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of this war, which, as well as its periods, can be only learned from letters in the Appendix. There is no date to the battle of Bologna, except an incidental one in a note, p. 84, which marks it as 1467, and what is still more extraordinary, the conspiracy of the Pazzi stands under the date 1476, though it was in 1478.



ulla gesta est publica, de qua prius sit decretum, quam Timoleontis sententia cognita. Nullius unquam consilium non mode antelatum, sed ne comparatum quidem est: neque id magis benevolentia factum est, quam prudentia." It is pleasing to see the same kind of benevolent influence continued in another state for several generations, during which, as this writer observes,

"Convinced of the benefits constantly received from this family, and satisfied that they could at any time withdraw themselves from a connexion that exacted no engagements, and required only a temporary acquiescence, the Florentines considered the Medici as the fathers, and not as the rulers of the republic. On the other hand, the chiefs of this house, by appearing rather to decline than to court the honours bestowed on them, and, by a singular moderation in the use of them when obtained, were careful to maintain the character of simple citizens of Florence, and servants of the state. An interchange of reciprocal good offices was the only tie by which the Florentines and the Medici were bound, and perhaps the long continuance of this connexion may be attributed to this very circumstance, of its being in the power of either of the parties, at any time, to have dissolved it." P. 13.

Of the political transactions in this volume, none is certainly so remarkable as the conspiracy of the Pazzi, but its ferocious characters are too similar to many that deform the history of mankind to be selected for pleasure. Much more gratifying to the reader is the generous and magnanimous conduct of Lorenzo, in the war occasioned by that conspiracy; in which, as he was the only object of vengeance to the allied powers, he determined, if possible, to deliver his country from the evil, by taking the whole risk upon himself. This happened during a cessation of hostilities, at the end of the year 1479, and is thus related, with the circumstances that led to it.

"But, although by this cessation of hostilities the tranquillity of the city was for a time restored, the situation of Lorenzo de' Medici was in the highest degree critical and alarming. He had witnessed the terrors of the populace on the approach of the Neapolitan army, and although he had great confidence in the affection of the citizens, yet as the war was avowedly waged against him as an individual, and might at any time be concluded by delivering him up to his enemies, he knew enough of human nature to be convinced that he had just grounds to dread the event. The rising discontents and murmurs of the people increased his suspicion; even the truce was unfavourable to him, as it gave the Florentines an opportunity of estimating the injuries they had sustained by the war, which, like wounds received by an individual in the ardour of action, were not fully felt till the heat of the contest had subsided. Complaints began to be heard that the public treasure was exhausted, and the commerce of

of the city ruined, whilst the citizens were burthened with oppressive taxes. Insinuations of a more personal nature were not always suppressed, and Lorenzo had the mortification of being told, that sufficient blood had been already shed, and that it would be expedient for him rather to devise some means of effecting a peace, than of making further preparations for the war. Under these circumstances, Lorenzo resolved to adopt some measure which should effectually close the contest, although with the hazard of his life. In deliberating on the mode of accomplishing his purpose, his genius suggested to him one of those bold expedients, which only great minds can conceive and execute. He resolved secretly to quit the city of Florence, to proceed immediately to Naples, and to place himself in the hands of Ferdinand his avowed enemy, determined either to convince him of the justice and impolicy of his conduct, and thereby induce him to agree to a separate peace, or to devote himself to the preservation of his country." P. 218.

This most arduous and hazardous plan he had courage and ability to carry through to a fortunate termination, and in every part of the transaction displayed the most consummate talents. The letter addressed by him to the States of Florence, from San Miniato, affords the most striking picture of heroic patriotism. After stating his reasons for the measure he had undertaken :

" I am contented," he says, " to take upon myself this risque, because, as I am the person principally sought after, I shall be a better test of the king's intentions ; it being possible that my destruction is all that is aimed at : and again, as I have had more honour and consideration among you than my merits could claim, and, perhaps, more than in our days have been bestowed on any private citizen, I conceive myself more particularly bound than any other person to promote the interest of my country, even with the sacrifice of my life. With this full intention I now go ; and, perhaps, it may be the will of God, that as this war was begun in the blood of my brother and of myself, it may now by my means be concluded. All that I desire is, that my life, and my death, my prosperity, and my misfortunes, may contribute towards the welfare of my native place. Should the result be answerable to my wishes, I shall rejoice in having obtained peace to my country, and security to myself. Should it prove otherwise, my misfortunes will be alleviated by the idea that they were requisite for my country's welfare : for, if our adversaries aim only at my destruction, I shall be in their power ; and, if their views extend further, they will then be fully understood. In the latter case, I doubt not that all my fellow citizens will unite in defending their liberties to the last extremity, and, I trust, with the same success as, by the favour of God, our ancestors have heretofore done. These are the sentiments with which I shall proceed, intreating heaven that I may be enabled on this occasion to perform what every citizen ought at all times to be ready to do for his country. From San Miniato, the 7th of December, 1479,"

In

In delivering himself into the hands of Ferdinand, King of Naples, he knew at the same time that he put himself into the power of a treacherous, unfeeling, self-interested man, who had already violated all the laws of honour and hospitality, in the case of Giacopo Piccinini, whom he had murdered. He addressed himself therefore to the passions which he knew were likely to influence his conduct; he dwelt upon the impolicy of aggrandizing the Pope; he conciliated his regard by the charms of his manners, and the munificence of his conduct, which at the same time interested all Naples for him; and, when at length (in spite of the violent remonstrances of Sixtus IV, by which he was exposed to the most imminent danger) he had brought Ferdinand to the point of agreeing to the treaty, he hastened away from Naples, before he could have changed his mind; and so critically that, according to all appearance, if he had remained there a day longer, he must have fallen into the snare, and become the victim of the king's inconstancy, and the art and malice of the Pope. Such are the circumstances which give a lively interest to this part of the narrative, and Mr. Roscoe has done justice to them in his mode of relation.

The history of the revival of literature involved in this life, forms a very attractive part of its texture, and is treated with extensive knowledge and much good taste, in the first and fifth chapters of this volume. But in speaking of the quarrels of literati in those times, the author hazards a remark which possesses, we fear, more liberality than truth. These writers in their anger mutually reproach each other with the most scandalous enormities; which accusations Mr. R. is inclined to consider rather as contests of skill between literary gladiators, than as proofs of real criminality. "The life of a scholar," he observes, "is seldom stained by atrocious crimes; but that almost all the learned men of the age should have disgraced themselves by so shameless a degree of moral turpitude, is surely a supposition beyond the bounds of credibility." P. 57. That angry disputants, in an age not very refined, would put the worst colours on the offences they alledged against each other, and that allowance must be made for such exaggeration, we shall readily grant; but it is no less certain, we apprehend, that the manners of those times were such as to authorize the belief that some ground too commonly existed for the reproaches that were vented: The tales of that period, whether in prose or verse, besides the grossness of their indecency, bring proof of a very general depravity; and unite with the political histories of the same age, in convincing us that even the worst human passions were too little under the influence of restraint.

Revenge,

Revenge, malice, and treachery were as common as debauchery and the grossest offences against private morals; and it is certainly not to those times that the present age ought to look for examples. This corruption was by no means confined to Italy, and the tales of French *Fabliers*, or *Trouveurs*, on the north side of the Loire, from which the researches of M. le Grand have proved the chief part of the novels of Boccaccio to be derived, evince sufficiently that the manners of those more northern parts of Europe were not less depraved than those of the warmer regions. If refinement has its vices, as too certainly it has, they are at least of a less gross and offensive cast than those of barbarous periods.

Lorenzo appears, by the specimens which his biographer has produced, to have cultivated almost every branch of poetry, with no inconsiderable success: and, if the history of his poetical passion, so strongly resembling what is related by Johnson of our own Cowley, excites a smile, some of the sonnets occasioned by it have yet a degree of merit which is not always found in such effusions. The scenery of rural life is indeed favourable like to the lover and the poet; yet, among the multitudes who have alluded to it, few have done it better, within the same compass, than Lorenzo in this sonnet.

“ Cerchi chi vuol, le pompe, e gli alti honori,  
 Le piazze, e tempj, et gli edificj magni,  
 Le delizie, il tesor, qual accompagni  
 Mille duri pensier, mille dolori:  
 Un verde praticel pien di bei fiori,  
 Un rivolo che l’herba intorno bagna,  
 Un augelletto, che d’amor si lagni,  
 Acqueta molto meglio i nostri ardori.  
 L’ombrese selve, i sassi, e gli alti monti  
 Gli antri oscuri, et le fere fugitive,  
 Qualche leggiadra ninfa paurosa;  
 Quivi veggo io con pensier vaghi, e pronti  
 Le belle luci, come toffin vive;  
 Qui me le toglie hor una, hor altra cosa.”

The translation of Mr. Roscoe has great merit, in this, and indeed in every instance.

Seek he who will in grandeur to be blest,  
 Place in proud halls and splendid courts, his joy;  
 For pleasure, or for gold, his arts employ,  
 Whilst all his hours unnumber’d cares molest.  
 A little field in native flowrets drest,  
 A rivulet in soft murmurs gliding by,  
 A bird, whose love-sick note salutes the sky,  
 With sweeter magic lull my cares to rest.

And

And shadowy woods, and rocks, and towering hills,  
And caves obscure, and nature's free-born train,  
And some lone nymph that timorous speeds along,  
Each in my mind some gentle thought instills,  
Of those bright eyes that absence shrouds in vain;  
Ah gentle thoughts! soon lost the city cares among." P. 114.

The reflections of Mr. R. on the nature of the sonnet, which occur in the fifth chapter, are so judicious that we are tempted to subjoin them to this specimen of that composition.

"The form of the sonnet, confined to a certain versification, and to a certain number of lines, was unknown to the Roman poets, who adopting a legitimate measure, employed it as long as the subject required it; but was most probably derived from the Provençals\*; although instances of the regular stanza now used in these compositions may be traced among the Italians, as early as the thirteenth century. From that time to the present the sonnet has retained its precise form, and has been the most favourite mode of composition in the Italian tongue. It may, however, be justly doubted whether the Italian poetry has, upon the whole, derived any great advantage from the frequent use of the sonnet. Confined to so narrow a compass, it admits not of that extent and range of ideas which suggest themselves to a mind already warm with its subject. On the contrary, it illustrates only one distinct idea, and this must be extended or condensed, not as its nature requires, but as the rigid laws of the composition prescribe. One of the highest excellencies of a master of this art, consists, therefore, in the selection of a subject neither too long nor too short for the space it is intended to occupy. Hence the intention is cramped, and the free excursions of the mind are fettered and restrained. Hence too the greater part of these compositions display rather the glitter of wit than the fire of genius, and hence they have been almost solely appropriated to the illustration of the passion of love: a subject which, from its various nature, and the endless analogies of which it admits, is more susceptible than any other, of being apportioned into those detached sentiments of which the sonnet is composed."

To these opinions on the sonnet we cordially subscribe, nor have we ever considered it as a symptom favourable to the claim of genius among our present versifiers in this country, that they have applied themselves more than in any former period to this barren and technical species of composition. The legitimate sonnet indeed is not attempted, yet the precise epigrammatic strain of fourteen lines, is offered daily to the public; in the instance of Mrs. Smith, and one or two more, with a degree of effect that forms its apology; but too often with a disgusting barrenness of harmony and poetry. We shall

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\* This conjecture is rather dubious. *Rev.*

return in the ensuing month to this pleasing publication, when, perhaps, we shall insert some further proofs of the poetical talents of Lorenzo, and the ability of his translator.

*(To be continued.)*

ART. II. *Considerations on the medicinal Uses and Production of factitious Airs.* By Thomas Beddoes, M. D. and James Watt, Engineer. Part III. 8vo. 121 pp. 3s. Bulgin and Rosser, Bristol. Johnson, London. 1795.

THESE considerations are introduced by a pretended letter from a Sir Jeremiah Morrison, Bart. M. D.\* an octogenarian, as he calls himself, complaining of the low ebb to which physic is reduced. This he attributes to the custom now prevailing, of confounding the different orders of practitioners; the clown with his wooden shoe, treading on the kibe of the peer; and to the difuse of the grave and decent habit, which formerly distinguished the physician, and with that, of their grave conversation and deportment. Some diabolical schemes are proposed by the pretended writer, to check the progress of the new philosophy, which the editor weakly insinuates, has, by its celebrity, excited the jealousy of the regular physicians.

The letter is ostensibly published, with a view to ridicule the solemn appearance, and formal manners, of the physicians of the old school, and to recommend the liberality and ease inculcated by the favourers of the new doctrine: but, we think, not very happily. For, although we should allow that the grave and solemn deportment, recommended by the baronet, was sometimes a cover for dulness and ignorance, and that the mischief accruing from "the apothecary's assuming the character of the physician, the licentiate of the fellow" may not always be so great as he apprehends (as there are, certainly, many gentlemen, in both those classes, who fully deserve the confidence and reputation they have acquired) yet we cannot help thinking that the levelling doctrine, which seems more or less to have pervaded and infected all ranks and societies of men, gives in this, also, a reasonable ground for alarm. The

\* The letter is dated, June, 1795. No place of abode, either of the Baronet, or of Dr. Daniel Lorimer Renshaw, to whom it is addressed,

facility with which a diploma is obtained from some schools in a neighbouring country, as well as on the continent, and the swarms of graduates annually sent by those kind *almæ matres*, many without having ever seen the school from which their diploma came, and some who are scarce able to read their credentials, has certainly contributed to degrade the practice of physic: and the recent attempt of an association, to remove the bar that excludes all persons from becoming fellows of the College of Physicians, who have not had a regular education, would, if successful, have had a similar tendency. What gentleman of liberal education would, in that case, have laboured to attain the principles of a science, in which, if learning was not thought to be necessary, it might be considered as holding a subordinate rank: We are far from believing that the gentlemen engaged in this struggle, intended by removing this bar, to open the door of the college indifferently to all that should offer, to the illiterate as well as to the learned; and it is under a conviction that they did not mean this, that we have ventured to make these observations, which may not only console them, but, perhaps, induce them, on further reflection, to rejoice in their defeat. For, take away the obligation of passing through the regular steps to a learned education, and what other criterion could they have established, that would not be liable to evasion? If the new doctrine, inculcated by the book before us, should prevail, want of erudition could certainly not be objected as a plea for exclusion. A happy knack at making experiments, or conducting some aerial processes, seems the principal requisite in this art, which, although it may require ingenuity, does not demand any great portion of learning; and consequently, had the suit been successful, we see no ground upon which a seat could have been refused in the college, to an experimental illiterate adventurer, armed with a diploma.

The Considerations themselves are made up principally of letters from persons, giving an account of the benefit they had received, from inhaling the different airs, after all the usual medicines had proved ineffectual in their several complaints, and from medical correspondents containing similar accounts, with reflections upon the cases. Among the patients, some are said to have been cured; others, after experiencing some relief, were, by accidental circumstances, prevented from continuing the medicine; in others, the disease having been too far advanced before they had recourse to the airs, could not be subdued. Any one who considers the formidable apparatus with which the airs are administered, and the hyperbolical praises by which they are recommended, will not wonder that the patients often thought themselves, and sometimes actually  
were



were relieved. Such is the power of imagination over our frame, that, while under its influence, the tooth ach, and even the tortures of the gout and stone, are not unfrequently suspended. What wonders has animal magnetism been said to perform, all which must have been effected by the mere agency of the imagination. To the same power we must attribute the great cures said to be performed, and the numerous profelytes made, by a Myersbach and a Brodum. The learned editor of this collection will, we dare say, admit, or certainly ought in candour to allow, the truth of our observations; and will agree, that a much longer space of time must be allowed, and many more experiments made, before the stories of the splendid feats performed by the airs can be admitted, and their reputation fully established. Of the many infallible remedies that have been discovered within the present century, how few have had merit sufficient to preserve them, longer than they were supported by the enthusiasm of their inventors!

The consideration of the fabulous letter is resumed at the end of the pamphlet, and the editor takes upon himself to affirm, p. 108, as he says, "on the best authority," that two facts related in it, of a very flagitious nature, are well authenticated. But as Sir Jeremiah Morrison represents himself as a fellow of the College of Physicians, and at this time in great practice about St. James's, it is impossible but the editor must know that there is no such person in existence. The whole seems a flimsy fiction, calculated to strengthen the faith of the subscribers to the author's proposed aerial institution, by pretending that it has excited jealousy among the London physicians, and to gain new profelytes. The editor after all consoles himself with the hope, that if this country should ungratefully reject his inventions, they will be adopted by the French. "That ingenious people," he says, p. 109, "which has nearly conquered leisure for cultivating the arts of humanity, will assuredly not neglect a study so closely allied to the pursuits in which it has already excelled."

ART. III. *Aikin's Description of the Country from thirty to forty miles round Manchester.*

(Concluded from our last, p. 469.)

IN revising a work of this extensive and multifarious nature, we could not have given our readers any adequate idea of its plan and execution, without making many extracts from it.  
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We now proceed to conclude what we wished to say and exhibit of it, by some more extracts and remarks. Having rested sufficiently at the centre, we shall take our course along the circumference.

In the parish of Leigh is the new village of Tildsley.

“ This estate had, in the year 1780, only two farm houses, and eight or nine cottages, but now contains one hundred and sixty two houses, a neat chapel, and nine hundred and seventy-six inhabitants, who employ three hundred and twenty-five looms in the cotton manufactories of Marseilles quiltings, dimities, corduroys, velvets, velveteens, thicksets, muslins, muslinets, and new stripes for furniture. Lately Mr. Johnson has erected a large factory, six stories high, and a steam engine, with dye-houses and other extensive buildings for the woollen business, which consists of kerseymeers and various fancy goods, in all woollen, and silk and woollen. There are two other factories upon the estate, intended to be let for the woollen business, and one very large building newly erected, intended for the spinning of woollen and worsted. It is Mr. Johnson's intention, to introduce the woollen branches into this part of the country, and it certainly appears a very eligible situation. P. 299.

At Prescott “ the watch-tools made have been excellent, beyond the memory of the oldest watch-makers; and the manufacture has been much extended by improvements in making new tools of all sorts, and the inventions for first cutting teeth in wheels, and afterwards for finishing them with exactness and expedition. The drawing of pinion wire originated here, which is carried as far as to fifty drawings, and the wire is completely adapted for every size of pinions to drive the wheels of watches, admirable for truth and fitness for the purpose, but left for the workmen to harden. This pinion wire is now very cheap, the price having been lowered by a single workman in that branch, who left the country forty years since, and settled at Islington, where he offered it at half price to the tool shops in London. They make here small files, the best in the world, at a superior price indeed, but well worth the money, from the goodness of the steel and exactness of cutting. They do not attempt making the larger files. They make watch-movements most excellent in kind, which is greatly owing to the superior quality of their files and tools. They likewise excel in what is called motion-work, such as dial wheels, locking springs, hour, minute, and second hands, &c. Main springs, chains for movements, and watch-cases, were not part of the original manufacture, but are now made here. All these branches extend from Prescott to the surrounding villages, and all along the road to Liverpool, in which town the business seems finally to have centered: the drawing of pinion-wire particularly, is now principally carried on at a place called the Park, near Liverpool. Upon the whole, this tool-making business keeps removing to Liverpool, in the same manner as the fustian making, which originated at Bolton, has removed to Manchester. The tool and watch-movement makers are numerously scattered over the country, from Prescott to Liverpool, occupying small farms in conjunction with their manufacturing business, in which circumstance they

they resemble the weavers about Manchester. All Europe is more or less supplied with the articles above-mentioned, made in this neighbourhood." P. 311.

In this parish "the Ravenhead works manufacture thirty tons weekly of small copper bars, not seven ounces troy weight, for the East-India Company; which are exported to China, and are supposed to pass for coin. These bars are dropped from the mould into water, where an effervescence begins in a few minutes to take place at one end, and proceeds quickly to the other, by which the bar is changed from a leaden hue to the colour of red sealing wax. The bar resembles in shape a stick of wax." P. 313.

At Liverpool, "the other eye of Lancashire," as it is properly denominated, the population appears to have grown in the following proportion, as we collect it from the successive pages of the work. From these lists, registers of marriages, christenings, and burials,

"It would appear, that, even in the first year of this century, Liverpool did not possess a population of more than about 4240 persons.—The number of inhabitants in 1720 is computed at 10,446, considerably above double that in the first year of the century.—In the year 1730, the number of people exceeded 12,000.—In 1740, they were by computation more than 18,000.—By the year 1760, the population of Liverpool had reached, by computation, 25,787 souls.—In the beginning of the year 1773, a plan was executed, which ought never to be long neglected in a large town, that of an actual enumeration of its inhabitants, which gave 34,407." P. 335—343.

Let us compare this population with that at Manchester, and we shall stand amazed at the result of both. In the same year, 1773, on an equal enumeration of inhabitants, Manchester, with its suburbs of Salford, contained 27,246 persons.

"At Christmas 1788, the whole number of people in both towns might be reckoned at more than 50,000. During the year 1791, the christenings in these towns amounted to 2960, the burials at 2286: these numbers, by the usual mode of calculating, will give from sixty-five to seventy-four thousand inhabitants; an increase almost unparalleled!" P. 157.

From what parts of this or the neighbouring isles, did two towns so near derive such an astonishing accession of inhabitants, in so short a period?

Let us now trace the progress of its commerce, in the same manner, but more at large.

"In 1565, all the shipping of the place consisted of ten barks, the largest of forty tons burthen, and two boats, the whole making 223 tons, and navigated by 75 tons; and at Wallasey, a creek opposite, were three barks and boats, making thirty-six tons, and navigated by fourteen men.—From this period to that of the civil wars, the increase of

Of its trade could not be very considerable, since we find no mention of the place worthy of being recorded." P. 334.

This is a mistake, equally in Dr. Enfield; who is cited, and Dr. Aikin; as Camden in 1590-1607, calls the town the *most commodious*, and the *most accustomed* port of *passage into Ireland*, more famous for *elegance* and population than for antiquity\*.

But "in 1710 the increase of trade had suggested the necessity of a dock, and an act passed for the purpose of empowering the town to construct one. Before this time, the ships must have lain in the open channel opposite the town, as there is no natural creek or inlet from it. About this period, the number of ships belonging to the port was eighty-four, averaging something less than seventy tons burthen each, and navigated by eleven men at a medium.—In 1720 an act passed for making navigable the rivers Mersey and Irwell as far as Manchester; the first of those schemes for internal navigation in Lancashire, which have since multiplied to such a degree, to the benefit of the whole country, and especially of Liverpool, the great centre of its export and import trade. The same year, 1720, likewise gave rise to a still more important design of water-communication, which was that, by means of the river Weaver, with Northwich and Winsford bridge.—But, although the act passed this year, it was not till a considerable time afterwards that its purposes were fully brought into effect.—An act had passed in 1717 for enlarging the time granted by the first dock act;—and, in 1738, another act passed for enlarging the time of the last act; whence it may be concluded, that its purposes, as to the making of the second dock, were not yet completed. It was probably for the want of these conveniences, that the tonnage of ships entering inwards was no greater in the year 1737, than it had been in 1716; but, after this period, the increase became rapid.—By the year 1760, the tonnage of the shipping belonging to its port was above four times that of the year 1709.—In 1762, such was the present state, and such were the future prospects of the town, that an act was obtained for making an additional dock and pier, and erecting light-houses in or near the port.—The new dock, more spacious than either of the former, was a vast addition to the accommodation of the port, and its piers and quays greatly improved its beauty and grandeur. It was not finished till about 1771.—In the beginning of the year 1773," on "an actual enumeration of its inhabitants,—with respect to the sea-faring men employed in the Liverpool ships, they were found to be about 6000. P. 335-343. The harbour of Liverpool is entirely artificial, consisting of docks formed within the town, and communicating with the river. No maritime town in Great Britain, perhaps in Europe, can vie with Liverpool in the number and extent of these works, which afford conveniences in loading and unloading of ships, superior to those enjoyed by any natural harbours. Of the docks there

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\* "Commodissimus et usitatissimus est in Hiberniam trajectus, elegantia et frequentia quam antiquitate celebrior."

are two kinds, the wet and the dry. The former are so constructed with flood-gates, that water enough is pounded in them to keep the ships afloat in all times of the tide. The latter are the entrances to the others, and partake of the ebb and flow of the river. The wet docks are usually occupied by such ships as go foreign voyages; the dry by coasting vessels: between these are several graving docks, which admit or exclude the water at pleasure, and are capable of receiving two or three vessels at a time, for the purpose of repairing them. The docks extend along the river nearly the breadth of the town.—The length of quay afforded by all these spacious basons, will appear, on calculation, to be so great, as to eclipse all the most famous of the river or shore quays in the different sea-ports. On the sides of the docks are warehouses, far surpassing, in those respects, the warehouses of London. P. 354. The dock-duties were in 1754, 2095*l.* 1*1s.*; 1764, 2780*l.* 3*s.* 4*d.*; 1774, 4580*l.* 5*s.* 5*d.*; 1784, 6597*l.* 1*1s.* 1*d.*; 1794, 10,678*l.* 7*s.* Ships, native and foreign, that have annually entered the port, 1753, 584 British, 28 Foreign; 1763, 574 British, 78 Foreign; 1773, 970 British, 57 Foreign; 1783, 1165 British, 206 Foreign; 1793, 1704 British, 215 Foreign. Before the regulation of the manifest act, the number of ships properly belonging to each port could not be ascertained with any certainty. We do not, therefore, copy any earlier accounts of this kind for Liverpool; but content ourselves with giving those for the seven years, ending in 1793, which have been copied from the register of the shipping of that port.

Year	Ships	Tons	Year	Ships	Tons.
1787	445	72,731	1791	528	83,696
1788	475	76,078	1792	584	92,098
1789	479	76,251	1793	606	96,694." P. 366.
1790	504	80,003			

Such an astonishing fact have we under our eyes here, of a port owning only 84 ships of 70 tons, one with another, about so late a year as 1710; yet possessing 606 ships of 96,694 tons, in all, in 1793! The fact, we presume, is not to be paralleled in any other part of the globe.

We should willingly go on with the work to Chester, to Wrexham, and very many towns besides. But we must remember the limits of a Review. We should be particularly glad to rest awhile at the Staffordshire potteries. Yet we force ourselves from these and other topics, to notice what is said of Halifax.

“ For some time past the staple manufactory of the place and neighbourhood has been rammies, shalloons, drawboys, known best under the title of figured lastings and amens, superfine quilled everlastings, double russels, serges de Nîme and du Rome. These are all made from combing wool. They are brought in the unfinished state to the Piece-hall, where the merchants attend every Saturday to purchase. Formerly the greatest part of these goods were bought by the London merchants, for the supply of foreigners; but, for the last  
fifteen

fifteen or twenty years, dye-houses and other conveniences have been erected by merchants, who finish the goods upon the spot, and are thereby able to undersell the London merchants. Of these goods, very few in proportion are sold inland. Large quantities go to all the European continent, of which those sent to Cadiz are chiefly exported to Spanish America. Many shalloons go by land to London, for the Turkey trade. There is, besides, a very considerable manufactory of kerseys and half-thicks, also of stockings and baize, principally in the hands of merchants of property in the neighbourhood of Sowerby, and made in the valley from Sowerby-bridge up to Ripponden, and higher. The whole of the British navy is clothed from this source. Large quantities are also, in time of peace, sent to Holland, and some to America." P. 563.

With this extract we conclude our revival of this extraordinary work; and cannot but observe at the close, that no other region in the whole island, so pregnant with objects of manufacturing and commercial importance, could have been selected by that adventurous spirit, who planned in fancy, and executed in expence, the present publication\*; and whose birth-place, with pleasure, we recognise, we think, at that *real* centre of the whole circle, where, "at Rowcross," in Mottram Longden-dale, "is an ancient favourite cottage, of which a view is given." Nor could Mr. Stockdale have singled out a fitter person for arranging his materials and composing his work, than the very author whom he engaged in the business, whose mind was competent to this or any other undertaking, whose situation placed him near the centre of the circle, and whose pen could throw all the charms of agreeable style, even over the machines and the modes of manufacture themselves. We cannot therefore with these feelings, hesitate to recommend a work, so honourable at once to the writer and the collector. We recommend it to all, who wish to mark with a philosophical eye, the struggles of human industry and human ingenuity, crowned with great success at last; and to the studies or libraries of those, who have the nobler and more British desire, to behold towns, villages, hamlets, through a circuit of a wonderful extent, all the striking witnesses of the political happiness enjoyed, and the astonishing improvements made, under the patronage of our present constitution in church and state.

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\* 'In the beginning of our former article, where we state the circuit described to be a thousand square miles, read "near four thousand": according to the calculation of the editor himself. -

ART. IV. *The Sea-Sick Minstrel; or, Maritime Sorrows.*  
*A Poem. In six Cantos. 4to. 5s. R. White. 1796.*

THE artist, whose very elegant and airy figure of Venus forms the frontispiece to this poem, is its reputed author, and certainly he has no reason to conceal a circumstance so honourable to his talents. If Mr. Tresham has studied to become a painter, Nature seems to have made him a poet without study; and the connection of the powers which produce these kindred sorts of excellence, is here very pleasingly illustrated. We say that he has become a poet without study, because this is by no means a work of poetic art, but a very irregular effusion of real genius. Many are the passages, which, as critics, we should be obliged to condemn, but much more numerous are those, which, as occasional votaries of the Muse, we should be very proud to equal. The connection of some parts is abrupt and imperfect, the meaning of others is obscure; yet a vein of genuine humour runs through the whole, and there is much that is luminous, and much that is ingenious and energetic. The versification is in general good, and evinces an accurate ear; except in the rhymes, where it seems to have been misled by some provincial habits, perhaps Hibernian, for we know not the country of the author. What leads to this suspicion in particular, is the frequency of such rhymes as *grace* and *peace*; *declare*, *Belvidere*; *tasté*, *feast*; *leaves*, *craves*; *debate*, *heat*; *names*, *beams*; &c. which do not well coincide, except by the aid of such pronunciation. Be this as it may, there is merit enough in the poem amply to counterbalance this and all its other defects, on which, therefore, we shall not dwell, but shall proceed to the more pleasing task of exemplifying its beauties. Among these is the very opening of the whole, which is replete with delicate and poetical humour.

“ Long has the poet, pent in modest nook,  
 Paus’d—dread suspense!—to bind\*, or burn his book;  
 At length resolv’d, from desperation brave,  
 He sings the virgin sorrows of the wave.

For law, lawn sleeves, and field of Mars unfit,  
 Too mild to rail at pensioners or Pitt,  
 Too dull to catch at soul-subduing *grace*;  
 Too weak to shield the wounded arts of *peace*;

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\* Better “to print.” *Rev.*



What can dejection?—Hush'd be ev'ry care,  
 A ray from beauty counteracts despair!  
 Fine flowing form, carnations mildly spread,  
 Harmonious mixture, pearly, white, and red;  
 Ambrosial tresses, aliens to controul,  
 Dissolving lips, and eyes that speak the soul;  
 Witness how oft', before I write or think,  
 My pen is plung'd in sigh-attemper'd ink!  
 How oft at inns, while smoking viands wait,  
 The letter'd window breathes my faith, my fate:  
 Where seats and trees record the tender smart,  
 How oft I break my pen-knife and my heart,  
 And ah! perceptive of romantic fire,  
 Regarded sonnets, and repuls'd desire:  
 As o'er the cheek a soft suffusion strays,  
 Attun'd to pity! pardon truant lays."

The poetical exaggerations of the horrors of sea-sickness are well imagined and happily expressed.

" But why this qualmish, whence this queasy mood?  
 Have I swill'd flaggons? swallow'd noisome food?  
 Drugs I abhor, nor have I lately fed  
 With foreign beaux, who cleanse their plates with bread;  
 Nor native boors, who pick—beyond belief!—  
 Their tasks with forks, then stick them in their beef:  
 No mental loathings float upon the brain,  
 No dire prognostics from a tribe insane  
 Disease the fancy;—yet slow languors creep,  
 Contagion low'rs—chill dews the temples sleep,  
 Man's proud pre-eminence expiring lies,  
 And the last banquet soon—too soon—will rise."

After four lines of more humour than delicacy, but allowable enough in a production of this kind, the poet thus proceeds:

" O!—hand a vase—alas! alas! too late;  
 Weep, weep controllers of the bed of state—  
 Some healing hand for pity hold my brows—  
 Seraphic pens, record spontaneous vows!  
 If once on shore—away—a sluice prevails,  
 The world is delug'd!—sponges, mops, and pails!  
 So lucid streams, ere winter bade them rise,  
 Life of the landscape, mirrors of the skies,  
 Enflam'd by mountain torrents scour the plain,  
 And rustic toil, and female tears are vain;  
 Carts, cradles, hurdles, crop, and cottage sweep,  
 Or, whirl'd in eddies, glut the ruthless deep!"

Every lover of poetry will certainly commend the harmony as well as the spirit of these lines, nor are those which follow

at all inferior. The close of this Canto is still better. Describing the sea-sick, the author says :

“ Trembling, abash'd, with downcast, lifeless look,  
As weeping willows pendent o'er a brook,  
Tier above tier, the squalid spectres mourn,  
Heave up their souls, and hug the constant urn !  
Ye streaming flags, dread omens to the foe,  
Ye brazen tubes, dire ministers of woe,  
Ye casks, ye puncheons stow'd with gen'rous cheer,  
Blocks, cables, cordage, cat-heads, capstan bear,  
Blithe cans of flip, and jest-promoting grog,  
And thou, great naval *way-wiser*, the log,  
While scoff'd, unnerv'd, and spiritless we moan,  
Witness our torments, and attest each groan.”

It will readily be confessed that, singular as the subject is, the ingenuity of the author has contrived to make it the vehicle of much amusement. He takes, however, in the subsequent Cantos, the liberty of digression, and employs it very freely. Fancy, in one place, sets before him a prodigious banquet, which is described with much originality. Among many humorous lines, these particularly attracted our notice.

· Nor Garrow's toiling voice, nor Sturt's stout lungs,  
Nor Argus' self, though all his eyes were tongues,  
Could name the dishes, no, nor all the books  
Penn'd by the wise prolixity of cooks !—  
Here hills of topaz, there rock-crystals beam,  
And spicy islands float in floods of cream !  
Proud haunches peer, like sea-forsaken rocks ;  
A cloud-cap'd pyramid of roasted ox  
Extends a lengthen'd shadow o'er the land,  
Teal, partridge, woodcock, pheasant, tamely stand ;  
And last, not least, the bird, whose candid plume  
Arms modern wits, and rescued ancient Rome.

The fourth Canto is dedicated to the merits of the Royal Academicians, and the demerits of the unfortunate historian of painting, Mr. Bromley, whose first volume we passed over in lenity, as published rather before our commencement, but whose second we must notice ere long. Here, as is but too common, the satire surpasses the panegyric; the one will, in many instances, have no effect ; the other will be remembered. It is a kind of Eclogue, with a satiric burden, returning at various periods to the subject of animadversion, and has no small share of humour. The fifth canto returns, rather in a desultory manner, to the original subject ; and the sixth particularly attacks the taste and judgment of some remarks hazarded by Mr. R. P. Knight, in his poem of the Landscape.

The

The poetical part of this attack is not so well executed as the chief texture of the poem, but the remark in the note on his very injudicious commendation of the Belvidere Apollo, is too important to general taste not to be brought forward. "The Landscape Lyrist," he says, among other things,

Applauds appeals of genius to the heart  
Prescribes, yet practices the surgeon's art,  
And touch'd with rapture at perfection's point,  
Proclaims APOLLO's shoulder out of joint;  
Purrs o'er the grossness, like a tender nurse,  
Declares to form it better had been worse,  
Then greatly rising with a travell'd shrug,  
Pours out Taste's essence from a brazen JUG.

"To justify these lines, as well as to vindicate *the God of our idolatry*, we must here introduce the intire note on v. 129 of the Landscape, book I. 'In the statue of Apollo in the same Cortile of the Belvidere; the left shoulder, which is raised, is farther from the neck than the right, which is fallen. An inaccuracy so gross, in a work of such masterly excellence, must have been intended; and, I believe, the wonderful expression of lightness, movement and agility, which distinguishes this figure, is considerably augmented by it.' Thus, according to the belief of the author of this quotation, lightness, movement, and agility in the human frame, are not produced by a correct organization, or an appropriate symmetry of parts: even in the most refined and dignified idea of manly beauty, THE APOLLO, the essence of 'apparent precision,' is nothing more than real incorrectness? and *form, and moving so express and admirable*, are the result of gross inaccuracy. Unfortunately for this argument, the gross inaccuracy producing such wonderful effects, *has no existence!*"

Here, it may be said, is assertion against assertion; but common sense so loudly declares that no such inaccuracy can be seen in such a statue, or if it could, that it must inevitably deform and spoil it, that we have no doubt of the superior accuracy of Mr. Tresham in this point. On the wonderful jug, he thus remarks:

"Not having discovered the *want of symmetry* in the statue of Apollo, it is not to be wondered, if the latent beauties of this 'little specimen of ancient manufacture, where all is *harmony and unison*,' should have escaped our penetration: this insensibility we regret, for undoubtedly a great source of happiness arises from being able to find good in every thing."

The remainder of the note contains a commendation of another remark of the same gentleman on the Laocoon, and a curious illustration of it, which, in justice to him, we will also cite.

"How

“ How far rules drawn from the practice of statuary and painters may be applicable to the improvement of the face of a country, or whether a gentleman's seat should open on the sight like an epic poem on the mind, are subjects on which we pretend not to decide: there are some passages in *the Landscape* congenial to our feelings, particularly the observations on the group of the Laocoon and his sons. Virgil was certainly wrong in making the suffering hero roar out—‘ in the marble the breast is expanded, and the throat contracted, to shew that the agonies which convulse the frame are borne in silence.’ Having once been a terrified spectator of a panther seizing a young man, experience corroborates the opinion, that extreme agony takes away the power of utterance; in this afflicting scene the fangs of the fore-paws penetrated into the shoulder and thigh, while the animals teeth transixed the left wrist of the youth; in the extreme of distress not a groan was heard from the sufferer, but his lips were in motion, as if crying for aid: at length, liberated by the joint exertions of a friend, and the keeper of the wild beasts, after some cordials had been administered, he recovered his speech, and accused the spectators for not having compassionated his shrieks. The circumstance occurred in Rome; a few German, French, and English artists were present, one of whom made a sketch as accurate as the disorder of the moment would permit.”

Though this narrative is not, after all, perfectly in unison with the remark of Mr. Knight, it is in itself curious, and worthy of preservation. After commending the excellencies of this poem, notwithstanding its imperfections, we must add that, in spite of all the privileges of genius, unfinished writing is less allowable in this age than it ever was before, and that a little more care and correction, with the advice of some judicious friend, might have made “ *The Sea-sick Minstrel*” a morsel yet more worthy of being treasured in the repositories of Taste and Poetry.

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ART. V. *Letters written during a short Residence in Sweden, Norway, and Denmark.* By Mary Wollstonecraft. 8vo. 266 pp. 4s. Johnson. 1796.

THAT Mrs. Wollstonecraft possesses extensive information and considerable powers of reasoning, the public has been already apprized. It remained for her to show that she is capable of joining to a *masculine* understanding, the finer sensibilities of a female. An heart exquisitely alive to the beauties of nature, and keenly susceptible of every soft impression, every tender emotion. It may, perhaps, not be difficult to account for her displaying now, and not till now, that delicacy and

and liveliness of feeling which is the peculiar characteristic of the sex. We are informed by report, and indeed we collect from the book before us, that she has lately been placed in situations where sentiments and emotions have been produced, unfelt and uncaused before. In exchange for the still calm of a single state, she has experienced alternately the endearments and the afflictions of a married life. The thrilling sensation of maternal tenderness has been excited towards an infant; and the pang of misplaced affection inflicted by a husband. We must not wonder then to see occasionally in the book before us the painful expression of wounded sensibility, and the glowing effusion of maternal rapture.

These letters will not be expected to set forth a dry and regular detail of incidents, or a methodical account of countries. The historian will find little that can swell his annals, and the connoisseur nothing to gratify his peculiar taste; but the lovers of nature will often feel their hearts beat in unison with that of the writer, in tracing the scenes she has past, and the emotions they have excited. The politician and the moralist will each find many a reflection address to their attention. Would we could say, in every instance, entitled to their approbation! But the peculiarity of Mrs. Wollstonecraft's sentiments on many important subjects, seems not to have been diminished, by a more extensive intercourse with mankind. We shall, however, as distinctly as we are able, place before our readers what we approve, and what, however reluctantly, we condemn, of this publication: and to begin with the more agreeable part, we must not fail to mark with our approbation the happy talent for animated description which this writer possesses, which does ample justice to her genuine relish of the beauties of nature.

One of these instances is introduced in the following manner; and our readers will not fail to observe how much it is heightened by the pleasing effect of contrast. Describing the mode in which the Swedes entertain their friends, she says:

“ Allow me to run over the acts of a visiting day, not overlooking the interludes.

“ Prelude a luncheon; then a succession of fish, flesh, and fowl, for two hours; during which time the dessert, I was sorry for the strawberries and cream, rests on the table to be impregnated by the fumes of the viands. Coffee immediately follows in the drawing-room; but does not preclude punch, ale, tea and cakes, raw salmon, &c. A supper brings up the rear, not forgetting the introductory luncheon, almost equalling, in removes, the dinner. A day of this kind you would imagine quite sufficient—but a to-morrow and a to-morrow—A never ending, still beginning feast may be bearable, perhaps,

perhaps, when stern winter frowns, shaking with chilling aspect his hoary locks; but during a summer, sweet as fleeting, let me, my kind strangers, escape sometimes into your fir-groves, wander on the margin of your beautiful lakes, or climb your rocks to view still others in endless perspective; which, piled by more than giant's hand, scale the heavens, to intercept its rays, or to receive the parting tinge of lingering day—day that, scarcely softened into twilight, allows the freshening breeze to wake, and the moon to burst forth in all her glory, to glide with solemn elegance through the azure expanse.

“ The cow's bell has ceased to tinkle the herd to rest; they have all paced across the heath. Is not this the witching time of night? The waters murmur, and fall with more than mortal music, and spirits of peace walk abroad to calm the agitated breast. Eternity is in these moments: worldly cares melt into the airy stuff that dreams are made of; and reveries, mild and enchanting as the first hopes of love, or the recollection of lost enjoyment, carry the hapless wight into futurity, who, in bustling life, has vainly strove to throw off the grief which lies heavy at the heart. Good night! A crescent hangs out in the vault before, which woos me to stray abroad—it is not a silvery reflection of the sun, but glows with all its golden splendour. Who fears the falling dew? It only makes the mown grass smell more fragrant.” P. 24.

Our readers will allow us the indulgence of dwelling most upon those parts of the work which we can praise; and we will show our gratitude, by laying before them the following scenes, which cannot be perused without a warm feeling of pleasure.

“ I visited near Gothenburg, a house with improved land about it, with which I was particularly delighted. It was close to a lake embosomed in pine-clad rocks. In one part of the meadows, your eye was directed to a broad expanse: in another you were led into a shade, to see a part of it, in the form of a river, rush amongst the fragments of rocks and roots of trees; nothing seemed forced. One recess particularly grand and solemn, amongst the towering cliffs, had a rude stone table and seat, placed in it, that might have served for a Druid's haunt; whilst a placid stream below enlivened the flowers on its margin, where light-footed elves would gladly have danced their airy rounds. Here the hand of taste was conspicuous, though not obtrusive, and formed a contrast with another abode in the same neighbourhood, on which much money had been lavished: where Italian colonades were placed to excite the wonder of the rude craggs; and a stone stair-case, to threaten with destruction a wooden house. Venuses and Apollos condemned to lie hid in snow three parts of the year, seemed equally displaced, and called the attention off from surrounding sublimity, without inspiring any voluptuous sensations. Yet even these abortions of vanity have been useful. Numberless workmen have been employed, and the superintending artist has improved the labourers, whose unskillfulness tormented him, by obliging them to submit to the discipline of rules.” P. 34.

“ The

“ The rocks which tossed their fantastic heads so high, were often covered with pines and firs, varied in the most picturesque manner. Little woods filled up the recesses, when forests did not darken the scene; and vallies and glens, cleared of the trees, displayed a dazzling verdure, which contrasted with the gloom of the shading pines. The eye stole into many a covert where tranquillity seemed to have taken up her abode, and the number of little lakes that continually presented themselves, added to the peaceful composure of the scenery. The little cultivation that appeared did not break the enchantment, nor did castles rear their turrets aloft to crush the cottages, and to prove that man is more savage than the natives of the woods.” P. 50.

A woman who describes in the animated, though rather bombastic, manner of this author, cannot write without feeling her subject strongly. The account she gives of her own emotions will not fail to interest a reader of taste and sensibility. The following descriptions are pleasingly enlivened by the sensations excited in the author's mind.

“ I never endured a winter in this rude clime; consequently, it was not the contrast, but the real beauty of the season, which made the present summer appear to me the finest I had ever seen. Sheltered from the north and eastern winds, nothing can exceed the salubrity, the soft freshness of the western gales. In the evening they also die away; the aspen leaves tremble into stillness, and repose nature seems to be warmed by the moon, which here assumes a genial aspect: and if a light shower has happened to fall with the sun, the juniper, the underwood of the forest, exhales a wild perfume, mixed with a thousand nameless sweets, that, soothing the heart, leave images in the memory which the imagination will ever hold dear.

“ When a warm heart has received strong impressions, they are not to be effaced. Emotions become sentiments; and the imagination renders even transient sensations permanent, by fondly retracing them. I cannot, without a thrill of delight, recollect views I have seen, which are not to be forgotten—nor looks I have felt in every nerve, which I shall never more meet. The grave has closed over a dear friend, the friend of my youth; still she is present with me, and I hear her soft voice as I stray over the heath. Fate has separated me from another, the fire of whose eyes, tempered by infantine tenderness, still warms my breast; even when gazing on these tremendous cliffs, sublime emotions absorb my soul. And, smile not, if I add, that the rosy tint of morning reminds me of a suffusion, which will never more charm my senses, unless it re-appears on the cheeks of my child. Her sweet blushes I may yet hide in my bosom, and she is still too young to ask, why starts the tear so near akin to pleasure and to pain.” P. 72.

“ The road to Laurvig is very fine, and the country the best cultivated in Norway. I never before admired the beech tree; and when I met stragglers here they pleased me still less. Long and lank, they would have forced me to allow that the line of beauty requires some curves, if the stately pine, standing near, erect, throwing her  
vast



vast arms around, had not looked beautiful, in opposition to such narrow rules.

“ In these respects my very reason obliges me to permit my feelings to be my criterion. Whatever excites emotion has charms for me; though I insist that the cultivation of the mind, by warming, nay almost creating the imagination, produces taste, and an immense variety of sensations and emotions, partaking of the exquisite pleasure inspired by beauty and sublimity. As I know of no end to them, the word infinite, so often misapplied, might, on this occasion, be introduced with something like propriety.

“ But I have rambled away again. I intended to have remarked to you the effect produced by a grove of towering beech. The airy lightness of their foliage admitting a degree of sunshine, which, giving a transparency to their leaves, exhibited an appearance of freshness and elegance that I had never before remarked, I thought of descriptions of Italian scenery. But these evanescent graces seemed the effect of enchantment; and I imperceptibly breathed softly, lest I should destroy what was real, yet looked so like the creation of fancy. Dryden's fable of the flower and the leaf was not a more poetical reverie.” P. 118.

It is probably unnecessary, after these quotations, to remark how greatly Mrs. Wollstonecraft has improved in her style of writing. Now and then we meet with turgid or obscure expressions and passages; but, upon the whole, a very great superiority is visible, in this respect, over her former publications. Indeed we barely do justice to the language, in pronouncing it entitled to praise for elegance and energy. One short passage more we must quote with commendation, as the scene it exhibits is so interesting, and the manner in which it is described so striking.

“ It was Saturday, and the evening was uncommonly serene. In the villages, I every where saw preparations for Sunday; and I passed by a little car loaded with rye, that presented for the pencil and heart the sweetest picture of a harvest home I had ever beheld. A little girl was mounted *a straddle* on a shaggy horse, brandishing a stick over its head; the father was walking at the side of the car, with a child in his arms, who must have come to meet him with tottering steps; the little creature was stretching out its arms to cling round his neck; and a boy, just above petticoats, was labouring hard, with a fork, behind to keep the sheaves from falling.

“ My eyes followed them to the cottage, and an involuntary sigh whispered to my heart, that I envied the mother, much as I dislike cooking, who was preparing their pottage.

“ I was returning to my babe, who may never experience a father's care or tenderness. The bosom that nurtured her, heaved with a pang at the thought, which only an unhappy mother could feel.” P. 187.

O si sic omnia ! Pleasant indeed would be a reviewer's task—but, in the critical as well as in the moral world,

Heu ! cum melle Deus miscet amaritiam.

If the faults in the work before us were confined to blemishes of style, or to mere peculiarity of sentiment, we could pass them over as compensated by superior beauties, or we should take a pleasure in the exercise of that critical gallantry which may properly be extended to the *faibles* of a lady. We could allow Mrs. Wollstonecraft to stand forward the champion and defender of her sex, from the ruthless oppression of ours, and we could smile at an error which is so little likely to gain converts. But when a woman so far outsteps her proper sphere, as to deride facts which she cannot disprove, and avow opinions which it is dangerous to disseminate, we cannot, consistently with our duty, permit her to pursue triumphantly her Phaeton-like career.

We should, for instance, consider passages like the following, as the harmless effect of mistaken zeal, and the innocent consequence of perverted judgment.

“ Hapless woman what a fate is thine ! ” P. 66.

Speaking of the present king of Denmark, her indignation is roused, and perhaps justly, at the fate of our unhappy countrywoman, which, of course, brings down a sarcasm on our tyrant sex. “ What a farce is life ! This effigy of majesty is allowed to burn down to the socket, whilst the hapless Matilda was hurried into an untimely grave.

As flies to wanton boys, are we to the gods ;  
They kill us for their sport.” P. 206.

And again, “ most men treat their mistresses as kings do their favourites ; *ergo*, is not man the tyrant of the creation ? ” P. 214.

But upon subjects where errors in opinion must be dangerous in practice, we are bound to censure the presumption which formed, and the folly which publishes them. Has Mrs. Wollstonecraft sufficiently considered the complicated and extensive chain of evidence of reasoning by which revelation is supported, to enable her confidently to oppose her judgment to the acquiescence of the wisest, and to the decision of ages ? Has she maturely weighed the analogy which subsists between the book of nature and the word of God ? Has she diligently explored those fountains of knowledge, through which alone the proofs of revelation can be properly and accurately estimated ? And can she securely bid defiance to that mass of moral probabilities which has assured to the most learned, and the most thinking men,

men, the credibility of the Christian religion? We are convinced she has not done this; nor can we compliment her very much upon her powers of discernment, if she can suppose Paganism and Christianity, supported by the same evidence, or entitled to the same respect.

"What," she says, "has piety, under the Heathen or Christian system been, but a blind faith in things contrary to the principles of reason? And could poor reason make considerable advances, when it was reckoned the highest degree of virtue to do violence to its dictates?" P. 217.

The flippancy of the following observation is surely inconsistent in one who has so just a dread of annihilation\*."

Speaking of some bodies which were embalmed in Norway, she says :

"I could not learn how long the bodies had been in this state, in which they bid fair to remain till the day of judgment, if there is to be such a day; and before that time it will require some trouble to make them fit to appear in company with angels, without disgracing humanity."

If Mrs. W. could consider candidly and seriously the merits and the evidence of that system which strengthens the obligations, and confirms the hopes, of natural religion, and at the same time adds superior motives for action, and ensures brighter prospects, she would not find her head so often sickened with anxiety, tremble with apprehension, and feel palsied with despair. She would find *refuge from sorrow*, in feelings and in hopes, prompted by something better than a *strong imagination, the only solace* she now *knows for a bleeding heart*†.

Her scepticism, of course, does not make her particularly liberal to priests, p. 251. And indeed they are so little favourites with her, that her indignation falls, in no very good-natured way, upon the poor clerk.

"Always a consequential man in every country; a being proud of a little smattering of learning, to use the appropriate epithet, and vain of the stiff good breeding reflected from the vicar; though the servility practised in his company gives it a peculiar cast." P. 149.

\* P. 97.

† Vid. p. 129. "I was ready to ask whether this world was not created to exhibit every possible combination of wretchedness." P. 103. "Black Melancholy hovers round my footsteps, and Sorrow sheds a mildew over all the future prospects which Hope no longer gilds." P. 153.

The political sentiments of this lady have been developed before, and indeed so peculiar is her method of observation, that she pronounces the subjects of a despotic government, "the most free community she has ever observed." P. 76. while the Irish are pitied as experiencing the miseries of the most unrelenting despotism. "Though the Norwegians are not in the abject state of the Irish." P. 159. "The restriction which most resembles the painful subordination of Ireland." P. 78.

"Aristocracy," we are told, p. 114, "and fanaticism seem equally to be gaining ground in England, particularly in Yorkshire."

We have however remarked some observations which do not appear quite consistent with the general cast of her political sentiments.

"In these regulations the arbitrary government, the king of Denmark being the most absolute monarch in Europe, appears, which in other respects seeks to hide itself in a lenity which renders the laws nullities. If any alteration of the old customs is thought of, the opinion of the whole country is required and maturely considered. I have several times had occasion to observe, that fearing to appear tyrannical, laws are allowed to become obsolete, which ought to be put in force, or better substituted in their stead; for this mistaken moderation, which borders on timidity, favours the least respectable part of the people." P. 148. "The aristocracy in Norway, if we keep clear of Christiania, is far from being formidable." P. 169. "The prince royal, determining to be economical, almost descends to parsimony; and perhaps depresses his subjects by labouring not to oppress them; for his intentions always seem to be good—yet nothing can give a more forcible idea of the dullness which eats away all activity of mind, than the insipid routine of a court, without magnificence or elegance." P. 225.

We must also remark that Mrs. Wollstonecraft's morality seems to be tinged with the peculiar cast of her sentiments on other subjects. Hospitality is more than obliquely censured as proceeding "from the indolence or vacancy of an head." P. 21. She has "always been an enemy to charity, because timid bigots, endeavouring thus to *cover*\* their *sins*, do violence to justice, till, acting the demi-god, they forget that they are men." P. 244.

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\* As Mrs. Wollstonecraft plainly alludes to a phrase of Scripture, we shall beg leave to inform her that she has been deceived by the ambiguity of the translation; and, like many other unbelievers, has raised an objection, which a critical knowledge of the original would have

As in a former work also\*, the virtue of Necker subjected him to the censure of this author, on the same account we find an insinuation glanced against Count Bernstorff in the present. "He is a worthy man, a little vain of his virtue *à la Necker*." P. 228. And another censure, which we should interpret an encomium, on the same eminent character, is couched in the following terms.

"Determined not to risk his popularity, for he is tenderly careful of his reputation, he will never gloriously fail like Struensee, or disturb, with the energy of genius, the stagnant state of the public mind." P. 228.

We have been rather full in our account of a work not very extensive, because it appears to us to contain great merits and great defects; and we are desirous of discriminating between the one and the other with accuracy and candour, that we may not be supposed incapable of relishing beauties with which blemishes are intermixed, and that our readers may not incur the greater hazard of being dazzled by erroneous opinions, amidst the splendor of animated descriptions and just sentiments, with which they are surrounded.

have obviated. The text, 1 Pet. 4. 7. does not import that a man's charity will *cover his own sins*. "For however charitable any man may be, God will not *cover*, or forgive any of his sins, except those which he has repented of or forsaken. But it implies that love or charity towards our neighbours, will lead us to hide his faults." If we regard the connection here, or the place in the Old Testament from whence the words were taken, we cannot interpret them in any other manner. They run thus: Prov. x. 12. *Hatred stirreth up strife, but love covereth all sins*. Vid. Benson ad loc.

The more accurately Mrs. Wollstonecraft understands Christianity, the more she will find it to be by far the most benevolent, the most useful, and the most comfortable system of religion ever proposed to man. The vices or frauds of its professors have nothing to do with it. The Gospel is the proper place to show what Christianity is.

\* View of the French Revolution, p. 60.

ART. VI. *An Investigation of the Trinity of Plato and of Philo Judæus, and of the Effects which an Attachment to their Writings had upon the Principles and Reasonings of the Fathers of the Christian Church.* By *Cæsar Morgan, D. D. Chaplain to the Lord Bishop of Ely.* 8vo. 180 pp. 3s. 6d. Rivingtons. 1795.

THE author of this investigation is one to whom "the honorary prize was adjudged by Teyler's Theological Society at Haerlem, in April, 1785\*." The investigation itself is a work, singular equally in its design and in its execution. It undertakes to refute all the commonly received opinions of their being any intimations in Plato, and even in Philo, of the second person in the Trinity, the Son or the Logos of God. It, however, is more hardy in its design than vigorous in its execution, more enterprising than effective in its operations: and we behold the writer, amid all the dust which he raises about him with his Greek, seemingly conscious of his own weakness, solicitous for his own safety, and manacled in his exertions by the fears which he cannot subdue, as well as by his cause, which cannot be defended.

That Plato throws out some intimations concerning the Logos, has been believed by the whole world of learned Christians, from the first ages of Christianity to the present moments. Nor has this belief been founded upon frivolous reasons. Plato actually speaks of this very personage as man, in a loose kind of prophecy concerning him. "We must wait then," cries Socrates to Alcibiades, in one of Plato's dialogues, "till *some one* teaches us how we ought to conduct ourselves towards Gods and towards men. *Al.* When will that time come, O! Socrates, and who will be this teacher? For I think I should survey such a man, and mark who he is, with peculiar pleasure. *Soc.* *He it is who cares for you:* but I think, as Homer says, Minerva took away the mist from the eyes of Diomed.

"That he might well discern a God from man,"

so likewise ought he first to take away that mist from your mind, which is now before it. *Al.* Let him, if he pleases, take away the mist, or any thing else, from me, as I am thoroughly prepared to evade none of the commands laid upon me by him; whoever he be, of the human race, if I may become better

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\* P. 178.

by so doing. Soc. "He is the very being, who has such a wonderful affection for you\*." In translating this passage, we are equally surprised and delighted, at the glimpse here caught from the mirror of tradition, of the grand teacher of mankind; of the necessity alledged for his coming as a teacher; of his dignity expected to be shown, by his removal of mists from the mind: and of his providence actually exerted at the moment, in his affectionate care for the race of man. But Plato, in another place, speaks more particularly of him, as a mere man, as a suffering man. Imagining a righteous man, he represents him just as the apocryphal author of the Wisdom of Solomon does, in a striking similitude to the character of our Saviour†. "Let us," says Glauco, "produce a righteous man, one with simplicity of manners and with exaltation of mind, willing not to seem but to be good, yet *stript of all*, except his righteousness. For, though he does no wrong, let him bear *the strongest imputation of doing it*; that he may be *sifted in his righteousness*, so indeed as not to be *borne down* by evil report and its consequences, but to *stand immoveable till death*; so circumstanced, the righteous man will be *scourged*, will be *tortured*, will be *bound*, and *in death*, after he has suffered every injury, will be *crucified*‡. After two such declarations as these, from the  
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\* Alcibiades II. p. 150. Edit. Serrani. Ἀναγκαῖον ἔν ἐστι περιμένειν, ὥς αὖ τις μάθῃ ὡς δεῖ πρὸς θεὸς καὶ πρὸς ἀνθρώπους διακείσθαι. ΑΛ. Πῶς ἔν παρίσαι ὁ χρόνος ἕλος, ὦ Σώκρατες; καὶ τίς ὁ παιδεύων; ἥδιστα γὰρ ἐν μοι δοκῶ ἰδεῖν τῆλον τὸν ἀνθρώπον τίς ἐστίν. Σωκ. Οὕτως ἐστίν ὃ μέλει περὶ σέ. ἀλλὰ δοκεῖ μοι, ὥσπερ τῷ Διομήδῃ φησὶ τὴν Ἀθηναίων Ὀμηρος ἀπὸ τῶν ὀφθαλμῶν ἀφελεῖν τὴν ἀχλὺν,

Ὅφρ' εὖ γιγνώσκοι ἡμὲν θεὸν ἢ δὲ καὶ ἄνδρα,

ἔλω καὶ σέ δεῖν ἀπὸ τῆς ψυχῆς πρῶτον ἀφελεῖν τὴν ἀχλὺν, ἣ νῦν περὶ σε τυγχάνει, κ. ἱ. λ. ΑΛ. Ἀφαιρεῖω, εἴτε βέλλει, τὴν ἀχλὺν, εἴτε ἀλλί τι, ὡς ἐγὼ παρεσκευάσμαι μηδὲν ἂν φεύγειν τῶν ὑπ' ἐκείνου προσπατῶντων, ὅστις πόσι ἐστίν ὁ ἄνθρωπος, εἴγε μέλλοιμι βελτίων γενέσθαι. Σωκ. Ἀλλὰ μὴν κα' ἐκεῖνος θαυμασίην ὄσσην περί σε προθυμίαν ἔχει.

† Wisdom ii. 77. "Let us examine him with despitefulness and torture, that we may know his meekness and prove his patience. Let us condemn him with a shameful death."

‡ De Rep. ii. p. 361. c. τὸν δίκαιον—ἰσῶμεν—, ἄνδρα ἀπλὸν καὶ γενναῖον,—ὃ δοκεῖν ἀλλ' εἶναι ἀγαθὸν ἐθέλοντα—. τοιοῦτος εἴη, ἡμετέρας δὲ πάντων πλὴν δικαιοσύνης,—τῷ μὴ τίγγεσθαι ὑπὸ κακοδοξίας καὶ τῶν ὑπ' αὐτῆς γιγνομένων. ἀλλ' ἢ ὡς ἀμετάστατος μέχρι θανάτου.—ἔλω διακείμενος ὁ δίκαιος μαστιγώσεται, σρεβλώσεται, δεδήσεται.—τελευτῶν, πάντα κακὰ παθὼν, σπασχιδωλευθήσεται. The last word is sometimes interpreted, as meaning *sacrificed*;



pen of Plato, *he* must be bold indeed, that precludes all intimation from him concerning the Logos. Still bolder must such a man appear, when we recollect that an author so old as to be cited for Orpheus, and cited a hundred and fifty years prior to our æra; that Epicharmus, who wrote in Sicily about four hundred and fifty prior; that Nebuchadnezzar\*, who lived about six hundred; and Virgil, (according to some interpreters) who wrote about forty only; all speak of the Logos or the Son of God, and some of them expressly as God†.

Having made this observation, we enter upon Dr. Morgan's reasonings, and try with what weapons he encounters such an host opposed to him. We therefore take the first argument, that he presents to us. "The following passage in the *Epinomis*," he says, "is supposed by some," Le Clerc and Brucker, "to establish Plato's belief of the creation of the world by the Logos." But this supposition the doctor rejects, for three reasons. One is, though only insinuated here, the main topic in all his argumentation, that λόγος is used in the context for the principle of reason; a topic, however, that proves nothing. In Heb. iv. 12-13, we equally find, that "the word of God," ὁ Λόγος τοῦ Θεοῦ, "is a discerner of the thoughts and intents of the heart," and "all things are naked and opened unto him with whom we have to do," πρὸς ὃν ἡμεῖς ὁ Λόγος. In Dr. Morgan's mode of arguing, therefore, we must conclude the first part of the passage to have no relation to the divine Logos, because the word λόγος occurs at the close in its ordinary acceptation; even though the personality and the divinity of the Logos are so pointedly indicated, by his being what God alone is "a discerner of the thoughts and intents of the heart." This reason, therefore, is totally frivolous and unsound. A second is also assigned, that the former Logos appears from the context to mean only reason. Against this, we may safely appeal to all our readers at once. "Know ye," says one of the speakers in this dialogue, "that there are eight powers, three of these are, one of the sun, one of the moon, and one of all the stars—mentioned before, with five others;—but no one ever thinks of these, that some are Gods, and some

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*crucified*; seeming, from its formation, we suppose, not to be capable of such a sense as crucifixion. But it is in its formation similar to ἀνασκολοπισθῆναι, which is used undoubtedly for *crucified*, by Lucian; and signifies *being stretched upon eleven stakes*, as the other does *being stretched upon a stake or stakes*.

\* See Daniel iii. 25.

† Whitaker's real origin of Arianism, p. 250, 253, 128, 129, 123, 130.

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not, or that some of them are legitimate, and others such as it is not fit to name; but let us all say and speak of all, as being brothers, and in brotherly allotments; nor let us assign the honour of a year to one, of a month to another; nor let us prescribe to them any allotment, any time, in which [each] moves through its circuit, completing the world, that *the Logos, the most divine of all, hath fixed visible to us\**." Here the final clauses are evidently insulated in themselves, having no connection of ideas, whatever they may have of words, with the parts immediately before. All reasoning from the context therefore is just as irrelevant as any inference from the double acceptation of a single term in it; the mere show and profusion of logic. But, to turn the passage more effectually to his purpose, the doctor wrests the word κόσμος from its ordinary and usual acceptation, even that very acceptation which it regularly retains in Plato himself, of the *world*; to make it catch its primary meaning of *beauty*, then reflect its secondary of *order*, and so express "the visible order" of the world. Thus to divert the meaning of the word, however, is as useless as it is harsh. For whether the world, or the order of the world is meant, it is averred to have been formed by "the Logos, the most divine of all," that Logos which is distinguished from the Logos of men, by being "the most divine of all;" even that Logos, who is equally denominated by Epicharmus with the same allusion to the Logos of man, θεῖος or divine, and θεός or divinity†. But a third reason is assigned by Dr. Morgan, which is worthy to be the close of all; "that the word λόγος, ὅς ἐταξε κόσμον, has not even an article prefixed to it, which, I conceive, it would have had, if it had been intended to express a person." This conclusion is by no means certain. "Any page either in the Old or New Testament," says a late author, "will convince an examiner at a glance," that "the article is omitted or inserted, and inserted or omitted, from some principles of composition that are indiscernible, and therefore seem arbitrary to us. See also a long and decisive note upon the subject, in Pearson on the Creed, p. 120-121; and others

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\* P. 986. a. "Ἰσεὶ δὲ δυνάμει, — τέλει δ' εἰσὶ τρεῖς αὐταί, μία μὲν ἥλιος, μία δὲ σελήνη, μία δὲ τῶν πάντων ἄστρον ὧν ἐμνήσθημεν ὀλίγον ἔμπροσθεν· πέντε δὲ ἔτεραι. — Ταύτη μὴδεὶς ἄλλος πολὺ νομίσῃ πάντων ἡμῶν, ἅς οἱ μὲν θεοὶ εἰσὶν αὐτῶν, οἱ δ' ἄλλοι μὴδεὶς ὡς οἱ μὲν γηῖστοι, οἱ δὲ τοιούτοις τινες οἷες καὶ θεοὶ εἰπεῖν ἡμῶν ἔδεν. πάντες δὲ δὴ πάντας λέγωμεν τε καὶ φῶμεν, ἀδελφεὺς τ' εἶναι, καὶ ἐν ἀδελφαῖς μοίραις· καὶ τιμὰς ἀποδιδῶμεν, μὴ τῷ μὲν ἰνιαυτῷ, τῷ δὲ ἑνὶ μῆνι· τοῖς δὲ μῆνι τινὰ μοῖραν τὰτ' ὡμεν, μῆτε τινὰ χρόνον, ἐν ᾧ διεξέρχεται τὸν αὐτὸν πόλον, ξυναποτελῶν κόσμον ὃν ἔταξε Λόγος ὁ πάντων θεοκόμος ὁρατός."

† See the passage in Whitaker 128-129.

again, in p. 124, 130, 132, and 150, of that universal scholar\*." And it is very observable in Epicharmus, that this very Logos has *not* the article in the *first* line, yet *has* it in the *second*; and that the *divine* Logos has it *not*, while the *human* has it.

Having thus examined the body of this first argument, and found it diseased from head to foot, we need not annoy our readers with any dissection of the rest. Yet we will use our knife upon one more, because our business with it will soon be done. "Near the latter end of Plato's sixth epistle," observes Dr. Morgan, "is the following passage, τὸν τῶν πάντων θεὸν, ἡγεμόνα τῶν τε ὄντων καὶ τῶν μελλόντων, τῷ τε ἡγεμόνος καὶ αἰτίου πατέρα κύριον." As Dr. Morgan gives us no version of the extract, we give one; premising only, that Plato now speaks in his own person, and so advises his three friends to, or for whom he writes, to adjure "the God of the universe, the Head of all things present and future, and the Lord FATHER of the HEAD and CAUSE" of all. These words, in so loud and emphatical a tone, echo that voice of Christian theology, which speaks of two causes operating to produce the universe, one in the Father commanding, the other in the Son executing; the great work of creation; as no efforts of construction, no clamours of criticism, can possibly overpower. Dr. Morgan, therefore,

\* Whitaker, 106.

† The passage from Plato we have rendered in the text, just as it is constantly understood; that we might not disturb the course of the argument, by any criticisms upon the words. But let us here remark on the last clauses of it, τοῖς δὲ μήτε τινα μοῖραν τάλπωμεν, μήτε τινα χρόνον, ἐν ᾧ διεξέρχεται τὸν αὐτὸν πόλον, ξυναποτελῶν κόσμον ὃν ἔλαξε Λόγος ὁ πάντων θεοῖός τε ὁράϊον; that there is no nominative case to the verb διεξέρχεται, except Λόγος, that this; therefore, and not a supplemental ἑκάστος or *each* most awkwardly understood, is the nominative case, and that the translation then will run in this form, "nor let us prescribe to them any allotment, any time, in which the Logos, the most divine of all," not *performs his circuit*, because πόλος never signifies *circuit*, but "moves round about his pole, so completing that world which he hath fixed visible to us," while the pole itself is invisible. This interpretation alone, in our opinion, adapts itself to all the members of the sentence; the nominative case being now furnished, as it ought always to be, by the context itself, the word πόλος now bearing its real sense; and the whole now carrying a signification, not so impertinent as of each star performing its circuit, and completing the world, but one dignified and majestic, of the Logos moving round his invisible pole with his world; and so giving a visible completeness to it. Philo says similarly of the same Logos, that he "runs the long unconquered course of nature," δολιχέως τὸν φύσεως ἀήττητον δρόμον (Whitaker, 75).

struggles very faintly against it. "The author here appears to me," he says, "to express himself according to the system of a creator and a creation. I conceive, that τὸν πάντων θεὸν corresponds with τὸ πάντων αἰόνιον and Βασιλεὺς ἡμῶν κ. τ. λ. in the *Philebus*, the universe or the soul of the universe. According to this interpretation, αἰὼν παῖτρα κύριον must mean the eternal self-existent being, the creator of the universe, who is called in the *Timæus* δημιουργὸς and παῖτρα." This is all that the doctor says, and this all is apparently nothing. God is here called, not merely the Father of the universe, as the creator of it; but, what the doctor warily wishes to overlook, "the Lord Father of the *Head and Cause*" of the universe, even of Him who is equally the *Head* of the universe *with the Father himself*. So plainly has the doctor left the passage, just as he found it; a striking witness to the truth of belief for very many ages past in scholars, that Plato had some clear conceptions of a Son of God, who was equally God with the Father. With such a passage as this blazing in full radiance before our eyes, we cannot but see the truth of this belief; and one single passage, let us remember, that speaks so plainly as this does of the Son of God, annihilates all the reasonings of Dr. Morgan at once\*.

To these observations we wish to add only one more in the present article. A passage in Plato has been very recently produced by an author, to whom Dr. Morgan once refers; as containing a very remarkable intimation concerning the Logos, that had never been noticed before, because the passage itself had been for fifteen centuries mis-understood. Such a discovery as this, whether true or untrue, must have arrested the attention of Dr. Morgan very strongly. If it was true, his reasonings were for ever precluded; if it was untrue, he was bound in all propriety to correct this mistake, as he corrects, or attempts to correct, another of much less moment, in that author†. Yet he notices it not for observation. He even refers to it at one time for another purpose, and in the old interpretation of it‡. But he never adverts to the new interpretation, and we must, therefore, conclude he did not choose to meddle with it: and on that account we will undertake the business for him. Justin Martyr, says Mr. Whitaker, incidentally in a note§, "cites these wonderful words from Plato, which are in his treatise *De Legibus*, lib. iv.—¶; ὁ μὲν δὲ θεὸς,

\* P. 162, Dr. Morgan says expressly, that he "cannot find *any* thing" in Plato concerning the Trinity.

† P. 77—79. ‡ P. 100—101. § P. 262—263. ¶ P. 715.c.  
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ὡςπερ καὶ ὁ παλαιὸς Λόγος, Ἀρχὴν καὶ Τελυτὴν καὶ Μίσα τῶν ἀπάντων ὄντων ἔχει; “ God, as also THE ANCIENT LOGOS, has the Beginning and End and Middle of all things in himself.” Justin strangely applies, as the modern translators do, “ the ancient Logos,” or “ word,” to the law of Moses. *Just so have the translators and interpreters done, with the same words in the poem of Orpheus,*” though (as we add) so apparently spoken of a person. “ But the acquaintance of Orpheus or of Plato with the law of Moses, is an incident not attested by any evidence, in the slightest degree historical; and, in the real state of that law, all locked up as it was from the inspection of Heathens, by its Hebrew language, is impossible to be true in itself.” The mere reading indeed of the *poetical* extract, shows the meaning of it beyond a doubt. Nor can even the prosaical, by any laws of construction, admit of a different meaning. So says that author; we add, that no construction of the words can possibly refer them to the Old Testament, as the principal word for such a construction, the verb, is absolutely wanting, and omitted without any previous word capable of making it understood; and that, if such a word was not wanting, and the reference was allowed to the Old Testament, still the very passage, so supposed to have a reference to it, is not existing anywhere in the Old Testament. To every man, in our opinion, who reads the words of Plato with only the common-sense of criticism, the meaning is either simply, “ as the old saying also has it,” or that which is assigned to it by Mr. Whitaker: “ God, as also the ancient Logos,” the word *also*, or καὶ, having then, and then only, a meaning. Mr. Wh. thus concludes this passage. “ Orpheus’s application of *the very same words* to his God Logos, and Philo’s application of similar words to him, Λόγος πρεσβύτατος, or the very ancient Logos; unite to point out to us at once, what the obvious import of them in Plato would induce us, and what the necessary principles of construction must compel us, to consider as their genuine meaning. Thus interpreted, Plato concurs with Orpheus, Virgil, Epicharmus, and all the Jews, in giving a positive Divinity to the Logos; and so closes an astonishing chain of evidence, for this primitive truth, this great principle of natural as well as of revealed religion\*.”

(To be continued.)

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\* P. 262—263.

ART. VII. *Maurice's History of Hindostan.**(Concluded from Page 375.)*

HAVING travelled with this author through the maze of eastern chronology, on which fallacious ground the sceptic had planted one of his strongest batteries against Christianity; (though no fact can be more certain than that Asiatic vanity, in its romantic computation, has confounded together the *reign of a king*, and the *revolution of the orb* to which they supposed his departed spirit to be exalted) having seen too that the great YUGS, or periods of India, which give an antiquity of millions of years to the revolving planet which we inhabit, are nothing more than vast astronomical cycles, which the fertile genius of star-gazing theorists can fabricate at pleasure, we come to the examination of a question of some importance in that science. Whether, previous to Chiron's forming the Grecian sphere, a more ancient sphere had not existed among those nations of the higher Asia, with whom the sciences are justly supposed to have originated. The reasons of Mr. Maurice for entering into this kind of investigation, are stated in the following passage with which the second part of the fifth chapter of his work commences.

“ Convinced that the ancient history of India, undertaken upon that comprehensive scale in which I have engaged in it, comprizes a very great part of the history of the other extensive empires of Asia, and induced by what has been previously detailed concerning the intimate union subsisting, in very remote æras, between astronomical and civil history, to consider many of the most important events of the early ages of the world, as alluded to by the hieroglyphic figures engraved on the celestial sphere, I now come to that elaborate and hazardous portion of this work, in which the arguments necessary to establish that hypothesis are to be produced. It is an hypothesis which will, at first sight, appear to be nearly as chimerical as that on which the Brahmin chronology is founded; since it gives for the original fabrication of that sphere an æra nearly as remote as the deluge, and excludes not even the mixture of ante-diluvian sciences with those cultivated in the earliest post-diluvian ages. I contend, however, for no more than the Greek writers have contended for, who insist that the history of the earliest events of their empire, and the most illustrious personages who flourished among them, may be found upon the same sphere. Now, if it can be proved that the Greeks borrowed their astronomy, not less than their mythology, from a race who flourished in ages of more remote antiquity; if Chaldea presents us with a more ancient *sacrificer* on the sphere than the fabulous Chiron, and Egypt with a *baris*, or sacred vessel, prior to their boasted Argo; if in Phœ-

nicæ,



nica, we find an older *Hercules*; and in India, under the title of Buddha, a more venerable *Hermes*; impartial justice must incline us not to refuse the claims of the more ancient race, or rend from them the deserved laurel, to place it on the Grecian brow." P. 161.

We are now presented with a copious and elaborate history of the origin and progress of astronomy, which Mr. M. scruples not to make coeval with Adam himself, because, in his opinion, astronomical observations were absolutely necessary, even in the very infancy of mankind, to the purposes of agriculture. Another professed reason for his referring its origin to that remote period is to allow all the *time possible* for a science, which is not founded in speculation and theory, but has for its basis a long and regular series of observations, connected with profound mathematical research, to expand itself, and grow up to its present state of maturity, without going the lengths to which M. Bailli, M. Dupuis, and other sceptical French philosophers, in the vain hope of subverting Christianity, have gone, who assign an unfathomable antiquity to that science, and affect to believe, as he says,

"That even the signs of the Zodiac are at least 16000 years old, because there are many probable arguments to shew that Libra was formerly the sign of the *vernal*, and Aries of the *autumnal* equinox; or, in other words, that since the origin of astronomy, the precession of the equinoxes has carried forward by seven signs, the primitive order of the zodiac. Without entering into the merits of calculations of this extravagant cast, which would hurry us still farther from the subject of our history, I shall conclude this chapter with observing, that a fruitful and ardent fancy may conceive any hypothesis, however absurd and preposterous; but while we admire the fervour of genius, there is no necessity that we should sacrifice on that shrine our better judgment, or renounce, for *probable arguments*, the genuine records of tradition and history. Every body at all conversant with astronomy knows *with what ease, and to what distant periods, it is in the power of skilful astronomers to carry up their retrogressive calculations; to form suppositious æras of unfathomable antiquity, existing only in imagination, and to stamp upon those æras the counterfeit impressions of truth, and the sanction of apparent authenticity.*

"Astronomy, in fact, did not first rear its head in Egypt, or in Persia; but in the region earliest tenanted by the renovated race of man. It was necessary for the pursuits of husbandry, that the Chaldean shepherds should diligently observe the orbs of heaven, their alternate rising and setting; their opposition and conjunction; their emersion and obscuration. In its original outlines simple and rude, by degrees it became a vast, profound, and complicated science. The principles and practice of astronomy thus commencing in Chaldea, were extended and amplified by the daring navigators of Phœnicia; and, in succeeding ages, by the philosophers of Persia, Egypt, and India, were carried to the



the utmost point of perfection attainable in those remote periods.  
P. 271.

In proof that there was an older astronomy, and consequently a more ancient sphere than that of the Greeks, who scarcely knew any thing of the science till Thales brought the principles of it from Egypt about 600 years before Christ, Mr. M. extensively discusses that curious, but little explored subject, the *lunar zodiac* of the Chaldæans, Indians, Arabians, and Chinese, which he contends was formed prior to the *solar zodiac*, though we have no traces of it in the Greek astronomy. He seems to have paid great attention to this singular feature in the eastern astronomy, which, till recently discovered in India, was unknown to European astronomers; but the Asiatic society have in their second volume engraved that zodiac, and the simplicity and local propriety of the asterisms evince its originality, as it is composed of gems, shells, pearls, corals, arrows, Indian tabars, &c. His mode of accounting for this lunar division of the heavens, as well as his history of the commencement of the Chaldean astronomy deserve the attention of the reader, and are as follows :

“ Leaving the chimeras of more fanciful astronomers to their fate, let us trace in Chaldea, whither history and tradition conduct our steps, the first operations of the human mind in regard to astronomical inquiry. The advantages of a serene climate and a bright sky, which the Chaldeans enjoyed, have been before pointed out; and the early distinctions which they could not avoid making between the *wandering* and the *fixed* orbs. The phenomena that doubtless must have first struck them with wonder, were eclipses; but these they observed always took place when the sun and moon were in different parts of the heavens. They therefore concluded, from what they saw daily take place upon earth, with respect to bodies that project a shade, that eclipses were occasioned by the moon's falling into the earth's shadow, and that shadow being circular, it was not long before they formed a just notion of the earth's figure, and conceived it to be globular or spherical also. With respect to eclipses of the sun, a far more alarming phenomenon, as they had previously observed the occultation of the fixed stars and planets by the moon's intervening orb, they could scarcely avoid remarking, that those eclipses were caused by the interposition of the same body, especially when they observed them only to happen when the sun and moon were in the same part of the heavens. Other phenomena by degrees unfolded themselves to the Chaldaic observers; but the principal object of their attention seems to have been the moon and its periods: how incessantly and assiduously they observed her vicissitudes, is evident from the very curious circumstance previously stated, that they possessed a *lunar zodiac*, consisting of twenty-eight mansions or houses, in which her orb was, as supposed by them, to reside during the twenty-eight nights of her revolution. It has been remarked that nothing of this kind appears in the Egyptian,  
and

and consequently the Grecian astronomy, and as the moon's progress through the heavens, from her proximity to the earth, and her rapid motion, was doubtless earliest observed, a fair deduction seems thence to follow, that they were a race of older astronomers. Of this their early proficiency in astronomical as well as other sciences, we have decided evidence in Abulfaragius. "Fuerunt autem à Chaldæis sapientes, qui amplos progressus fecerunt in variis artium liberalium, scientiarum que mathematicarum et theologicarum, generibus; summè autem excelluerunt in observatione syderum veraque arcanorum cœli indagatione, et insigni naturæ stellarum earumque indiciorum peritia\*."

"We have also additional proof how early the Chaldeans began to cultivate astronomy, in the circumstance recorded by Porphyry from Aristotle, that when Alexander took Babylon, Calisthenes, on inquiry of the Chaldean priests of Belus, found that they had a series of astronomical observations†, extending back from a period of 1903 years, written, or rather engraved on tiles, or bricks; probably the oldest, as it certainly was the most durable, way of writing in those times. This account is likely to be a very accurate one, for, as Long has well observed on the occasion, it carries us up very near to the period of the general dispersion of mankind‡. If the reader should be inclined to inquire of me how any accurate observations could be made without glasses, and of what nature they were; my answer is, that they were, what they are here said to be, *observations only*; such observations of the celestial phenomena as under a bright and serene sky, the eye unassisted by telescopes was able to make, and these were afterwards noted down and preserved in the national registers provided for the purpose." P. 276.

The evident and, indeed, declared reason of this author, for launching out into these astronomical details, is to strengthen the Mosaic annals by the very means which have been, perversely employed to undermine and subvert them; for, if the Chaldæans formed a sphere before the Greeks, in that case the asterisms allude to the Chaldæan, and not the Grecian history. The ship, for instance, the sacrificer, the altar, the raven, engraved upon the solar zodiac, have reference to nobler objects and a more distinguished personage than the Argo, the Centaur, &c. canonized in the Greek mythology; and the more intimate the connection can be shewn to have been between the Indian and Chaldæan sciences, and history, so much the more, in proportion, does this laudable undertaking, at this critical period, tend to confirm the rational, moderate, and sublime system on which the national theology is built. The zodiacal asterisms are afterwards distinctly and success-

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\* Vide Abulfaragii Hist. Dynastiarum, p. 46.

† Porphyrius apud Simplic. Com. 46. in lib. 2. Aristot. de Cœlo. p. 123.

‡ Long's Astronomy, vol. ii. p. 654.

sively examined, and though our limits will not permit us to follow Mr. M. through so vast a field, we can readily bear testimony to his merit and industry. Great patience of investigation, and extensive oriental erudition, were necessary, and are displayed in this survey; and he winds up the whole of his argument on the existence of a more ancient sphere, by citing, at page 357, a strong passage from the profound dissertation of Mr. Wilford, in the third volume of the Asiatic Researches, which appears decidedly to corroborate his hypothesis.

“ After declaring that the Grecian fable of Cepheus and Cassiopeia is to be found in the most ancient Sanscrit books, under the resembling appellations of Capeya and Casyapa, and that the legend of Perseus and Andromeda is also recorded in the same books under those of Parasica and Antarmada, the principal facts in each fable intimately coinciding, Mr. Wilford adduces the following remarkable testimony in proof of his preceding assertions.

“ In order to prove by every species of evidence, the *identity* of the Grecian and Indian fables, I one night requested my pandect, who is a learned astronomer, to shew me, among the stars, the constellation Antarmada; and he instantly pointed to Andromeda, which I had taken care not to shew him first as an asterism with which I was acquainted: he afterwards brought me a very rare and curious book in Sanscrit, (the language of India two thousand five hundred years ago) with a distinct chapter on the *Upanasbatras*, or constellations out of the zodiac; and containing delineations of Capeya, adorned, as on our sphere, with a radiated Ethiopian crown, and bearing a sceptre; of Casyapi seated with a lotos-flower in her hand; of Antarmada chained, with the fish near her; and of Parasica holding the head of a monster which he had slain in battle, dropping blood, with *snakes* instead of *hair*, according to the explanations given in that book \*.”

It is, however, in the *third part* of this volume, and at the eleventh chapter of the work, that the striking similitude between the Mosaic history and the Sanscrit traditions displays itself in a manner the most impressive and unequivocal. Their sacred histories alike record the awful fact of man's primæval apostasy, the good and the evil race, the longevity of the patriarchs, and the calamity of the general inundation; and all this into particular a manner, as to prove one of two things, either that the Sanscrit narratives are a copy of the Mosaic, which is contrary to the judicious hypothesis of this work; or else, that both streams originally flowed down from one source, the Indian *traditionally*, but mutilated and corrupted, from that son

of Noah who established himself in India, the Mosaic; by inspiration, from the source of truth itself. In page 369 Mr. M. vindicates, from sceptical aspersions, the Mosaic account of *the fall*, and demonstrates the perfect consonance of the facts related, as well to the eternal laws of justice, as to the ideas of the Asiatics. He then proceeds to compare the Phœnician, the Chaldæan, and Indian accounts of this event, and of the genealogies of the primitive families, which wonderfully coincide, as well in the number of generations before the flood, as the abandoned profligacy of that iniquitous race whose crying enormities brought on the deluge. The most daring of those enormities was their exalting the elements of nature to the rank of deities, especially FIRE, with whose astonishing effects the Tubal Cain, of Scripture, *the instructor of every artificer in brass and arms*, and who, probably, is the God Agni of India, a name derived from fire, might make them acquainted. The authority of Moses, thus adduced for the existence of Antediluvian arts and sciences, leads the author into an extended examination of what arts may, either from that authority, or by analogy, be supposed to have flourished among them; and, in this part, a great deal of the gross physics and physical theology of the east is laid open. We cannot give a better proof of this assertion, nor exhibit a fairer specimen of the ingenious manner in which Mr. M. has treated this subject, than by selecting, for the perusal of our readers, that part of his book which discusses their deification of the element of water, or, as Mr. M. expresses himself, the HUMID PRINCIPLE.

“ The Lotos suspended aloft in a thousand temples, as the picturesque emblem of that *humid principle*, which the emanations of the eternal beam, piercing the darkest recesses of the chaotic waters, animated and rendered prolific, demonstrates the strong traditional veneration for the Aquatic element, which descended down to the generations of Asia, from the first speculative race of human philosophers. Their conceptions concerning the union of these two grand principles, fire and water, and the consequent generation of all things, were sometimes expressed by flames issuing from the calix of the lotos, sculptured in form of a vase, which indeed its natural shape greatly resembles; and at others, that calix is encircled with a radiated crown of flames, just mounting above the burnished edge; to mark the superior energy of fire over water. This is the invariable meaning of the ancients, when either Brahma, Seeva, Osiris, or Horus, are portrayed sitting upon that sacred plant: they are only emblems of the solar fire warming and invigorating the chaotic waters. This their constant and immemorial deification of the element of water, and their profound admiration of the astonishing qualities possessed by it of pervading, cherishing, and dissolving all things, the effect of philosophical

philosophical investigation, must necessarily and naturally have induced an acquaintance with many branches of Hydraulic science.

“ Indeed the doctrine of Thales, that is, of the Ionian school, *aquam esse initium rerum*, may be fairly said to have flourished in its vigour among the ante-diluvian sages. From the same traditional fountains, whence they obtained their information, Moses also acquired his knowledge in regard to this wonderful element ; and from the Mosaic school it was diffused among the post-diluvian philosophers of Asia. From the extravagant honours which they paid to it, the first race of men seem to have considered water as the universal stamen, or grand elementary matter, out of which, by the aid of the igneous principle, all things proceeded ; and into which their physical researches shewed them they must all, by putrefaction, be again resolved. As it seemed to possess the power and functions of a God, they therefore made it the object of their adorations. Now it can scarcely be credited, that those, whose constant practice it was (at least if we may form a judgment of their conduct by that of their post-diluvian progeny in blood and religion through Asia), with holy enthusiasm, to explore springs and consecrated rivers, and whom necessity compelled to form vast tanks for the purposes of agriculture, in those scorched regions of Syria, where man, expelled from Paradise, which spontaneously produced all things, and where a genial dew ascended to refresh with moisture the thirsty soil, was condemned to earn his bread by the sweat of his brow ; that those who were accustomed to hew out magnificent baths for superstitious ablutions, and who, though ignorant of the cause, witnessed the alternate swell and depression of the waters of the ocean, attracted by that moon whose resplendent orb they adored, with scarcely less fervour than her radiant paramour, especially those of her philosophic race, who were situated nearer the tropical regions, where the tides rise with an awful elevation, or on the gulfs of the Ganges and Indus, the *bore* (as it is called) of which latter river rises often to the prodigious height of between twenty and thirty feet ; and who had likewise surveyed and considered the stupendous column of suspended water in the phenomenon of the typhon, or water-spout, so common in equatorial climates, could be entirely ignorant of the properties and laws of fluids.” P. 451.

The whole of the preceding observations unfolding the various idolatries of the primitive race, are made introductory to the subsequent detail of that stupendous display of almighty vengeance, which the perversion of their great knowledge to the basest purposes brought down upon the Antediluvians ; the destruction of the old world. Mr. M. has, on this subject, brought together all the grand mass of evidence which the natural and civil history of Asia affords, in proof of the exact verity of the Mosaic narration, and gives the corresponding details of those great empires of Asia, whose authentic archives have descended down to us. With respect to the secondary causes of the deluge, he adopts Mr. Whitehurst's hypothesis,  
relative

relative to the convulsive agency of volcanos, in effecting the dire catastrophe ; but there is another system, simple, rational, and decisive, which we are of opinion solves every difficulty, and reconciles all the phænomena, by supposing the *sinking of the ancient continents* ; and should have been mentioned with the respect and deference due to its ingenious and pious author. We have little doubt but that, as this author (we scarcely need mention the name of M. De Luc) proceeds in his profound researches in geological subjects, every other hypothesis will vanish ; and the voice of revelation, confirmed by the voice of nature through her inmost recesses, will at length be heard and respected as it ought. The history of the three first Indian AVATARS, that is, manifestations of the Deity, incarnate in the persons of men eminently wise and virtuous, concludes the first volume of this elaborate work ; a work interesting to the learned, as opening a new field for scientific research ; important to the Christian, as corroborating his faith by evidence annexed from the annals of one of the most ancient empires of the world ; and deserving general patronage from the connection of the principal subjects discussed in it, with the dearest interests of society.

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ART. VIII. *Musæ Etonenses. Seu Carminum delectus, nunc primum in lucem editus. Tomis III. 8vo. 15s. Apud Editorem. 1795.*

SINCE the commencement of our critical labours, we have seldom been called on to examine a work more particularly interesting than that which is now before us. This interest arises, not merely from its intrinsic merit, though on this subject we could speak in terms of high commendation ; not merely from its exhibiting in full splendour the concentrated excellence of forty years ; not merely from the respect and attachment we feel for many of its authors, considered as public characters, and friends to their country ; but from the nature of those recollections which it must awaken in the breast of many readers, who, with honest enthusiasm, will dwell on its pages. There the parent will retrace the early exertions of those abilities in his child, which, at the present moment, are shining in their meridian lustre. The tutor, on perusing it, will enjoy with renewed pleasure those productions of his pupils, which, rare as may be the fruits of true genius, are occasionally the rich reward of his professional labours and anxieties.

anxieties. The writers themselves will remember the ambition of past days, the ardour of their juvenile pursuits, the friends, the rivals of their youth, whose society they are still enjoying, or who are borne away from them by the current of fortune, separated by distant residence, or untimely death.

Dulce super bustum est rapti lugere sodalis  
 Et dare dilecto suaviolum tumulo ;  
 Ipsaque per trepidos delabens lachryma vultus  
 Illecebras suavi miscet amaritie.  
 Mnemosyne, lapsas recolens dulcedinis horas  
 Languet deliciis emoriturque suis ;  
 Primævi redeunt blandâ sub imagine lusus,  
 Et cari, longum qui siluere, chori.

Vol. ii. p. 216, (W. Hubert) 1795.

We are happy here, in behalf of all public schools at once, to note, from irrefragable proof, the utter falsehood of an assertion, which we have actually seen hazarded in the most unequalled manner, that the Eton scholar, in his progress through life, usually disappoints the hopes which his early attainments taught the world to form concerning him. Let any impartial judge peruse the compositions now before us, and then let him turn his eye to the index of their authors. Let him contemplate the honourable pursuits of their youth, and let him trace the illustrious progress of their riper years. Let him see what they have formerly done, and let him consider what they are now doing. Without any local predilection on our own parts, without indeed any past or present connection with the particular seminary in question, we call upon him to exclaim, with us,

ἘΝΡΙΚΕΪΔΑΙ τὸ παλαιὸν ἔλβιαι,  
 Καὶ θεῶν παῖδες μακάρων,  
 Ἱερᾶς χώρας εὐάνορος  
 Τ' ἀπο, φερβόμενοι  
 Κλεινοτάται σοφίαν  
 Αἰεὶ διὰ λαμπροτάτῃ  
 Βαίοντες ἀβρῶς αἰθέρος,  
 Ἐνθα ποδ' ἀγναῖς  
 Ἐνία Πιερίδας  
 Λέγουσι Μέσας  
 Παιδὰν Ἀρμονίαν φντιῦσαι.

Vid. Eur. Med. v. 829.

To assert that all the performances in this selection are of equal merit, would be to debase the value of impartial praise. Sunt quædam mediocria. But, with a very few exceptions, a general vein of elegance runs through the whole compilation, and



and stamps intrinsic worth on the productions of the Etonian Muse.

Without entering into the minutiae of verbal criticism, which on this occasion would surely be superfluous, we shall present our readers with a specimen of the Latin and Greek poetry, exhibited in these entertaining volumes. The first written by the amiable and accomplished Sir James Macdonald\*, whose early virtues have been rescued from oblivion by the entertaining biographer of Johnson.

Ὡς υπερόσσωποι φαίνονται, καὶ ὅτι πλείους  
ἐπάξονται.

A. D. 1758.

Quis vafer insidiis et quantis fraudibus usus  
Venditor, emptorem rostris sublimis ab altis  
Decipiat; quali vibratus malleus arte,  
Musa refer, populum dubio libramine pendens  
Detineat, pretiumque supremo sanciat ictu.  
Nam simul ac fallax posuit justo ordine merces  
Venditor, et cultas jussit splendere tabernas;  
Tum nec ad effractam statuam tritamve tabeliam  
Accedas sine fraude licet; seu visa retortos  
Urna oculos trahat, aut infidiosa moretur.  
Quid memorem annellos? quid ficta numismata dicam,  
Quæ scabie et viridi tinxit rubigine mucor?  
Singula panduntur populo: tum venditor instat,  
Nominaque artificum memorat, studiumque volentum  
Laudibus exacuit, quis tanto munere felix  
Emptor eat, magnoque incedat dives honore.

Tu quoque, Nympha, cave; seu mensam ornare superbam,  
Seu juvet Eois decorare cubilia vasis.

Tum variæ illudunt fraudes; sæpe improba ruptam  
Juncturam cratera dabit, quæ rima latentes  
Insidias duxit; tum tistilis urna dehiscit  
Beliadum referens pœnas et fata suorum,  
Et frustra alterius calices mirabere plenos.

Nec te, docte, juvant Musæ, nec Phœbus ementi  
Ul'or adest; neque enim dubitat tibinectere fraudes  
Venditor, ingenioque dolum opposuisse sagaci.  
Sive novo attritos jubeat splendescere cultu,  
Sive libros unâ videas connectere, quorum  
Alter inornatus lateat, præstantior alter

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\* Ille, vocali genitus Camœnâ  
Cujus ad chordam, modulante plectro  
Resistit torrens, siluere venti;  
Cui suo can'u volucris relicto  
Adfuit, rotâ comitante sylvâ,  
*Exterâ terrâ jacet, heu! sepultus.*

Vid. Sen. Med. 625.  
Materia,

Materia, et lauto exuperet conspectus amictu ;  
 Ut pretium hic addat comiti partemque nitoris,  
 Immeritumque suo commendet tegmine fratrem.

Ne verbis ultro facilem malè credulus aurem  
 Subjice, nec pronam iam tum meditarier ictus  
 Crede manum, extremum siquando callida signum  
 Visa dare immineat ; celeri procul illa recurso  
 Erigitur lapsum retrahens, causasque morandi  
 Innectit jam jamque cadens, dum præmia latè  
 Ingeminet dextrâ ruiturâ exterritus emptor." P. 62.

To the Greek Idyllium which we have selected, the name of Fox, and the date, 1765, is subjoined. We mean no invidious insinuation when we say, that it speaks the hand of a master. Whatever variety of opinions may be entertained of its author's politics, there can be but one sentiment on the subject of his poetry.

*Quid miri faciat Natura.*

A. D. 1765.

Ὀλπις.

Ὡ πόποι, ὥς σκότος ἦνδε, καὶ ἔτι φαίνεται ἄμαρ·  
 Ὡς χρυσίαν ἔκρυψε μεσαμβρινὸς ἄλιος αἰγάν.  
 Οὐκ ἔτι τὸ πτηνῶν χαρίεν μέλος ὤπτα βάλλει,  
 Οὐ κορυδαλλίς ἔθ' ἀδὺ μελίσσεται, ἢ μὲν ἀκανθίς·  
 Καὶ δ' αὐτὸς σιγαῖ Μωσαῖν ὁ μὲν ἱερὸς ὄρνις.  
 Ἄ δειλοὶ νομέες, ἠδ' αἰπόλοι, ἢ ῥα γὰρ ἄμμι  
 Πάντα περικρύψας σκοτία ἐχολώσατο δαίμων.  
 Ἦς χροῖος, ἀνίκα ταῦτ' ὀλοῶ κακὰ σάματ' ἔγεντο  
 Πολλάκις ἢ πολέμῳ, ἢ Ἀρτίμιδος χόλῳ αἰνῶ.

Δάφνις.

Καὶ γὰρ μὲν τε Θεῶν δεινὸν χόλον, Ὀλπι, δίδοικα·  
 Ἢ κ' ἄμμι κακὰ πόλλ' ἐπικείσεται, ἢ κέ μοι ἄρτας  
 Ἀργαλέκι ὀλεσεῦντι νόσοι, ἢ γαῖαν ὀλεθρεῖ  
 Πορθήσει πολέμῳ κακός· ἀλλ' ἄγε, καὶ τάχα βωμὸς  
 Δῶρα Θεοῖς φερέτω, χαλεπὰν ἵνα παύομεν θύγαν.  
 Ἄρτα δ' ἐγὼ σφάγιον, τὸ δὲ τὸν τρέγον, αἰπόλε βέξεις.

Ὀλπις.

Τὸν μὲν ἐκὼν δώσω, ὄφρ' ἄλιος ἔς μεν ἀκμή·  
 Ἐξίθι, ἐξίθι, Φοῖβε· πρὶν φῶς πάντα ποδεῦντι·  
 Πῶς τε μὲν ὦ Λατῆς ἐκάτεργ' ἐχολώσαμεν υἱε ;  
 Καὶ γὰρ αἰὲ κάρτος μίγ' ἐτίομας Ἀπόλλωνος,  
 Πολλάκι καὶ σιμνοῖο ἐθύσαμεν αἶγ' ἐπὶ βωμῶ.

Δάφνις.

Αἰπόλε, λῆγε λιτᾶν· Μώσαις φίλον εἶδομας ἄνδρα·  
 Τῆνον μὰν μήνα, τῆνον φάος ἀλίσ ἱερὸν,  
 Τῆνον μὰν νυκτὸς χορὸς, ἀσέρες, ὅσσ' ἐν Ὀλύμπῳ,  
 Οἶδ' ὄνομ' ἐδὲ φῦαν λάθοντ'· ἐπεὶ ὠρανῶ οἴκῳ  
 Θαυμαστῶς κοίλῳ εὖ οἶδε, καὶ αἰθέρ' ἄμετρον.

Ὀϊνομα μὲν Λυκιδας, αὐλὸς δὲ οἱ ἀδύ τι μέλιτι·  
 Ἄισι γὰρ ὡς χρυσίῳ ἀναφαίνεται ἄλιος αὐγᾷ·  
 Ὡς μῆνα κατὰ νύκτα, καὶ ἀσέρις ὠρανόπλαγκτοι,  
 Πιθόνται θείοισι νόμοις, καλὸν ὄφρα πείλοιο  
 Ἄμμι φάος· καὶ νῦν μὲν αἰεῖται, ἐκ δ' ἄρ' ἀπ' αὐτῷ  
 Γνωσόμεθ', εἰ νεφέων καταβήσεται ἄματος αὐγά.

Λυκιδας.

Μὴ σκότον ὦ νομίης, διμαίνετα, μηδ' ἀνιᾶσθι·  
 Νῦν γὰρ ἀπὸ νεφέων ποτιδέσκειται ἄματος ὄμμα.  
 Οὐδέ τις ἄμμι Θεῶν ἐχολώσατο ἄλλος, ἑταῖροι,  
 Οὐδὲ Θεῶν μεγαλᾶν· πάντες Θεοὶ ἴλαοι ἄμμιν,  
 Οὐδ' ὁλοῶ πολέμῳ δεινὸν τόδε σᾶμα τέτυκται·  
 Ἀλίῳ ἄλλ' αὐγὰν ἀπεκρέψατο πόντος Σιλάνα." P. 38.

We cannot dismiss this article without expressing our regret, that the compiler could not gratify the ladies and the "country gentlemen," who are as deeply interested in Eton and its sons, as the proudest scholars, with a few specimens of English poetry (we mean original composition, and not translations) which should occasionally blend itself there, as it does elsewhere, with more abstruse studies. The home-born muse sleeps, and should be awakened; and we are of opinion that the ardour and emulation of youth, so circumstanced, and in possession of all the advantages attendant on such a seat of learning, might, in many instances, lead to the most successful efforts. If, in the course of an age, one poet should thus arise, what an invaluable, what an immortal acquisition would it be to literature! We content ourselves with slightly touching on this subject, a subject on which we could dwell with no small degree of anxiety.

It would be an act of injustice were we not to observe, that the work before us appears with all the typographical splendour and elegance which it deserves; and that it is printed with uncommon care and accuracy. This is more particularly the case with respect to the Greek exercises in Vol. III. Under these circumstances there can be no impropriety in recording the honourable name of the young scholar, to whose taste and diligence the public is indebted for the *Musæ Etonenses*. We are much pleased indeed to add to the list of noble *authors*, since some of his own compositions form a very interesting part of the work, the Hon. Mr. Herbert, a younger son of the Earl of Carnarvon.

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ART.

BRIT. CRIT. VOL. VII. JUNE, 1796.

ART. IX. *An Inquiry into the Authenticity of certain miscellaneous Papers and legal Instruments, published December 24, 1795, and attributed to Shakspeare, Queen Elizabeth, and Henry Earl of Southampton: illustrated by Fac-similes of the genuine Hand-writing of that Nobleman, and of her Majesty; a new Fac-simile of the Hand-writing of Shakspeare, never before exhibited; and other authentic Documents: in a Letter addressed to the Right Honourable James Earl of Chariement. By Edmond Malone, Esq. 8vo. 424 pp. 7s. Cadell and Davies. 1796.*

WE have heard it said, not unaptly, and we believe the observation to have come originally from great critical authority, that the pen of Mr. Malone, wielded against the wretched forgeries called the Shakspeare Papers, was the sword of Goliath drawn to slay a pigmy: true it is, however, that the richness of the sword itself, and the brilliant light it beams round all the field, have rendered the display of it a matter of no small gratification to the by-standers. In confuting the nonsense which was so confidently presented to the public, this experienced critic has brought forward many interesting observations, and given much sound and useful information. After every possible effort to support them, in the very face of confutation, the papers seem at length to be given up as forged\*; yet, strange to tell, an answer to this inquiry is, at the same time, announced, as if any one would continue to attend to the controversy after its object was decided. It is very possible that, amidst so many points as Mr. M. has brought forward in this volume, some may be erroneously stated, and the truth is, that a few such instances there are; but what then? the greater part of his proofs are irrefragable, and a few thorns taken from his rod of holly, will, by no means, render it a harmless instrument. Thus the verb *to complement*, which Mr. M. has attacked, may be defended from sufficient authorities, which we have seen; but what is an instance or two of this kind to the general argument and merit of the book?

Mr. Malone examines the articles that stand in Mr. Ireland's publication, in their order; and, respecting each, undertakes to advert to four particulars, the orthography, the phraseology, the dates, and the writing. It is obvious, however, that the orthography once dispatched, as it is all of a kind, must require very little to be resumed. On this subject, the critic has most amply provided to save the trouble of his rea-

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\* The son of Mr. I. has deserted his friends for some time, and left the whole matter in a degree of confusion. A declaration from him has also been published, asserting the father to be wholly ignorant of the origin of the papers.

ders, by exhibiting, from p. 34 to p. 68, specimens of the true orthography of our language, beginning with Chaucer, (who died in 1400) to Shakspeare himself. In this treasure of authorities, all who are not already conversant with the subject, may easily satisfy themselves of the fact, that the orthography of the papers in question is spurious and absurd.

Without attempting to notice all the inconsistencies and topics of confutation, stated by this writer, we shall select sufficient to convince our readers how clear the question was made by his observations. In the letter of Queen Elizabeth, Lord Leicester is mentioned (as a motive *to persuade* Shakspeare to attend to the solicitation of his sovereign!) and this fixes the date of the letter to some period prior to 1588, at which time Shakspeare was only twenty-four years old,—rather early to be master of a company of actors, and so noticed by the Queen. But the letter is directed (for the penny-post, doubtless! see p. 83) at the Globe by Thames, which, as Mr. Malone renders very probable, was not built before 1593. Again, by showing where Lord Leicester was, at the other parts of those years, he proves that he could not have been at Hampton Court, except between November 1586 and June 1587, or between December 1587 and September 1588. But, at those times, as Mr. Malone alleges from the council books, the Queen was not at Hampton Court. On the subject of Queen Elizabeth's handwriting, the evidence of the eye is the most satisfactory. It is impossible to inspect either the copies presented by Mr. Malone, or the original letters of that princess, without perceiving, beyond all doubt, that the forger had never seen more of her real writing than her signature. With respect to Lord Southampton, he had not proceeded even so far as that. When we come to the papers which contain the pretended signature of Shakspeare, a curious circumstance is presented to our observation. It is, that the spelling of the name, as given most generally in the spurious papers, and given in a vast number of instances, is founded on a mere mistake of Mr. Malone and Mr. Steevens, in tracing his autograph, which turns out to be fact in every instance *Shakspere*, though in one of the signatures they had fancied they perceived an *a* in the latter syllable. A deed belonging to the Featherstonehaugh family, from which Mr. M. published a new fac-simile of Shakspeare's autograph in 1790, confirms his true mode of writing his name; and it now is considered as certain, that he uniformly wrote it himself *Shakspere*, contrary to most of the instances in Mr. Ireland's papers and books. Mr. Malone continues to write it *Shakspeare*, for reasons which, he says, he has assigned in his life of the poet, but concerning that writer's own practice he thinks the point manifest. The remarks of the critic on the Arabic numerals

numerals used in some of these papers, in stating sums of money, are so curious, that we shall transcribe them entire.

“ But these are but trifling objections to the manner in which the sums are here specified, I mean in Arabic numerals; a mode which those who have the slightest knowledge of former times, know not to have been the practice of that age. If any exceptions can be produced, (which I much doubt) they will but confirm the general rule. In several hundred accounts of that age, which I have perused, the sums mentioned are marked by Roman numerals\*. The sum therefore here stated, should have been written xix<sup>li</sup>. Thus, in “ the Account of John Gibbes, one of the Chamberlains of Stratford-upon-Avon from the fourteenth day of October 1589, to St. Thomas the Apostle in the same yeare,” (in the Archives of Stratford,) I find at the bottom of the first page, “ Some vii.<sup>li</sup> 11s. vd. ob.; at the foot of the second,—“ Some xiiij.<sup>li</sup> vs.; and subjoined to the third,—“ Some xx.<sup>li</sup> vs. viiid.”—I will not trouble you with any more instances; almost every book of that age, in which any accounts are given, will prove that this was the ordinary practice of the age of Elizabeth. Even when the sums specified were very large, they still adhered to this tedious and troublesome mode. Thus, in a MS. receipt now before me, dated the xii<sup>th</sup> of November 1586, the sum which in the body of the paper is stated to be “ the sum of two thousande two hundred the threescore *and* seven poundes, nyne shyllings, sixe pence sterlinge,” is in the margin expressed thus: “ M<sup>li</sup>. M<sup>li</sup>. ccLxvij<sup>li</sup>. ix<sup>li</sup>. vid.” P. 123.

We believe Mr. M. is not quite correct in his subsequent remark on the title of *Gracet*. When Lowine is rewarded, in one

\* “ In the Collection of Ordinances and Regulations for the Government of the Royal Households, printed by the Society of Antiquaries in 1790, we find, under the head of “ The Annual Expences of Queen Elizabeth,” all the sums specified in Arabic numerals. But this paper was copied from the *DESIDERATA CURIOSA* of Mr. Peck, who printed from a MS. in his possession. I have not the smallest doubt that he adopted this mode as least troublesome, and that his original, like all the accounts of that age which I have seen, had Roman numerals.

“ In confirmation of my opinion, I may observe, that in the same volume of *ORDINANCES* are given the Establishments of Henry Prince of Wales in 1610, and various other Royal Household Establishments, from MS. Harl. N<sup>o</sup>. 642, and all the sums are printed by the editor in Arabic figures: but on examining the MS. itself, I find the sums are there all specified in Roman numerals; as is the case in every money-account of the age that I have seen. At the head of different sections of Establishments, they used Arabic figures, 1, 2, &c. so also in expressing the year of our Lord: but not in sums.—The modern fashion of printing has been adopted merely to save trouble. 7l. 8s. 4d. is much shorter than viii*li*. viii*li*s. iiiij*li*d.”

: † This also he seems inclined to allow, in p. 173. *Rev.*

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of the papers, for his well playing, it is clearly made out that he could not be, at most, above twelve years old. But one of the strongest points of the whole tract is, the confutation of Shakspeare's pretended promissory note, which runs in the following terms.

“ One Moneth from the date hereof I doe *promysse to paye* to my good and Worthye Freynd John Hemyng the sume of *five Pounds and five shillings* English Monye as a recompense for hys greate trouble in settling and doinge much for me at the Globe Theatre as also for hys trouble in going downe for me to statford *Witness my Hand*  
W<sup>m</sup> Shakspeare.

*September  
the Nynth 1589.*

Here Mr. Malone shows very satisfactorily that this form of a note is perfectly unsuitable to the customs of the time.

“ I have already noticed the form of this promissory note, which is so completely modern, that the doubters concerning the mistake of five pounds five shillings might, methinks, give the forger credit for that absurdity, when they see such plain marks of fraud and folly in every other part of the paper. I run no risk, when I assert that no such form of promissory note existed at that time, because luckily I am able, from an old theatrical register, to give the forms then actually used in bills of debt, (the promissory note of that time) payable both on demand, and one month after date; which I beg leave to recommend as precedents to all persons who may hereafter have occasion to *make* old MSS.

“ M. [*Mem<sup>m</sup>*] That I Gabrell spencer the 5 of apell. have borrowed of phillippe henslo the some of thirtie shellynges in Redy money to be payed unto hime agayne *when he shalle demande yt.* I saye borrowed—xxx’

Gabriell Spencer.”

“ The above, we see, is the true promissory note on demand, of that time. The following is a note or bill of debt payable one month after date, signed by an actor, who, at one period, performed in our author's company :

“ The 1 and twentie daye of september a thousand six houndard borrowed of Mr. Henslowe in Redie monie the som of fortie shellyngs to be paid the twentie daie of october next folleinge the date her of *in witness ber of I set to my hand.*

John Duke.”

“ Another form was, “ Received 30 die Januarii 1598, of ——— the sum of ——— to bee repayed unto him or his assignes upon the last of February next ensuinge, for payment whereof I bind me, my heires, executors and administrators.” But none of these, whether entered in the book of the lender, or written on separate slips of paper,



were indorsable over, nor could an action at law be maintained on them." P. 140.

In confirmation of these opinions, a complete history of the origin and gradual extension of bills obligatory, and of the great difficulty with which the modern promissory note was at length established, even within the present century, is given in the appendix. This excellent paper was communicated, as the author tells us, by a friend. Another curious remark on the customs of the time is occasioned by the indorsement of the deed of gift to Ireland; both which we shall here subjoin.

" Sealed and delyveredd in the presauce of us Jo. Edwards—Jos. Byggett.—Deede of guyfte from Shakspeare to *Irelande*—2 James."

" Those who are conversant with deeds of that period know, that the scrivener who drew them, and his servant or apprentice, were almost always witnesses to them. On neither this deed, however, nor any other that has been produced on the present occasion, does the name of a scrivener appear as a subscribing witness.—But this defect, on the back of this and all the other deeds, is not half so fatal as that indorsement which the ignorance of the fabricator has placed on them: *the year of the king's reign in English*. If the maker of these instruments had even been what, I think, Lord Camden called a *sucking* lawyer, he would have learned, before he had turned over a few leaves of Sir Edward Coke's First Institute, that some ancient feofments had been discovered to be forged by their having livery of seisin indorsed on them; and would not have fallen into a similar error.—In the time we are now treating of, it was by no means common to write either the year of our king's reign, or the year of our Lord, on the back of a deed. I have very seldom found more than a short note of the purport of it, (as "A Deed belonging to the house in Blackfryers," or "A Deed of bargain and sale from Walker to Shakspeare,") and often not even so much as that: but when the year of the king's reign *was* indorsed, it was always written in Latin (2 Jacobi, or 2 Jac. &c.); and this continued to be the uniform practice till the Statute 4 Geo. II. c. 26. was made, which directing that all the proceedings at law should be from thenceforth in English, naturally produced an alteration in this minute particular also. The indorsement, therefore, on this and all the other deeds before us, containing the year of the king's reign in English, instead of Latin, is a decisive proof of forgery; and the two words "2 James," are as fatal on the outside as WILLIAM-HENRY are within this instrument.—Thus we see that the spirit of Horace's precept—*talis ad imum*, operated through every part of these fabrications, however little the letter of it may have been known to the fabricator." P. 235.

We cannot resist the temptation of adding some of the remarks on the lease to Michael Fraser and his wife.

" The following deed was one of the earliest, if not the very first of all these instruments, which was exhibited to those "ingenious, intelligent, and disinterested persons," on whose shoulders the weighty load

load of all this motley mass of trumpery has been laid. It is a lease pretended to be made on the 14th of July, 1610, (8 Jac.) by which Shakspeare and his friend John Heminges (by the name of John Hemynge) demise to one Michael Frazer and his wife "his two messuages or tenements (to which of the two lessors the word *his* refers does not appear) *abutting close to the Globe theatre by Black Fryers London*"—"and also all those two Gardens on the North side of the same which appertayne or belong thereto, and whiche conteyne *six Acres and an half* be they more or less," for a term of sixty four years from the 29th of September next ensuing, at a rent of forty four pounds a year, to be paid half yearly, and the first payment to be made on the said 29th day of September.

"However our modern conveyancers may surpass their predecessors in the number of covenants or provisos, it will, I believe, be found that our ancient deeds, though brief and simple, were at least as clear, explicit, and correct, particularly in the description of the thing sold, demised, or granted, as the more ample and voluminous indentures of the present day. Here, however, we have a description of six acres and a half of land *abutting close to the Globe theatre by Blackfryers*; which is about as good a description, as if the ground on which the house of the present Earl Bathurst is built, had been conveyed to the late earl, as "a certain piece of ground containing in front ninety feet, and in depth one hundred and twenty feet, on which the Inn known by the name of the HERCULES' PILLARS now stands, *abutting close to Hyde-Park Corner by WHITECHAPEL*."

"In detecting the fabrications of Chatterton it was curious to trace the mistakes he fell into, up to the authors from whose blunders they were derived. The present ridiculous blunder appears to have been derived from a mere error of the press in a book which our fabricator was very likely to examine, the BIOGRAPHIA DRAMATICA, published in 1780, where, under the article "ROBERT ARMIN," he found the following words: "This author was an actor at the *Globe, Black-Fryers*, and was living in 1611," &c. The conjunction *and* having been inadvertently omitted by the compositor at the press, the theatre in Southwark was conceived to be adjoining to Blackfriars, or this latter was supposed to be a larger and more general description of the quarter where the Globe theatre stood; as we now say—Duke Street, St. James's Square." P. 265.

As Mr. Malone has here detected the origin of one of the forger's blunders, so has he also, with considerable acuteness, traced several of his fictions to their source. Thus the letter of Queen Elizabeth to Shakspeare, was evidently suggested by the reputed letter of King James to that bard, p. 27: Lord Southampton's gift and letter are founded (though absurdly managed) on a tradition reported by Rowe, p. 167; and Shakspeare's confession of faith arises out of a confession of one John Shakspeare, published by Mr. Malone in 1790; but who, according to the present opinion of that author,  
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may be proved not to have belonged to the poet's family. P. 178.

On the subject of the six acres and a half of ground specified in Frazer's lease, the remarks are also important.

“ As it is not very easy to know on which side of the Thames these six acres and a half are supposed to have lain, it is necessary to take a view both of the district of the Blackfriars and the Bankside. In 1596 there was certainly in Southwark some ground unoccupied by buildings; but it was chiefly in that part of it which lay more to the West than the Globe theatre, and which afterwards became the property of Thomas, Earl of Arundel, whose gardener, Cuper, renting the ground, it took the name of Cuper's Gardens. Even at an earlier period of the reign of Elizabeth the ground near where the Globe stood, seems to have been almost all occupied, though I do not doubt there may have been then some small gardens in that quarter. With respect to the Blackfriars, there were in that district some void spaces certainly, as is proved by the Conveyance to Shakspeare, already mentioned\*: but in general (as appears from ancient maps) the ground on the east side of Fleet Ditch (where the theatre stood) was almost wholly occupied by houses. To the west there appears to have been a considerable space of void ground about forty years before the date of this pretended lease; but this was in *Whitefriars*, with which we have no concern.—In six acres and a half there are thirty one thousand four hundred and sixty square yards, a space on which above three hundred houses might have been built; as appears from a cause of much celebrity which was tried in the last century, and which I shall presently have occasion to mention more particularly. Most assuredly neither near the Globe, nor in the Blackfriars, was there in the year 1610 void space sufficient to contain the fourth part of the number of edifices above mentioned. If however I were to allow that there might have been such an immense void space as would contain three hundred houses, either adjoining to the eastern end of Maiden-lane in Southwark, where the Globe stood, or in the precinct of Blackfriars on the other side of the river, it would contribute nothing to the establishment of this fabricated instrument; for till such an ancient building as *the Globe theatre by Blackfriars* shall be proved to have existed in the reign of James the First, together with six acres and a half adjoining to it, this deed must share the same fate with the rest.” P. 269.

We cannot allot more space to this book, ingenious as it is; but we recommend it to the attention of our readers, as well worthy to be added to the collections of those who have any curiosity concerning the times of Shakspeare; and as containing much matter well worthy of consideration, exclusive of the question by which the enquiry was occasioned.

**ART. X.** *A Treatise on the Police of the Metropolis; explaining the various Crimes and Misdemeanors which at present are felt as a pressure upon the Community; and suggesting Remedies for their Prevention. By a Magistrate. 8vo. 369 pp. 5s. Dilly. 1796.*

**A** PUBLICATION so important as this cannot often come before us. It is no matter of fanciful speculation, or metaphysical discussion, which forms the subject of enquiry, but a question which affects most nearly the inhabitants of this metropolis, and, in its remoter consequences, the realm at large. To reconcile order with liberty, and prevent crimes without abridging the privileges of innocence; to secure the property of the wealthy, and amend the morals of the indigent, without oppressing either by the precautions taken; these are the objects of the treatise; not generally assumed, but applied to the actual state of society in this vast city and its appendages. The book is anonymous; but it is generally understood to be the production of Mr. Colquhoun, one of the present justices of the police; and it is of such a kind that some credit must arise even from the imputation.

Taking for granted that the inconvenience of an imperfect police, the insecurity of property, and, in some cases, of life itself, in this metropolis, are sufficiently felt to be obvious to all, the author very justly expects attention, when he lays before the public the astonishing detail of particulars, which he has been able to investigate.

“He has,” he says, “submitted to the consideration of the reader a variety of evils of great magnitude, with other specific details, which are not to be found in books, and which, of course, have never been laid before the public through the medium of the press.

“It may therefore naturally be expected, that such an accumulation of delinquency, systematically detailed, and placed in so prominent a point of view, must excite in minds, to which such subjects are not familiar, both wonder and astonishment!

“It is earnestly to be wished that it may also excite in the public mind an ardent desire to press for the adoption of such remedies as shall apply to all the objects of danger and insecurity, which at present exist, and which unquestionably must be greatly augmented at the conclusion of the war, when much additional strength will be given to the phalanx of criminal delinquents now upon the town, by the return of the multitude of their associates in iniquity.

“The intention of this treatise (among other things) is to point out the means of preventing these accumulated wrongs, by shielding the inhabitants of the metropolis against the alarming consequences to  
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be dreaded from the existence of such an atrocious and criminal confederacy.

“ That this may be the more easily effected, the author, in all instances where evils are represented to exist, has uniformly suggested and proposed remedies.

“ They are such as have pressed themselves upon the mind, more from practical observation, than by indulging in speculative theories.

“ It is hoped also, that these remedies will be found, on examination, perfectly to accord with the spirit of the laws: and that their adoption will be practicable without disturbing, in any respect, the system of criminal jurisprudence which at present exists.” P. iii.

The author apologizes for the imperfections of his book in point of composition, and alledges reasons which would excuse much greater imperfections than are here observable. A writer studious of correctness would not indeed, in the passage above-cited, have united two words so nearly synonymous as wonder and astonishment; but where some of the highest interests of society are concerned, it would be absurd pedantry to be cavilling at the *minutiae* of the terms in which the most important information is conveyed.

The work is divided into twelve chapters, besides an introduction and appendix. The introduction contains a general view of the evils arising from the imperfections of our criminal code. Ch. 1. Explains some of the prominent causes of the increase of crimes. 2. The causes and progress of small thefts. 3. The pillage of merchandize, &c. upon the Thames. 4. Reflections on the causes of the abuses, pillage, &c. in the public arsenals, ships of war and transports. 5. On the more atrocious offences of burglary and highway robbery. 6. On the coinage and circulation of base money. 7. On forgeries, frauds, swindling, gambling, &c. 8. On receivers of stolen goods in general. 9. On the means of detecting offenders. 10. On the prosecution of offenders. 11. On punishments. 12. On the present state of the police of the metropolis. The appendix gives a summary view of the matter of these chapters, and subjoins some general reflections, and a conclusion.

It will astonish the reader, to whom such enquiries are new, to be informed that the amount of the depredations annually committed in the metropolis and its vicinity, is estimated at two millions sterling. His concern at such an amazing fact will not be occasioned simply by the importance of so much property to the public and to individuals, but by the very just reflection, what multitudes of unhappy individuals must be employed in the disgraceful service of dishonesty, in order to produce such an amount. That the country at large is deeply concerned in the correction of this enormous evil cannot be denied, since, while an immense army of depredators is regularly

larly trained in London, their connections are extended, in various ways, to every part of the empire, and the increase of immorality and dishonesty is felt throughout the whole. But the importance of the considerations adduced upon this subject, cannot better be stated than by the author of the book himself.

“ Next to the blessings which a nation derives from excellent laws, ably administered, are those advantages which result from a well-regulated and energetic police, conducted with purity, activity, vigilance, and discretion.

“ Upon this depends, in so great a degree, the comfort, the happiness, and the security of the people, that too much labour and attention cannot possibly be bestowed in rendering the system complete.

“ That much remains to be done in this respect no person will deny; because all ranks must bear testimony to the insecurity, both with regard to life and property, which arises from the phalanx of criminal people, who are suffered from a variety of causes (which it is the object of the writer of these pages to explain) to continue with impunity to repeat acts of licentiousness and mischief, and to commit depredations upon the property of the public.

“ In vain do we boast of those liberties, which are our birth-right, if the vilest and most depraved part of the community are suffered to deprive us of the privilege of travelling upon the highways, or of approaching the capital, in any direction, after dark, without danger of being assaulted and robbed; and perhaps wounded or murdered.

“ In vain also do we boast of the security which our excellent laws afford us, if we cannot lie down to rest in our habitations without the dread of a burglary being committed, our property invaded, and our lives exposed to imminent danger before the approach of the morning.

“ Equally delusive is that protection which we are taught to suppose we derive from the administration of criminal justice, if crimes are found to increase; if the moral principle ceases to be a check upon a vast proportion of the lower ranks of the people; and if small thefts are known to prevail in such a degree, as to affect almost all ranks of the community who have any property to lose, as often as opportunities occur, whereby pilfering in a little way can be effected without risk of detection.” P. 5.

Among the causes of the present depraved state of things in this respect, must be the imperfection of the preventive code; and the following observation on the nature of our criminal laws, deserves peculiar attention.

“ Were the existing laws, which form our present criminal code, (according to the suggestions of Lord Bacon, and an eminent criminal lawyer of our own times) now to be referred to able and intelligent men, who should undertake to revise, consolidate, and adjust the whole in a manner best suited to the present state of society and manners, the investigation would unquestionably excite wonder and astonishment; and those concerned in it could not fail to lament that so many laws, inflicting severe penalties and punishments for slight offences, at present fill the statute-book, while several crimes, highly injurious to society, are not punished at all.

“ Penal



“ Penal laws which are either obsolete or absurd, or which have arisen from an adherence to rules of common law, when the reasons have ceased upon which these rules are founded ; and, in short, all laws which appear not to be founded on the dictates of truth and justice, the feelings of humanity, and the indelible rights of mankind, should be abrogated and repealed.

“ The method of inflicting punishments ought always to be proportioned to the end it is meant to serve. That boundary should never be exceeded, and where death does not attach to the crime, the reformation and future utility of the convict to the state, should constantly form a leading feature in our criminal jurisprudence.

“ By compelling persons convicted of offences to be useful and industrious, a repetition of crimes is prevented, and, in place of being injured by reiterated depredations, as is the case at present, society would enjoy not only the benefits arising from the protection of life and property, but also from productive labour, encreasing and enlarging the resources of the state through the medium of its worst members.” P. 13.

Among the principal causes of depravity which the laws do not sufficiently restrain, the great evil of ill-regulated public-houses is very properly stated. “ An ill-regulated public-house,” says this magistrate, “ is one of the greatest nuisances which can exist in civil society.” It is in such houses that thieves find an asylum, and consult how and where they are to commit depredations on the public. It is here that the youth of both sexes is initiated in vice. On which subject a most extraordinary piece of information is communicated in a note on p. 42.

“ It has been lately discovered, that clubs of apprentice boys are harboured in public-houses, for the purpose of supporting their brethren who run away from their masters, and of indulging themselves early in the scenes of lewdness and drunkenness, which they generally do by pilfering their masters’ property and disposing of it at the old-iron shops.—In this situation, from being an apprentice to a lawful trade, they in general become the apprentices of thieves, who resort to such houses to find boys fit for their purpose.” P. 42.

The next evil is the facility of disposing of stolen property, by means of the numerous receivers and purchasers of such articles, who are usually dealers in rags, old iron, and stores of all kinds. The astonishing increase of these shops within a few years, marks sufficiently the necessity for legal interference and regulation. From about *three or four hundred*, they have multiplied, within twenty years, to upwards of *three thousand*, within the metropolis alone ; and, from the information of a considerable dealer in this line, confirmed by much intelligence afterwards obtained through other channels, it is calculated that the small thefts committed by persons not known to be-  
long



long to the fraternity of thieves, amount annually to the value of more than seven hundred thousand pounds. So great is the seductive force of these warehouses of iniquity. In the seventh chapter are enumerated no less than twenty-one distinct classes of cheats, who regularly subsist in London by their several branches of fraud. Among these the author does not spare the gaming-houses, nor does he fail to point out how important it is that the magistrate should interfere to prevent the direct infringement of the laws, so palpably committed in many places of what is called genteel resort.

After surveying the various branches of depredation, the author earnestly enforces the observation, that the surest way to destroy the profession of thieving, is to suppress the receivers.

“ Nothing can be more just than the old observation, “ *that if there were no receivers there would be no thieves.*” Deprive the thief of a safe and ready market for his goods, and he is undone.

“ Let the strong arm of the law, and the vigour and energy of the police, be directed in a particular manner against the *receivers*; and the chief part of these robberies and burglaries, which are so much dreaded, on account of the acts of violence which attend them, *would absolutely cease to exist*: and the resource for plunder being thus narrowed in so great a degree, robberies on the highway would *alone* seldom answer the purpose of the adventurer, where the risque would be exceedingly multiplied, while the advantages were in the same proportion diminished;—the result therefore would be, that in *the suppression of the receivers*, the encouragement to become thieves and robbers would be taken away, and the present depredators upon the public must either return to honest labour as useful members of the state, or submit to be starved.” P. 184.

The necessary regulation of the receivers, Mr. C. proposes to effect by obliging all dealers in such branches of trades as usually carry on that profession, to take out an annual licence, subject to the same kind of inspection and controul as now exist respecting public-houses: and to enter, at the same time, into a recognizance for their good behaviour. But we cannot pursue this able and well-informed writer through the various plans he proposes, nor can we undertake to appreciate their value and importance. To those who are appointed, by the laws of their country, to the office of legislation, it belongs to weigh and examine these matters with the most scrupulous care and attention. To them, therefore, rather than the public at large, do we recommend the study of this book; which, however, to all must be a matter of interest and curiosity, and which is more likely than any we have yet seen, to excite that public and general desire for the necessary improvements, which will not fail to influence the conduct of the legislature.

**ART. XI.** *The Life of Milton, in Three Parts. To which are added, Conjectures on the Origin of Paradise Lost: with an Appendix. By William Hayley, Esq. 4to. Cadell and Davies. 1796.*

**F**ROM the praises which we gave to this Life of Milton, when it appeared with the splendid volume of Mr. Boydell, we have found no reason to detract; but we could have wished that, in the dedication to the present edition, addressed to Dr. Warton, the author had avoided the application of Claudian's "Servi rabies" to Dr. Johnson. Amidst the handsome expressions very properly used respecting that great man, it is hardly fair to brand him with so disgraceful a title; one which his soul no less disdained, than he does by whom it is applied, and which he certainly in no respect deserved. Here, therefore, we must suppose the author ready to retract his words, in the form he has himself suggested; "Si quid dixerim contra spiritum caritatis evangelicæ, indictum volo." Mr. Hayley takes occasion, in this dedication, to defend the genius of Pope against the very critic whom he addresses, and in terms to which we cordially accede. He bursts out into severe indignation against "the supercilious prelate Warburton, a great part of whose lumber Dr. Warton is to remove from the pages of the poet:" and he glances at the part of Bishop Hurd's Life of Warburton, which almost every reader regrets; his cold and contemptuous mention of Lowth. Respecting the excellent translation of Milton's Latin poems, by Mr. Cowper, the specimens of which in this Life we before commended, and concerning the author, we are heartily glad to see the following passage:

"A very different character is due to that version of Milton's Latin poetry, which my excellent friend has finished with such care and felicity, that even from the separate specimens of it with which this life is embellished, you, my dear Warton, and every delicate judge of poetry, will, I am confident, esteem it an absolute model of poetical translation. For the honour of Milton, and that of his worthy interpreter, I hope that the whole of this admirable performance may soon be imparted to the public, as I trust that returning health will happily restore its incomparable author to his suspended studies; an event that may affect the moral interest, and the mental delight, of all the world; for rarely, very rarely indeed, has heaven bestowed on any individual such an ample, such a variegated portion of true poetic genius, and

never did it add greater purity of heart to that divine, yet perilous talent, to sanctify its exertion." P. xxii.

This hope, which we delight to participate, and this praise, to which we fully subscribe, we are eager to send forth into the world, for the gratification of many others.

The translation of the passage from Andreini, we cannot much commend. The analysis of the *Adamo et Eva* of *Troilo Lancetta*, is a novelty which we receive with pleasure. The conjectures on the origin of *Paradise Lost* are in themselves ingenious, and are stated with modesty. The result of them is, that the subject of Adam in Paradise, was probably suggested to Milton's mind by the drama of Andreini; and the idea of converting it into an epic poem, possibly, by some expressions of *Lancetta*. Whether these opinions gain assent or not, they are topics of liberal speculation, and as such deserve commendation. In points of criticism we agree so entirely with Mr. Hayley, that we could with pleasure transcribe several passages of this essay; but his opinion on the taste necessary to relish Milton, is too just to be passed without notice\*. This taste, he says, is rare, but he assigns the reason why it is so.

"To form it completely, a reader must possess, in some degree, what was superlatively possessed by the poet, a mixture of two different species of enthusiasm, the poetical and the religious. To relish Homer it is sufficient to have a passion for excellent verse; but the reader of Milton, who is only a lover of the muses, loses half, and certainly the best half, of that transcendent delight which the poems of this divine enthusiast are capable of imparting. A devotional taste is as requisite for a full enjoyment of Milton, as a taste for poetry." P. 278.

Hence he accounts for the inconsistent judgments given on Milton, by Dryden and by Voltaire, who both relished his poetry; but the former only a little, and the latter not at all his religion. He concludes thus:

"To say that his poem wants human interest, is only to prove that he who finds that defect, wants the proper sensibility of man. A work that displays at full length, and in the strongest light, the delicious tranquillity of innocence, the tormenting turbulence of guilt, and the consolatory satisfaction of repentance, has surely abundance of attraction to awaken sympathy. The images and sentiments that belong to these varying situations, are so suited to our mortal

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\* We see with pleasure, in a note on p. 269, a kind of promise of some remarks on the proper connection between true religion and poetry. We certainly do not assent to Johnson's opinion either of pious poetry in general, or of the sixth book of *Paradise Lost*.

existence, that they cannot cease to interest while human nature endures. The human heart indeed may be too much depraved, and the human mind may be too licentious or too gloomy to have a perfect relish for Milton; but, in honour of his poetry, we may observe, that it has a peculiar tendency to delight and to meliorate those characters, in which the seeds of taste and poetry have been happily sown by nature." P. 279.

The final sentence we omit. The increase of intelligence, virtue, and religion, is what the present appearances of things almost forbid us to hope, and we cannot join in speculations on chimeras. This essay is introduced by an account of Lauder's attack, which we think just and manly.

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**ART. XII.** *Medical Commentaries for the Year 1795. Exhibiting a concise View of the latest and most important Discoveries in Medicine and medical Philosophy. Collected and published by Andrew Duncan, M. D. F. R. and A. S. S. Edin. Physician to his Royal Highness the Prince of Wales for Scotland, Fellow of the Royal College of Physicians, Edinburgh, Member of the Royal Societies of Medicine of Paris, Copenhagen, Edinburgh, &c. and Professor of the Institutions of Medicine in the University of Edinburgh. Decade the 10th, Second Vol. 8vo. 421 pp. 6s. Mudie, Edinburgh; Robinsons, London. 1796.*

**T**HE reputation which this work has long and deservedly enjoyed, and its general circulation, make it unnecessary to particularise the whole of its contents; we shall therefore only notice those articles which appear most deserving of attention. As this volume completes the second decade, the author does not mean to continue it under its present name, but promises to publish a volume every year, under the title of *Medical Annals*. This is to be formed upon the same plan as the present work, and the author hopes, with the assistance of his son, who is about to return from his travels on the continent, to be able to give an earlier and more complete account than heretofore, of the discoveries and improvements in physics made by foreigners.

The following observations are taken from *An historical Account of the Climate and Diseases of the United States of America, &c.* By William Currie, M. D. Fellow of the College of Physicians of Philadelphia.

"The rickets, which about thirty-five or forty years ago, had been pretty common, have now become so rare, the author says, that  
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He has not seen the disease more than three or four times these eight or ten years. The colica pictorum too, also formerly pretty frequent, occurs now only among those who deal in lead, such as painters, &c. This exemption the Dr. thinks proceeds from the substitution of stone ware, instead of pewter, as the materials of table furniture. Acute diseases are much less frequent than formerly: and chronic diseases, particularly pthisis pulmonis, have taken their place. In the year 1752 there was an exact account taken, by order of the magistrates of Boston, of all who had the small-pox, either in the natural way, or by inoculation, and of the number of those who died of it in either way. By this account, it appears, that the number of those who had the disease in the natural way, including blacks, amounted to 5544, of which number there died 574. The number inoculated was 2113, of which 30 died. At this time all present had had the small-pox, except 174. The total residents at that time was 9710, of which number 1544 were negroes. The number of those who fled to avoid the disease was estimated at 1800. In 1764, of 3000 inoculated patients, only five died, and these were children under five years of age. Three hospitals were erected, in different parts of Massachusetts, for the purpose of receiving patients desirous of being inoculated, and regulated in such a manner, as to prevent infection from spreading; but through some trespass of the rules, and the refractory disposition of some of the patients, the whole utility of the institution was frustrated; whereupon the law permitting inoculation was repealed, and another passed, prohibiting it under severe penalties. By this new law, if any one enters the state with infection, and communicates it to another, the party infected may recover treble damages and costs of suit. How those damages are estimated we are not told."

This is certainly a very curious account. But we wish the author had informed us what have been the effects of this law, and what the amount of deaths from small-pox has been, since the interdiction of inoculation. Whether from a more rational method of treating the disease, it is become less fatal, or whether by regulations relative to the management of patients under the complaint, and their attendants, by prohibiting all communication with the mass of the inhabitants, the progress of infection has been checked or stopt. From such an account, the real value of inoculation to a country, might be appreciated. No one doubts of the greater fatality of what is called the natural small-pox, over the inoculated; but it is still doubted whether the latter is entitled to all the commendation that has been bestowed upon it, as the disease has been frequently carried into places, by means of inoculation, where it might not otherwise have arrived: and, if in such places, the prejudices against the practice happen to be strong, which is no uncommon case, great numbers of the inhabitants may take the infection, and die of the disease, who might otherwise have escaped;

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caped; for it is by no means true, that all persons must have the small-pox some time or another. A large part, perhaps the whole of the world, were free from it, for many ages; and it is only now communicable by infection. If therefore, by any regulations, the introduction of infection can be prevented, or its progress stopped, the small-pox will be banished from that place. Where this is practicable, no one can doubt of the propriety of prohibiting inoculation. It is worth observing, that from a community consisting of about 12,000 persons, near 2000, or one-sixth part, we are told, fled to avoid the disease: and although regulations were made to prevent infection from being disseminated from the hospitals, yet on account of some irregularities, it was found necessary to shut the hospitals up, and to prohibit inoculation. It seems extremely probable, that the hospitals became nurseries for the infection, which was there constantly retained, and the disease became from thence more general and frequent than usual. Inoculation therefore, although highly advantageous to individuals, may be prejudicial to a community, unless all the inhabitants could be prevailed upon to subject their children to the operation.

*History of a Case of Cystirrhæa, cured by the Use of astringent Injections thrown into the Bladder. By Mr. Thomas Browne, Surgeon, Mussalburgh.*

The woman, who was the subject of this case, was afflicted with an incessant irritation or desire to make water, a burning heat and violent pain in the part, discharge of mucus, vomiting, wasting, &c. The author, after various attempts to remove or mitigate the complaint, by bark, zinc, cicuta, uva ursi, opium, steel, &c. without obtaining any material advantage, at length, on the 20th of June, two months from the time he first saw the patient, had recourse to injections into the bladder. For this purpose he first tried infusions of bark, with opium and gum arabic, lime water, alum, &c. These proving ineffectual, on the 20th of July he used an injection, composed of linseed oil, mixed with lime water and opium. This, we are told, in a few days produced the happiest effect, it was therefore continued with occasional intermissions, until the 9th of September, when it was changed for a preparation of white vitriol, with opium and gum tragacanth dissolved in water, with which the cure was completed. The instrument employed to convey the injection into the bladder, was a female catheter, mounted with a bladder. We have seen this complaint cured with a mixture of linseed oil, mucilage of gum arabic, and occasionally a few drops of tincture of opium,  
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given by the mouth, and Mr. William Macbeth, surgeon in Demerary, in a letter to Dr. Duncan, which is here published, gives an account of an affection of the urinary organs, common among the negroes in that country, which appears to be very similar to this complaint, for which he found balsam of copaiba, mixed with mucilage of gum arabic, an almost certain cure.

The next article we shall notice, is *A Case of the successful Treatment of locked Jaw, Opisthotonos, &c. occasioned by a Wound of the fore Arm, by Dr. John Mackie, Physician, Southampton.*

The symptoms in this case, which are minutely related, were very violent, but yielded completely to a long and liberal use of the warm bath and opium.

Article the 9th contains *an account of the good effects obtained by washing the body with cold water and vinegar, in cases of typhus fever, attended with petechiæ. By Dr. Robert Halls, physician, Colchester.*

The fever was distinctly marked; about twenty patients fell under the author's care, all of whom were cured, by washing the whole body twice a day with cold vinegar and water; in what proportions one to the other, or in what manner the ablutions were performed, we are not told. To a few of the patients, opium with æther, or a gentle laxative were given. The effects of ablution, the author says, were "The number and livid appearance of the petechiæ were lessened. The pulse, when weak and frequent, became slower and stronger; the skin moist and soft. Sleep was procured. The appetite often returned, and, in some cases, thirst, of which the patients had not complained before, was produced." This, the author thinks, arose from the delirium being appeased, and the sensibility of the tongue and fauces being restored.

Some curious articles of medical intelligence, or accounts of inventions, experiments, and inquiries, now making on various subjects of importance to physick, with a list of medical publications for the last year, conclude the volume, which, we will venture to say, will not diminish the credit the editor has acquired by his former publications.



**ART. XIII.** *An Apology for the Bible. In a series of Letters Addressed to Thomas Paine, Author of a Book entitled, The Age of Reason. Part the Second. Being an Investigation of true and fabulous Theology. By R. Watson, D. D. F. R. S. Lord Bishop of Landaff, and Regius Professor of Divinity in the University of Cambridge. Third Edition. 12mo. 385 pp. 4s. Evans. 1796.*

**WE** hail, with much delight, the repetition of editions of a book so important to the best of causes, the cause of Christianity, as the present. It confirms an opinion which we have asserted, because we believe it to be true, and which we certainly wish to be and to continue so; that good books on the subject of divinity are sure of attention and circulation in this country. We have indeed heard two objections made to this publication, by very sound friends to religion; one of which, though we in some degree admit, we consider as of no great weight; and the other, as far as our own opinion goes, we entirely disclaim. It is said, in the first place, that the title is injudicious. No one, we trust, will suppose that we are ignorant of the arguments which have been, or may be, adduced in defence of this title. We know and have read the apologies of antiquity; and the classical meaning of the word will not be disputed by us. Nevertheless the title does appear to us in, some degree, objectionable. Apologies made for a sect at that time calumniated and despised, addressed to emperors or senates, form no precedent for an apology for Christianity as it now subsists, addressed to such an individual as Thomas Paine. Such an address appears to degrade the one, and exalt the other, in a manner which certainly was not intended by the learned bishop; and, according to the most current English idiom, by which an English title must be judged, an apology seems in itself to admit of some defect. Where any thing is above all just objection, we say expressly that it requires no apology, and we write to *defend* not to *apologize* for it. Admitting, therefore, this first objection, in some degree, we are still ready to enquire, in behalf of the book, to what does it amount? An objection to the title:—a very superficial objection: to a matter which probably cost the author but little thought, and cannot produce any durable effect upon the reader.

The second objection is of a very different nature, and we think it founded altogether in misapprehension. It is said that the Rt. Rev. author is too civil to Thomas Paine, and too little offended by the atrocious blasphemies vented by that daring

daring empiric. On this head we differ totally from the objectors. The conversion of Thomas Paine is not perhaps a matter to be speculated upon. A man so bigotted in his prejudices, so partial in his views, so unfair in his objections, cannot, perhaps, be converted. Yet this we will boldly say, that, if the thing were possible, the bishop has taken the only way by which it could be effected. When a man is personally offended or insulted, his prejudices are all strengthened, he is rendered averse to arguments, and must have the forbearance of a saint if he will afford a candid audience to an antagonist who calls him rogue and rascal. But, grant the case of Paine himself to be hopeless, may there not be many persons, who, with good or bad reason, think well of Thomas Paine. Is it then no object that those persons, who may be unhappy enough to have been deceived by his political sophistry, should be preserved, at least on the side of religion?—and may not right opinions introduced on the one subject, lead them back by the best, perhaps the only possible path to right conclusions on the other?—Will not all who think with Paine on any subject, read more candidly and favourably a tract in which he is treated generously, than one in which he should be blackened and degraded? To us these questions seem to admit only of one answer; and that answer decidedly in favour of “the Apology.” Railing certainly is not argument, nor is anger ever found to improve the powers of arguing. We admire, therefore, though perhaps we could not imitate, the temperateness of the Bishop, in treating a subject on which, at the same time, more than one passage in his book evinces him to have just and proper feelings. Where a book, so remarkably calculated to be useful as this now before us, was encountered by any popular or plausible objections, we felt it our duty to begin by clearing those away. We shall now proceed to examine the publication itself.

Bishop Watson's Apology is written in an easy and popular style. The author has purposely, and we think wisely, abstained from pouring into it much of that learning which the stores of his mind would readily have supplied. He has contented himself with answering every argument or cavil in the plainest and clearest manner, not bestowing a superfluous word, or citing a superfluous authority for any point whatever. For what class of readers the book is principally intended, may be learned from the words of the author himself, in a passage which, in every point of view, does honour to the writer.

“There is a class of men, for whom I have the greatest respect, and whom I am anxious to preserve from the contamination of your irreligion—the merchants, manufacturers, and tradesmen of the kingdom. I consider the influence of the example of this class as essential  
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to the welfare of the community. I know that they are in general given to reading, and desirous of information on all subjects. If this little book should chance to fall into their hands after they have read your's, and they should think that any of your objections to the authority of the Bible have not been fully answered, I intreat them to attribute the omission to the brevity which I have studied ; to my desire of avoiding learned disquisitions ; to my inadvertency ; to my inability ; to any thing, rather than to an impossibility of completely obviating every difficulty you have brought forward. I address the same request to such of the youth of both sexes, as may unhappily have imbibed, from your writings, the poison of infidelity ; beseeching them to believe, that all their religious doubts may be removed, though it may not have been in my power to answer, to their satisfaction, all your objections. I pray God that the rising generation of this land may be preserved from that " evil heart of unbelief," which has brought ruin on a neighbouring nation ; that neither a neglected education, nor domestic irreligion, nor evil communication, nor the fashion of a licentious world, may ever induce them to forget, that religion alone ought to be their rule of life." P. 382.

The book consists of ten letters, or chapters, in the course of which every material point advanced by Paine, in his most daring book, receives a complete refutation ; and in which, though injurious language is very studiously avoided, sufficient proofs are brought of gross prejudice, and of ignorance and carelessness, which, where a man presumes to undertake the task of unsettling the faith of millions, are surely nothing short of absolute dishonesty. It is a moral duty of intuitive certainty to be well informed, before you hazard such assertions as must teem with consequences of extreme importance to the human race in general. Of this duty, however, Paine appears altogether insensible.

Having given our general sentiments of this work, we shall now produce a few such specimens as must induce our readers to allow that we have not praised it without reason. Nothing is more seductive in the practice of modern philosophers than their pretence, (for, alas, it is proved abundantly to be only a pretence !) to exquisite feelings of humanity. On this ground Paine makes a popular objection to some part of the Mosaic Law, and his objection is most ably refuted by the Bishop.

" You think—" that law in Deuteronomy inhuman and brutal, which authorizes parents, the father and the mother, to bring their own children to have them stoned to death for what it is pleased to call stubbornness."—You are aware, I suppose, that paternal power, amongst the *Romans*, the *Gauls*, the *Persians*, and other nations, was of the most arbitrary kind ; that it extended to the taking away the life of the child. I do not know whether the Israelites in the time of Moses exercised this paternal power ; it was not a custom adopted by all

all nations, but it was by many; and in the infancy of society, before individual families had coalesced into communities, it was probably very general. Now Moses, by this law, which you esteem brutal and inhuman, hindered such an extravagant power from being either introduced or exercised amongst the Israelites. This law is so far from countenancing the arbitrary power of a father over the life of his child, that it takes from him the power of accusing the child before a magistrate—the father and the mother of the child must agree in bringing the child to judgment—and it is not by their united will that the child was to be condemned to death; the elders of the city were to judge whether the accusation was true; and the accusation was to be not merely, as you insinuate, that the child was stubborn, but that he was “stubborn and rebellious, a glutton and a drunkard.” Considered in this light, you must allow the law to have been an humane restriction of a power improper to be lodged with any parent.” P. 60.

As a general view of the character of Paine's own work, and the manner in which he is treated by his learned antagonist, the following passage is worthy of notice.

“I am unwilling to attribute bad designs, deliberate wickedness, to you, or to any man; I cannot avoid believing, that you think you have truth on your side, and that you are doing service to mankind in endeavouring to root out what you esteem superstition. What I blame you for is this—that you have attempted to lessen the authority of the Bible by ridicule, more than by reason; that you have brought forward every petty objection which your ingenuity could discover, or your industry pick up, from the writings of others; and without taking any notice of the answers which have been repeatedly given to these objections, you urge and enforce them as if they were new. There is certainly some novelty, at least in your manner, for you go beyond all others in boldness of assertion, and in profaneness of argumentation; Bolingbroke and Voltaire must yield the palm of scurrility to Thomas Paine.

“Permit me to state to you, what would, in my opinion, have been a better mode of proceeding; better suited to the character of an honest man, sincere in his endeavours to search out truth. Such a man, in reading the Bible, would, in the first place, examine whether the Bible attributed to the Supreme Being any attributes repugnant to holiness, truth, justice, goodness; whether it represented him as subject to human infirmities; whether it excluded him from the government of the world, or assigned the origin of it to chance, and an eternal conflict of atoms. Finding nothing of this kind in the Bible (for the destruction of the Canaanites by his express command, I have shewn not to be repugnant to his moral justice) he would, in the second place, consider that the Bible being, as to many of its parts, a very old book, and written by various authors, and at different and distant periods, there might, probably, occur some difficulties and apparent contradictions in the historical part of it; he would endeavour to remove these difficulties, to reconcile these apparent contradictions, by the  
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rules of such sound criticism as he would use in examining the contents of any other book ; and if he found that most of them were of a trifling nature, arising from short additions inserted into the text as explanatory and supplemental, or from mistakes and omissions of transcribers, he would infer that all the rest were capable of being accounted for, though he was not able to do it ; and he would be the more willing to make this concession, from observing, that there ran through the whole book an harmony and connection, utterly inconsistent with every idea of forgery and deceit. He would then, in the third place, observe, that the miraculous and historical parts of this book were so intermixed, that they could not be separated ; that they must either both be true, or both false ; and from finding that the historical part was as well or better authenticated than that of any other history, he would admit the miraculous part ; and to confirm himself in this belief, he would advert to the prophecies ; well knowing that the prediction of things to come, was as certain a proof of the divine interposition, as the performance of a miracle could be. If he should find, as he certainly would, that many ancient prophecies had been fulfilled in all their circumstances, and that some were fulfilling at this very day, he would not suffer a few seeming or real difficulties to overbalance the weight of this accumulated evidence for the truth of the Bible. Such, I presume to think, would be a proper conduct in all those who are desirous of forming a rational and impartial judgment on the subject of revealed religion." P. 162.

This also is of importance.

" Those," you say, " who are not much acquainted with ecclesiastical history, may suppose that the book called the New Testament has existed ever since the time of Jesus Christ ; but the fact is historically otherwise ; there was no such book as the New Testament till more than three hundred years after the time that Christ is said to have lived."—This paragraph is calculated to mislead common readers ; it is necessary to unfold its meaning. The book, called the New Testament, consists of twenty-seven different parts ; concerning seven of these, viz. the Epistle to the Hebrews, that of James, the second of Peter, the second of John, the third of John, that of Jude, and the Revelation, there were at first some doubts ; and the question, whether they should be received into the canon, might be decided, as all questions concerning opinions must be, by vote. With respect to the other twenty parts, those who are most acquainted with ecclesiastical history will tell you, as Du Pin does after Eusebius, that they were owned as canonical, at all times, and by all christians. Whether the council of Laodicea was held before or after that of Nice, is not a settled point ; all the books of the New Testament, except the Revelation, are enumerated as canonical in the constitutions of that council ; but it is a great mistake to suppose, that the greatest part of the books of the New Testament were not in general use amongst christians, long before the council of Laodicea was held. This is not merely my opinion on the subject ; it is the opinion of one much better acquainted with ecclesiastical history than I am, and, probably, than you are—*Mysheim*. " The opinions," says this author,

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or rather the conjectures, of the learned concerning the time when the books of the New Testament were collected into one volume, as also about the authors of that collection, are extremely different. This important question is attended with great and almost insuperable difficulties to us in these latter times. It is however sufficient for us to know, that, before the middle of the second century, the greatest part of the books of the New Testament were read in every Christian society throughout the world, and received as a divine rule of faith and manners. Hence it appears, that these sacred writings were carefully separated from several human compositions upon the same subject, either by some of the apostles themselves, who lived so long, or by their disciples and successors, who were spread abroad through all nations. We are well assured, that the *four gospels* were collected during the life of St. John, and that the three first received the approbation of this divine apostle. And why may we not suppose, that the other books of the New Testament were gathered together at the same time? What renders this highly probable is, that the most urgent necessity required its being done. For, not long after Christ's ascention into heaven, several histories of his life and doctrines, full of pious frauds, and fabulous wonders, were composed by persons, whose intentions, perhaps, were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all: productions appeared, which were imposed on the world by fraudulent men as the writings of the holy apostles. These apocryphal and spurious writings must have produced a sad confusion, and rendered both the history and the doctrine of Christ uncertain, had not the rulers of the church used all possible care and diligence in separating the books that were truly apostolical and divine, from all that spurious trash, and conveying them down to posterity in one volume." P. 300.

Paine has had the weakness to object to the belief that Moses wrote the books which bear his name, because Moses is there spoken of in the third person. This the Bishop very happily introduces Michaelis to answer for him, in speaking of Faustus, who had made the same objection.

"You have introduced an account of Faustus, as denying the genuineness of the books of the New Testament. Will you permit that great scholar in sacred literature; Michaelis, to tell you something about this Faustus?—He was ignorant, as were most of the African writers, of the Greek language, and acquainted with the New Testament merely through the channel of the Latin translation: he was not only devoid of a sufficient fund of learning, but illiterate in the highest degree. An argument, which he brings against the genuineness of the gospel, affords sufficient ground for this assertion; for he contends, that the gospel of St. Matthew could not have been written by St. Matthew himself, because he is always mentioned in the third person." You know *who* has argued like Faustus, but I did not think myself authorized, on that account, to call you illiterate in the highest degree; but Michaelis makes a still more severe conclusion concerning Faustus;



Faustus; and he extends his observation to every man who argued like him—"A man capable of such an argument must have been ignorant not only of the Greek writers, the knowledge of which could not have been expected from Faustus, but even of the Commentaries of Cæsar. And were it thought improbable that so heavy a charge could be laid with justice on the side of his knowledge, it would fall with double weight on the side of his honesty, and induce us to suppose, that, preferring the arts of sophistry to the plainness of truth, he maintained opinions which he believed to be false." (Marsh's Transl.) Never more, I think, shall we hear of Moses not being the author of the Pentateuch, on account of its being written in the third person." P. 308.

In another place that strange man has asserted, that "it is the scheme of the Christian church to hold man in ignorance of the Creator, as it is of government to hold him in ignorance of his rights." To both these points the Bishop replies so strongly, that we cannot resist our desire of transcribing the whole passage.

"I appeal to the plain-sense of any honest man to judge whether this representation be true in either particular. When he attends the service of the church, does he discover any design in the minister to keep him in ignorance of his creator? Are not the public prayers in which he joins, the lessons which are read to him, the sermons which are preached to him, all calculated to impress upon his mind a strong conviction of the mercy, justice, holiness, power, and wisdom of the one adorable God, blessed for ever? By these means, which the christian church hath provided for our instruction, I will venture to say, that the most unlearned congregation of christians in Great Britain have more just and sublime conceptions of the creator, a more perfect knowledge of their duty towards him, and a stronger inducement to the practice of virtue, holiness, and temperance, than all the philosophers of all the heathen countries in the world ever had, or now have. If, indeed, your scheme should take place, and men should no longer believe their Bible, then would they soon become as ignorant of the creator, as all the world was when God called Abraham from his kindred; and as all the world, which has had no communication with either Jews or Christians, now is. Then would they soon bow down to stocks and stones, kiss their hand (as they did in the time of Job, and as the poor African does now) to the *moon walking in brightness, and deny the God that is above*; then would they worship Jupiter, Bacchus, and Venus, and emulate, in the transcendant flagitiousness of their lives, the impure morals of their gods.

"What design has government to keep men in ignorance of their rights? None whatever. All wise statesmen are persuaded, that the more men know of their rights, the better subjects they will become. Subjects, not from necessity but choice, are the firmest friends of every government. The people of Great Britain are well acquainted with their natural and social rights; they understand them better than the people of any other country do; they know that they have a right to be



be free, not only from the capricious tyranny of any one man's will, but from the more afflicting despotism of republican factions; and it is this very knowledge which attaches them to the constitution of their country. I have no fear that the people should know too much of their rights; my fear is, that they should not know them in all their relations, and to their full extent. The government does not desire that men should remain in ignorance of their rights; but it both desires, and requires, that they should not disturb the public peace, under vain pretences; that they should make themselves acquainted, not merely with the rights, but with the duties also of men in civil society. I am far from ridiculing (as some have done) the rights of man; I have long ago understood, that the poor as well as the rich, and that the rich as well as the poor, have, by nature, some rights, which no human government can justly take from them, without their tacit or express consent; and some also, which they themselves have no power to surrender to any government. One of the principal rights of man, in a state either of nature or of society, is a right of property in the fruits of his industry, ingenuity, or good fortune.—Does government hold any man in ignorance of this right? So much the contrary, that the chief care of government is to declare, ascertain, modify, and defend this right; nay, it gives right, where nature gives none; it protects the goods of an intestate; and it allows a man, at his death, to dispose of that property, which the law of nature would cause to revert into the common stock. Sincerely as I am attached to the liberties of mankind, I cannot but profess myself an utter enemy to that spurious philosophy, that democratic insanity, which would equalize all property, and level all distinctions in civil society. Personal distinctions, arising from superior probity, learning, eloquence, skill, courage, and from every other excellency of talents, are the very blood and nerves of the body politic; they animate the whole, and invigorate every part; without them, its bones would become reeds, and its marrow water; it would presently sink into a fetid senseless mass of corruption.—Power may be used for private ends, and in opposition to the public good; rank may be improperly conferred, and insolently sustained; riches may be wickedly acquired, and viciously applied: but as this is neither necessarily, nor generally the case, I cannot agree with those who, in asserting the natural equality of men, spurn the instituted distinctions attending power, rank, and riches.—But I mean not to enter into any discussion on this subject, farther than to say, that your crimination of government appears to me to be wholly unfounded; and to express my hope, that no one individual will be so far misled by disquisitions on the rights of man, as to think that he has any right to do wrong, or to forget that other men have rights as well as he.”  
P. 352.

With this passage we shall conclude our remarks, recommending the book most cordially to all who are capable of reasoning, both young and old; and particularly to all who may have been unfortunate enough to be biassed by the bold effrontery of Paine's self-sufficient arguments and assertions.

ART. XIV. *Memoirs of the Life and Writings of the Abate Metastasio. In which are incorporated Translations of his principal Letters. By Charles Burney, Mus. D. F. R. S.* 3 Vol. 8vo. 11. 1s. Robinsons. 1796.

THE obvious remark that the lives of literary men cannot be expected to afford variety of incident, or much that is interesting, except from its connection with their elegant pursuits and works, was never more completely exemplified than in the Life of Metastasio. From the middle of 1730, his own age being only about two years more than that of the century, to the 12th of April, 1782, when he died, he resided in one city, Vienna, and in one house, that of M. Martinetz: with the exception only of a visit in the autumn, which for several years appears to have been annual, to the Countess of Althau in Moravia, where he sought health from the bracing air of the mountains. He lost this valuable friend on the 1st of March, 1755, and speaks on that occasion of her great virtues and kindness to him, with much energy, in a Letter to Farinelli. To make the uniformity of Metastasio's Life more particularly singular, he was naturally and habitually attached to an exact regularity, and passed one day precisely as he passed another, allotting particular hours for particular occupations. This is not what would be generally expected of a poet; yet, to prove that the varieties of nature are inexhaustible, Metastasio was undoubtedly a poet of the first class, and yet loved regularity. His biographer thus described his mode of life.

“ The monotonous manner in which he spent his life during his long residence at Vienna, has been ridiculed, and thought intipid, by perturbed spirits; but to the admirers of his writings and virtues, it will not be indifferent to know how he passed his time, which was in a way so regular and constant, that there were few persons at Vienna unacquainted with it.

“ He studied daily from eight o'clock in the morning till noon. Then visited his friends, and those families and individuals from whom he had received civilities. Dined at two; and at five received his most familiar and intimate friends. At nine, in summer, he went out in his carriage, visited, and sometimes played at *Ombre*, a game which he liked better than those of mere chance, as it afforded him some exercise of mind in calculation. Men accustomed to think, make their amusements contribute to mental improvement.

“ He returned home at ten o'clock; supped, and went to bed before eleven.” P. 132.

“ From a natural love of order and regularity (says the Abate Taraffi), even to scrupulosity, he used invariably to perform the same

same offices each day at almost the same instant; and in his own defence, he would tell those who contemned such exactitude as contracted and frivolous, that he had always found the regular distribution of time, not only contributed to bodily health, but to serenity of mind."

"Among his most agreeable evening occupations, the literary conversations with his two ancient and confidential friends, Count Canale, and Baron Hagen, seem to have held the first place; these grave and learned personages, eminent for erudition and probity, were attached to him by all the ties of good taste and similar affections. Greek, Latin, Italian, and French writers of the first class, continued during many years to exercise the critical acumen of this illustrious triumvirate." P. 135.

Thus straitened for materials, Dr. Burney has followed the practice of some celebrated biographers, as Dr. Jortin in his *Life of Erasmus*, the Abbé de Sade in his *Memoirs of Petrarch*, and Mason in his *Life of Gray*, and has formed the chief tissue of his book from the letters of his author. In determining upon this method, he seems to have been yet farther encouraged by the opinion of the learned and excellent poet Saverio Mattei, a friend and correspondent of Metastasio, who, in his memoirs of that author, says expressly.

"Whoever would have an exact account of his customs, manners, way of thinking of himself and others; of the fulfilling his duties, the vicissitudes of his fortune, his application, and the degree of success with which his works were at first received, with their influence on the public taste of Italy, and on every lyric stage in Europe, can only find them in his letters."

As in reading the letters of eminent men, one part of our pleasure generally arises from the idea that we are prying into the secrets of his mind, and seeing what was not intended to be seen, except by some particular friend on some particular occasion, the letters of Metastasio have every claim to produce their full effect upon the reader; since his extreme and unaffected modesty removes all kind of suspicion of his writing with a secret view to the public, or any desire that his letters should form a part of his works. The sincere manner in which he chides his friend Mattei, for the publication of several of his letters affords a curious as well as an adequate proof that his reserve was not assumed.

"But amidst so many motives of satisfaction, I cannot conceal my chagrin, in perceiving what a number of my letters you have published, in spite of my continual prayers and remonstrances to the contrary. If, Sir, you had believed them sincere, loving me as you always seemed to do, you would not have manifested your affection by continuing so constantly to afflict me; so that I am convinced you must regard my antipathy in the same light as Virgil did the shyness  
I of

of Galatea: *Quæ fugit ad salices, et se cupit ante videri*. But if such is your opinion, you are mistaken, Sir, and wrong me very much. My timidity, I know as well as you, may be carried to excess, but not to hypocrisy; and, at present, you ought to have a better opinion of my heart. Pardon, or rather receive kindly, this transport of scrupulous friendship, in which all dissimulation is culpable; but still continue to love your, &c."

The collection of Metastasio's Letters affords, therefore, the chief entertainment presented to the public in these volumes, which Dr. Burney mentions also once or twice as intended to form a kind of supplement to his musical annals. "Indeed," he says, "if these letters had come to my hands previous to the publication of my general history, several points relative to the progress of the musical drama would have been illustrated from them." Pref. The prior works existing on the subject of Metastasio's life and writings are these, as enumerated by Dr. Burney. 1. "A compendium of the life of the celebrated imperial laureat, Pietro Metastasio," written in German, for the use of his future biographers, by Joseph Rezer, published at Vienna in 1782; an octavo pamphlet of fifty-three pages. 2. "Elogio di Pietro Metastasio," by Andrea Rubbi, which appeared at Venice in 1782, only two months after the poet's death, in the first vol. of the *Elogi Italiani*; chiefly a rhapsody of panegyric. 3. "Elogio dell' Abate Pietro Metastasio," by the Abate Taruffi: read in the Arcadian Academy at Rome, in August 1782. 4. "Storia di Pietro Trapassi Abate Metastasio," by Marc Antonio Aluigi, published at Asisi in 1783. 5. "Elogio di Pietro Metastasio," 1784, in the *Elogi* of Fabroni. 6. "Vita, o sia storia di Abate Pietro Metastasio, Poeta Cesareo," 1784, by Zatta at Venice. 7. "Memoire per servire alla vita di Metastasio," by Saverio Mattei, Naples, 1785. 8. "Raggionamento," or, A Discourse in Praise of Metastasio, at the Academy degli *Fervidi* in Bologna, 1786, by Baptist Morefchi. 9. "Vita dell' Abate Pietro Metastasio scritta dell' Avvocato Carlo Cristini," prefixed to the complete Edition of Metastasio's Works, in twenty volumes, 12mo, published at Nice in 1785 and 6, and occupying two hundred and fourteen pages of the first volume. Each of these performances is properly characterized by Dr. B., to whose preface we must refer our readers for further particulars.

Of the events of Metastasio's life, after what has been premised, it may be sufficient for us to say, that he was born at Rome January 6, 1698. His family name was *Trapassi*, for which he afterwards substituted, at the desire of his patron Gravina, *Metastasio*, an Italian derivative from the Greek translation of Trapassi, *Metástaosis*. His parents were in no great situation,

keeping a shop at Rome, but Pietro having discovered, at ten years old, a wonderful talent for speaking extempore verses, was noticed by the celebrated civilian Gravina, and, ere long, adopted by him. Gravina taught him Greek, Latin, and the sciences, and though he patronized him originally for his power of making verses, was very desirous to make him a lawyer. Metastasio, always grateful and well disposed, was desirous also, on his part, to gratify the wishes of his excellent patron. He applied himself earnestly to the civil law, but in spite of his efforts, nature occasionally broke forth in poetical excursions. At the age of fourteen, he wrote a tragedy called *Giustino*, which being executed strictly upon the Greek model, was approved by Gravina; and induced him not only to tolerate, but encourage his pupil's attachment to the Muses. The law was nevertheless his leading pursuit till, at the age of twenty, he lost his learned preceptor and patron, who completed his kindness by making him his heir. Being now his own master, and in possession of a fortune, Metastasio could no longer resist his predilection for poetry. He had taken orders, by the advice of Gravina, not from any partiality for that line, but as the most likely path through which to arrive at honour and emolument, even in his profession of the law. Hence it was that he arrived at the title of Abate. His œconomy did not prove more sound than his resolution to pursue a laborious profession, and before he obtained the appointment of Imperial Poet, which was, as we have said, in 1730, he had run through the chief part of his fortune, not by vice or extravagance, but by too liberal hospitality and generosity. The remainder of his life was passed, as was mentioned above, in the service of the Imperial Court, and diversified with few events, except the production of his several dramas, and other works.

Among the detached poems of Metastasio, no one has been more celebrated than his "*La Libertà*," or farewell to *Nice*, beginning "*Grazie agl'inganni tuoi*," which has been translated into all European languages, and by various authors into our own. Dr. Burney presents us with this in his first volume, and, as a musical curiosity, with the very air to which it was originally set, composed by Metastasio himself. It is set with much elegant simplicity; but what seems rather extraordinary, as a duo; which, considering it as the farewell of one man to his mistress, we should not have thought proper, had it not been the work of the poet himself. The original is here accompanied by a new translation, so formed as to be adapted to the same music.

As a performance rather less known than the *Libertà*, we shall give *La Partenza*, or the *Separation*, written by Metastasio

fio, at the desire of a young man who was compelled to leave his mistress, and characterized by the same beauties as the former poem.

Ecco quel fiero istante,  
Nice, mia Nice, Addio  
Come vivro, ben mio,  
Così lontan da te?  
Io vivrò sempre in pene  
Io non avrò più bene,  
E tu, chi sa se mai  
Ti sovverrai di me!

Soffri che in traccia almeno  
Del mio perduta pace  
Venga il pensier seguace  
Su l'orme del tuo piè.  
Sempre nel tuo cammino,  
Sempre m'avrai vicino;  
E tu, chi sa se mai  
Ti sovverrai di me!

Io fra remote sponde  
Mesto volgendo i passi,  
Andrò chiedendo a i sassi,  
La ninfa mia dov' è!  
Dall' una all' altra aurora,  
Te andrò chiamando ognora:  
E tu, chi sa se mai  
Ti sovverrai di me!

Io rivedrò sovente  
Le amene piagge, o Nice,  
Dove vivea felice  
Quando vivea con te,  
A me saran tormento  
Cento memorie e cento:  
E tu, chi sa se mai  
Ti sovverrai di me!

Ecco (dirò) quel fonte,  
Dove avvampò di sdegno,  
Ma poi di pace in segno  
La bella man mi diè.  
Qui si vivea di speme;  
Là si languiva insieme;  
E tu, chi sa se mai  
Ti sovverrai di me!

Nisa, the dreadful time  
Is come to bid adieu;  
Nor to a distant clime,  
Must I thy steps pursue.  
No hope will fate allow  
To soothe the harsh decree;  
Yet who can tell if thou  
Wilt ever think of me!

## II.

Let me in volant thought  
Ideal blifs renew,  
By reminiscence taught  
I'll still thy steps pursue.  
Full in my sight, as now,  
Thy image e'er will be:  
Yet, who can tell if thou  
Wilt ever think of me!

## III.

In solitary ways,  
While sorrowing I go,  
To rocks I'll sing thy praise,  
To echo tell my woe.  
The woods shall hear my vow,  
And Zephyr bring it thee:  
Yet, who can tell if thou  
Wilt ever think of me!

## IV.

To scenes my restless mind  
Will ever have the clue,  
When time and fate were kind,  
And Nisa was in view.  
And these regretting, how  
From pain can I be free:  
Yet, who can tell if thou  
Wilt ever think of me!

## V.

Sometimes the fountain viewing;  
Where Nisa once look'd grave;  
Then kindness sweet renewing,  
Her beauteous hand she gave.  
Here hope sat on thy brow,  
There fear no hope could see:  
Yet, who can tell if thou  
Wilt ever think of me!

*Quantivedrai*

## VI.

Quanti vedrai giungendo  
Al nuovo tuo soggiorno,  
Quanti vernirti intorno,  
A offrirti amore e fè.  
Oh dio! Chi fa fra tanti  
Teneri omaggi, e pianti,  
Oh Dio! Chi fa se mai  
Ti sovverrai di me!

What votaries soon will croud  
Thy shrine both day and night,  
Declare their suit aloud,  
When I am out of sight?  
Oh heav'n! while these all bow  
And bend the supple knee,  
Who, Nisa, knows if thou  
Wilt e'er remember me!

## VII.

Penfa qual dolce strale,  
Cara mi lasci in seno:  
Penfa che amò Fileno  
Senza sperar mercè:  
Penfa, mia vita, a questo  
Barbaro addio funesto;  
Penfa— Ah, chi fa se mai  
Ti sovverrai di me!

Think of the fatal dart,  
I evermore shall guard,  
Deep rankling in my heart,  
Remote from all reward!  
Think from my misery now,  
How wretched I shall be—  
But dare I hope that thou  
Wilt ever think of me!\*

Vol. i. p. 350.

A very interesting part of the history of Metastasio is his long and steady friendship with Farinelli. They called each other *Gemelli*, or twins, from appearing before the public with success about the same time, in 1723, and they continued their attachment to the death of Metastasio, only a few months before that of Farinelli. The letters of the poet to this friend are therefore very numerous, and strongly prove at once the warmth and goodness of his heart, and that regard of which the other was so well worthy. The observations of this eminent poet on musicians and authors are very valuable, but we did not observe any thing more interesting than his comparison of Tasso and Ariosto.

“ Your second request, that I would pronounce between the merits of Ariosto and Tasso, is too difficult a task for the limits of my faculties. You know, Sir, with what tumults the Parnassus of Italy was agitated, when Godfrey first attempted to dispute the primacy with Orlando, of which he had justly been so long in possession. You know also how the press groaned with the useless labours of your *Pellegrinis*, *Rossis*, *Salviatis*, and a hundred other champions on both sides. You likewise know that the pacific *Orazio Ariosto*, the descendant of *Lodovico*, vainly endeavoured to reconcile the combatants, telling them that the poems of these two divine bards were of a species so different, that they admitted of no parallel; that *Torquato* had determined never to lay down the trumpet, and had in a marvellous manner, adhered to his resolution; that *Lodovico's* design was to delight his readers with a variety of style, mixing in a pleasant manner with the heroic, the jocose, and the festive, and had wonderfully succeeded. That the first had demonstrated the magic power of art,

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\* We have seen other English versions of this poem.



the other the felicity of unrestrained nature; that both had justly acquired the applause and admiration of the public; and that both had arrived at the summit of poetical glory, but by different roads, and without intentional rivalry. You cannot in short, be ignorant of the more brilliant than solid distinction: that Tasso is the best poet, but Ariosto the greatest. Now, knowing all this, how can you imagine, that I should venture to arrogate to myself, sufficient authority to resolve this question, which, after so many obstinate literary conflicts, still remains undecided? However, if it is not allowed me in such strifes to sit *pro tribunali*, I may, at least, be permitted to relate, historically, the effects, which I myself have experienced in reading these great poets. When I first began the study of literature, I found the world divided into parties. That illustrious *Lyceum*, into which I had the good fortune to be received, followed that of the Homer of Ferrara, and with that excess of fervor, which usually accompanies such contests. In order to second my poetical inclination, my master recommended to me the perusal and imitation of Ariosto; judging his free and natural style to be more likely to feed and fertilize genius, than the servile regularity (as they called it) of his rival. I was persuaded by authority; and the infinite merit of the writer, occupied me afterwards to such a degree, that not satiated with several perusals, I was induced to learn a great part of *Orlando* by heart; and woe to the bold man who dared assert that Ariosto could have a rival, or that he was not wholly immaculate! I met with friends, however, who in order to seduce me, recited from time to time some of the finest passages of the *Jerusalem delivered*, and I found myself extremely affected and delighted by them; but faithful to my sect, I detested this complacency, and regarded it as one of those sinful inclinations to which corrupt human nature is prone, and which it is our duty to correct: and in this opinion, I passed all those years in which our judgment is the mere imitation of others. At length, arrived at that period in which we begin to combine our own ideas, and weighing them in the scales of justice, yet more from satiety and a desire of change, than hopes of pleasure and profit, I read *Jerusalem delivered*. It is now impossible for me to describe the extraordinary revolution which this perusal occasioned in my mind. The spectacle, which I saw as in a picture, presenting at one view a great and single action, clearly proposed, conducted in a masterly manner, and perfectly completed; the variety of events which produced and enriched it, without confusion; the magic of a style that is always clear, sublime, and sonorous; always ennobling the most common and humble objects; the vigour of the colouring with which the author compares and describes; the seducing evidence with which he narrates, and persuades; the truth and consistence of the characters, the connexion of ideas, the learning, judgment, and, above all things, the wonderful force of genius, which instead of being exhausted, as generally happens in labours of long continuance, is marvellously increased to the last verse of the poem; all these circumstances filled me with a new delight, a respectful admiration, a lively remorse for my obstinate injustice, and an implacable anger against those who imagined Ariosto to be injured, merely by comparing him

with Tasso. Not but that I still see in him some slight marks of human imperfection. But who can be said to be exempt from them? Can his great predecessor? If Tasso sometimes displeases by too much labour and study, Ariosto as frequently offends by too little. If you would expunge from the one a few mean conceits, below the dignity of his own mind, you would as readily part with incidents in the other that are too profligate and indecent for the public eye; and if we should wish for less rhetoric in Godfrey, the amorous tenderness of Orlando, would give us much more pleasure if it were more natural. *Verum opere in longo fas est obrepere somnum*: and it would be a malignant and pedantic vanity to point out with severity the little spots in two such bright luminaries, *quas aut incuria fudit, aut humana parum cavit natura*. All this, you will say, does not answer your question. You wish to know exactly, and clearly, to which of the two you should assign the pre-eminence? I have already, my dear Sir, respectfully declared my utter repugnance to such a daring decision; and in mere obedience, have disclosed to you, with the utmost sincerity, in my own way, the emotions which each of these divine poets has occasioned in my mind. If all this does not suffice, take the following result of a late examination of myself upon the subject. If our good father Apollo, in ostentation of his power, were ever capriciously to resolve on making me a great poet, and commanded me openly to confess, which of the two bards I most wished to resemble, I should certainly hesitate in the choice; yet, perhaps my native love of order, exactitude, and system, would at length incline me to 'Tasso.' Vol.ii. p.309.

Among musicians, Metastasio is most warm in the praises of Jomelli, and very unfavourable to Gluck; but we must not allow ourselves to particularize any thing more, except his criticism on the Night Thoughts of Young, as translated by Dr. Giuseppe Bottoni, which is too interesting to English readers, to be omitted, and indeed too just to be controverted.

" I have perused with avidity, and infinite pleasure, which I never expected to receive from excess of melancholy, the first six Night Thoughts of the celebrated poet Young, in your elegant version; and am extremely grateful to you for enabling me to have a knowledge of the English Muses, in spite of my involuntary ignorance of this excellent language. Thanks to your assistance, I have understood, and admired, these poems to such a degree, that they did not seem at all to have changed their dress. I have not observed in your translation, any of those uncertain and servile strokes of the pencil, which usually distinguish a copy from an original; and am persuaded, that if the sublime author had sung on the banks of the Arno, he would have expressed his thoughts in that flowing, clear, and noble manner; and with that constant and varied harmony, with which you have so wonderfully translated and enriched him. I can easily comprehend what infinite pains such a difficult task must have cost you; but it seems well worthy of your labour. The extraordinary merit of this excellent writer appears, even in his defects; for notwithstanding the want of order and connexion, his frequent repetitions, determined obstinacy in always shewing

shewing the dark side of every object, and unwillingness to conduct us to virtue by any other way, than that of despair ; in spite (I say) of these oppressive circumstances, he seizes on the reader, and transports him just whither he pleases.

“ He always thinks for himself, profoundly, and with grandeur. His colouring is vivid, vigorous, and splendid ; so that the abundance of his beauties, makes us overlook his imperfections ; as we are too much dazzled by the magic of Rubens’s colouring, to see the defects of his design.” Vol. iii. p. 107.

With this specimen we shall take our leave of a work, which, though it might have been improved by a little more abstinence in the extracts from the letters of the author, brings forward too many objects important to all lovers of poetry and music, not to have strongly arrested our attention. The catalogue of Metastasio’s works, given by his present biographer, is very complete, and his remarks upon them highly judicious. The chronological arrangement of them at the end, is particularly satisfactory, and the extracts from the supplemental volumes, such as will be acceptable to every liberal reader.

**ART. XV.** *Christian Knowledge, in a series of theological Extracts and Abridgments : affectionately addressed to philosophic Deists, Socinians, Christians, and Jews. By a Lover of true Philosophy. Vol. I. 8vo. 400 pp. 6s. Cadell. 1795.*

**A**S this work is, for the most part, a compilation from authors of established credit, our business with it is, rather to explain the design, and to make our readers acquainted with its contents, than to criticize the books from which the nature of the collection is made.

The preface is, on some accounts, not a little striking. The editor acknowledges that he was once “ a splenetic and unhappy sceptic,” He found in these tracts “ a perfect cure to his unhappy instability of opinions ;” and he trusts that “ such as peruse this publication with seriousness and candour, shall, by God’s blessing, find in it no feeble defence against the shafts of infidelity, and no inconsiderable confirmation of their faith.” This hope is well-founded, and we wish it may be abundantly gratified. The first extract, from “ the introduction to *Horæ Solitariae*,” is full of curious learning ; and shows, that the doctrine of the Trinity

“ Was clearly revealed to the first patriarchs ; that they declared it to their posterity ; that some of their posterity depraved it ; and that

that succeeding generations disseminated the corruptions of that and other doctrines over the habitable world; from which corruptions sprung all the false religions that have ever existed amongst mankind." P. 100.

The next extract, from Dr. Scott's *Christian Life*, relates to "the Divinity and Incarnation of our Saviour." We have then several extracts from Stackhouse's *History of the Bible*, concerning the sufferings of Christ—the institution of sacrifices—the prophecies concerning the Messiah, and the accomplishment of them; with observations by Dr. Paley:—passages from Dr. Scott, and from Young's "Centaur not fabulous," against "Security in Sin":—from Dr. Scott, an admirable abridged extract, on "Moral good the main of Religion":—"Of the Causes and Folly of Atheism": and of "the Belief of a divine Providence". Whoever reads these selections from Dr. Scott, will hardly forbear to apply himself to the whole original work.

Though this volume does not pretend to originality, yet it does not wholly consist of the passages which it recommends to our attention. Some few of its notes are original; several others are compiled from different authors; and of the essays which it introduces at full length, the greater part taken from Dr. Scott are materially abridged. Pref. p. xxiii.

The design of this publication is so pious and truly charitable, and the execution of the design so respectable, that we are happy in giving the editor such encouragement as our favourable opinion may afford, to continue the plan which he has so well begun.

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ART. XVI. *Essays on philosophical Subjects.* By the late Adam Smith, L. L. D. Fellow of the Royal Societies of London and Edinburgh, &c. To which is prefixed an Account of the Life and Writings of the Author. By Dugald Stewart, F. R. S. E. 4to. 244 pp. 15s. Cadell and Davies. 1795.

THE curiosity of mankind is in no instance more honourably displayed, than in the readiness with which it embraces the posthumous fragments of celebrated writers. It seems to argue, in the public, a conviction of that pre-eminence which genius ought to possess, that they annex to the less finished effusions of its leisure, a portion of that fame which belongs to the most elaborate productions of its industry and art.

Few

Few writers of modern date have enjoyed a larger share of the public favour, than the author of these posthumous essays. The solidity of his political knowledge, the elegance of his conceptions, and the purity of his style, have assigned him a rank not often attained by the writers on policy and morals. The labours of such a writer must naturally engage the public attention; and, in bringing forward the present sketches, the editors must be considered, rather as discharging a debt to public expectation, than to the author's fame.

The volume is introduced with some interesting memoirs of Dr. Adam Smith, drawn up by the elegant and acute pen of Mr. Dugald Stewart. It appears from these memoirs, that Dr. A. Smith was the son of Adam Smith, Comptroller of Customs at Kirkaldy, and was born in 1723. He received the elements of his education at the Grammar School of Kirkaldy, whence he was removed to Glasgow, and afterwards to Baliol-College, Oxford; at the latter of which places he resided seven years. His first public engagement was that of Lecturer on *Rhetoric and Belles Lettres*, under the patronage of Lord Kaimes. In 1751 he was elected Professor of *Logic* in the University of Glasgow, and in the following year was promoted to the chair of *moral philosophy*. His "*Theory of moral Sentiments*" was published in 1759. A letter of David Hume to the author, on the appearance of this publication, will doubtless gratify our readers.

"I give you thanks for the agreeable present of your *Theory*. Wedderburn and I made presents of our copies to such of our acquaintances as we thought good judges, and proper to spread the reputation of the book. I sent one to the Duke of Argyle, to Lord Lyttleton, Horace Walpole, Soame Jenyns, and Burke, *an Irish gentleman, who wrote lately a very pretty treatise on the sublime*. Millar desired my permission to send one in your name to Dr. Warburton. I have delayed writing to you till I could tell you something of the success of the book, and could prognosticate with some probability, whether it should be finally damned to oblivion, or should be registered in the temple of immortality. Though it has been published only a few weeks, I think there appear already such strong symptoms, that I can almost venture to foretel its fate. It is in short this—— But I have been interrupted in my letter by a foolish impertinent visit of one who has lately come from Scotland. He tells me that the University of Glasgow intend to declare Rouet's office vacant, upon his going abroad with Lord Hope. I question not but you will have our friend Ferguson in your eye, in case another project for procuring him a place in the University of Edinburgh should fail. Ferguson has very much polished and improved his treatise on *Refinement*, and with some amendments it will make an admirable book, and discovers an elegant and a singular genius. *The Epigoniad*, I hope, will do; but it is somewhat up-hill work. As I doubt not

not but you consult the reviews sometimes at present, you will see in the Critical Review a letter upon that poem; and I desire you to employ your conjectures in finding out the author. Let me see a sample of your skill in knowing hands by your guessing at the person. I am afraid of Lord Kames's Law Tracts. A man might as well think of making a fine sauce by a mixture of wormwood and aloes, as an agreeable composition by joining metaphysics and Scotch law. However, the book, I believe, has merit; though few people will take the pains of diving into it. But, to return to your book, and its success in this town, I must tell you—— A plague of interruptions! I ordered myself to be denied; and yet here is one that has broke in upon me again. He is a man of letters, and we have had a good deal of literary conversation. You told me that you was curious of literary anecdotes, and therefore I shall inform you of a few that have come to my knowledge. I believe I have mentioned to you already Helvetius's book *de l'Esprit*. It is worth your reading, not for its philosophy, which I do not highly value, but for its agreeable composition. I had a letter from him a few days ago, wherein he tells me that my name was much oftener in the manuscript, but that the Censor of books at Paris obliged him to strike it out. Voltaire has lately published a small work called *Candide, ou l'Optimisme*. I shall give you a detail of it—— But what is all this to my book? say you.—My dear Mr. Smith, have patience: Compose yourself to tranquillity: Shew yourself a philosopher in practice as well as profession: Think on the emptiness, and rashness, and futility of the common judgments of men: How little they are regulated by reason in any subject, much more in philosophical subjects, which so far exceed the comprehension of the vulgar.

—— Non si quid turbida Roma,  
Elevet, accedat: examene improbum in illa  
Castiges trutina: nec te quassaveris extra.

A wise man's kingdom is his own breast; or, if he ever looks farther, it will only be to the judgment of a select few, who are free from prejudices, and capable of examining his work. Nothing indeed can be a stronger presumption of falsehood than the approbation of the multitude; and Phocion, you know, always suspected himself of some blunder, when he was attended with the applauses of the populace.

“ Supposing, therefore, that you have duly prepared yourself for the worst by all these reflections, I proceed to tell you the melancholy news, that your book has been very unfortunate; for the public seem disposed to applaud it extremely. It was looked for by the foolish people with some impatience; and the mob of literati are beginning already to be very loud in its praises. Three bishops called yesterday at Millar's shop in order to buy copies, and to ask questions about the author. The Bishop of Peterborough said he had passed the evening in a company where he heard it extolled above all the books in the world. The Duke of Argyle is more decisive than he uses to be in its favour. I suppose he either considers it as an exotic, or thinks the author will be serviceable to him in the Glasgow elections.

Lord.



Lord Lyttleton says, that Robertson and Smith and Bower are the glories of English literature. Oswald protests he does not know whether he has reaped more instruction or entertainment from it. But you may easily judge what reliance can be put on his judgment, who has been engaged all his life in public business, and who never sees any faults in his friends. Millar exults and brags that two thirds of the edition are already sold, and that he is now sure of success. You see what a son of the earth that is, to value books only by the profit they bring him. In that view, I believe it may prove a good book.

“ Charles Townsend, who passes for the cleverest fellow in England, is so taken with the performance, that he said to Oswald he would put the Duke of Buccleugh under the author's care, and would make it worth his while to accept of that charge. As soon as I heard this, I called on him twice, with a view of talking with him about the matter, and of convincing him of the propriety of sending that young Nobleman to Glasgow: for I could not hope, that he could offer you any terms which would tempt you to renounce your Professorship: but I missed him. Mr. Townsend passes for being a little uncertain in his resolutions; so perhaps you need not build much on this folly.

“ In recompence for so many mortifying things, which nothing but truth could have extorted from me, and which I could easily have multiplied to a greater number, I doubt not but you are so good a Christian as to return good for evil; and to flatter my vanity by telling me, that all the godly in Scotland abuse me for my account of John Knox and the Reformation. I suppose you are glad to see my paper end, and that I am obliged to conclude with

Your humble Servant,

DAVID HUME.” P. xlvj.

The proposals announced in this letter were made to Mr. Smith on the part of Mr. C. Townsend, and accepted. At the close of 1763 Mr. Smith set out in company with his young charge; and, during the three years which he passed on the Continent, made acquaintance with some of the first characters in the literary world, amongst whom were Mons. D'Alembert, Necker, Turgot, le Duc de Rochefoucauld, &c.

In what estimation Mr. S. was held by the last of these celebrated men, may be seen in a letter written by the Duke to Mr. S. some years afterwards. Our readers will scarcely consider the insertion of this, an unseasonable interruption of the narrative.

“ Le desir de se rappeler à votre souvenir, Monsieur, quand on a eu l'honneur de vous connoître, doit vous paroître fort naturel; permettez que nous saisissons pour cela, ma Mère et moi, l'occasion d'une édition nouvelles des *Maximes de la Rochefoucauld*, dont nous prenons la liberté de vous offrir un exemplaire. Vous voyez que nous n'avons point de rancune, puisque le mal que vous avez dit le lui dans la *Théorie des Sentimens Moraux*, ne nous empêche point de vous



vous envoyer ce même ouvrage. Il s'en est même fallu de peu que je ne fisse encore plus, car j'avois eu peut être la témérité d'entreprendre une traduction de votre *Théorie*; mais comme je venois de terminer la première partie, j'ai vu paroître la traduction de M. l'Abbé Blavet, et j'ai été forcé de renoncer au plaisir que j'aurois eu de faire passer dans ma langue un des meilleurs ouvrages de la vôtre.

“ Il auroit bien fallu pour lors entreprendre une justification de mon grandpère. Peut être n'auroit-il pas été difficile, premièrement de l'excuser, en disant, qu'il avoit toujours vu les hommes à la Cour, et dans la guerre civile, *deux théâtres sur lesquels ils sont certainement plus mauvais qu'ailleurs*; et ensuite de justifier par la conduite personnelle de l'auteur, les principes qui sont certainement trop généralisés dans son ouvrage. Il a pris la partie pour le tout; et parceque les gens qu'il avoit eu le plus sous les yeux étoient animés par *l'amour propre*, il en a fait le mobile général de tous les hommes. Au reste, quoique son ouvrage mérite à certains égards d'être combattu, il est cependant estimable même pour le fond, et beaucoup pour la forme.

“ Permettez moi de vous demander, si nous aurons bientôt une édition complète des œuvres de votre illustre ami M. Hume? Nous l'avons sincèrement regretté.

“ Recevez, je vous supplie, l'expression sincère de tous les sentimens d'estime et d'attachement lesquels j'ai l'honneur d'être, Monsieur, votre très humble et très obeissant serviteur,

“ Le Duc de la ROCHEFOUCAULD.”

To resume the narrative—In 1776, Mr. S. returned from the continent, and after a seclusion of ten years produced, in 1776, his “*Wealth of Nations*.” Two years after the publication of this work, he was advanced to an office of emolument, by the interest of the Duke of Buccleugh; and, retiring to Edinburgh, died in July, 1790, of a chronic obstruction in his bowels, having previously destroyed all his papers, with the exception of those which constitute the present volume. The three first of these essays turn upon the principles which lead and direct philosophical enquiries; illustrated, the first by the History of Astronomy, the second by the History of ancient Physics, the third by the History of ancient Logic and Metaphysics. The object of these essays appears to be, to ascertain the genuine operation of natural phænomena upon the mind of man, and to trace out the path of real discovery in the various and complicated diversities of human science. The first is attempted in an ingenious analysis of those affections, which are produced by subjects of an *extraordinary* character. Our author's sentiments on this point will be best apprehended from his own definitions.

“ Wonder, surprise, and admiration, are words which, though often confounded, denote, in our language, sentiments that are indeed  
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allied, but that are in some respects different also, and distinct from one another. What is new and singular, excites that sentiment which, in strict propriety, is called Wonder; what is unexpected, Surprise; and what is great or beautiful, Admiration.

“ We wonder at all extraordinary and uncommon objects, at all the rarer phenomena of nature, at meteors, comets, eclipses, at singular plants and animals, and at every thing, in short, with which we have before been either little or not at all acquainted; and we still wonder, though forewarned of what we are to see.

“ We are surprised at those things which we have seen often, but which we least of all expected to meet with in the place where we find them; we are surprised at the sudden appearance of a friend, whom we have seen a thousand times, but whom we did not imagine we were to see then.

“ We admire the beauty of a plain, or the greatness of a mountain, though we have seen both often before, and though nothing appears to us in either, but what we had expected with certainty to see.

“ Whether this criticism upon the precise meaning of these words be just, is of little importance. I imagine it is just, though I acknowledge, that the best writers in our language have not always made use of them according to it. Milton, upon the appearance of Death to Satan, says, that

The Fiend what this might be admir'd,  
Admir'd, not fear'd.——

But if this criticism be just, the proper expression should have been *wonder'd*.—Dryden, upon the discovery of Iphigemia sleeping, says, that

The fool of nature stood with stupid eyes  
And gaping mouth, that testified surprise.

But what Cimon must have felt upon this occasion could not so much be Surprise, as Wonder and Admiration. All that I contend for is, that the sentiments excited by what is new, by what is unexpected, and by what is great and beautiful, are really different, however the words made use of to express them may sometimes be confounded. Even the admiration which is excited by beauty, is quite different (as will appear more fully hereafter) from that which is inspired by greatness, though we have but one word to denote them.

“ These sentiments, like all others when inspired by one and the same object, mutually support and enliven one another: an object with which we are quite familiar, and which we see every day, produces, though both great and beautiful, but a small effect upon us; because our admiration is not supported either by Wonder or by Surprise: and if we have heard a very accurate description of a monster, our Wonder will be the less when we see it; because our previous knowledge of it will, in a great measure, prevent our Surprise.

“ It is the design of this Essay to consider particularly the nature and causes of each of these sentiments, whose influence is of far wider extent than we should be apt, upon a careless view, to imagine. I shall begin with Surprise.” P. 3.

On these principles, Dr. S. proceeds to investigate the specific differences in these several affections, in order, as it should seem, to show that true philosophy harmonises these, and converts the uneasy anxieties of wonder and surprise, into the grateful sentiment of admiration. The History of Astronomy, ancient Physics, &c. which follow, though imperfect, are sketches traced out by the hand of a master.

The profound observations with which they are enriched, and the elegant accuracy with which they are executed, strengthen the probability, that they severally existed in the mind of their author, as parts of a great and comprehensive work for the elucidation of the principles of general science. The remainder of the volume consists of some unfinished sketches, in a style of equal elegance, upon the imitative arts, and the natural senses. An extract from the first of these will enable our readers to judge of their general merit. After speaking of the imitation of sentiment and passions by music, the author thus ably and elegantly defends that imitation:

“ All this, it may, and it frequently has been said, is unnatural; nothing being more so, than to sing when we are anxious to persuade, or in earnest to express any very serious purpose. But it should be remembered, that to make a thing of one kind resemble another thing of a very different kind, is the very circumstance which, in all the Imitative Arts, constitutes the merits of imitation; and that to shape, and as it were to bend, the measure and the melody of music, so as to imitate the tone and the language of counsel and conversation, the accent and the style of emotion and passion, is to make a thing of one kind resemble another thing of a very different kind.

“ The tone and the movements of music, though naturally very different from those of conversation and passion, may, however, be so managed as to seem to resemble them. On account of the great disparity between the imitating and the imitated object, the mind in this, as in the other cases, cannot only be contented, but delighted, and even charmed and transported, with such an imperfect resemblance as can be had. Such imitative music, therefore, when sung to words which explain and determine its meaning, may frequently appear to be a very perfect imitation. It is upon this account, that even the incomplete music of a recitative seems to express sometimes all the sedateness and composure of serious but calm discourse, and sometimes all the exquisite sensibility of the most interesting passion. The more complete music of an air is still superior, and, in the imitation of the more animated passions, has one great advantage over every sort of discourse, whether prose or poetry, which is not sung to music. In a person who is either much depressed by grief, or enlivened by joy, who is strongly affected either with love or hatred, with gratitude or resentment, with admiration or contempt, there is commonly one thought or idea which dwells upon his mind, which continually haunts him, which, when he has chased it away, immediately returns upon him,

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him, and which in company makes him absent and inattentive. He can think but of one object, and he cannot repeat to them that object so frequently as it recurs upon him. He takes refuge in solitude, where he can with freedom either indulge the extasy or give way to the agony of the agreeable or disagreeable passion which agitates him; and where he can repeat to himself, which he does sometimes mentally, and sometimes even aloud, and almost always in the same words, the particular thought which either delights or distresses him. Neither prose nor poetry can venture to imitate those almost endless repetitions of passion. They may describe them as I do now, but they dare not imitate them; they would become most insufferably tiresome if they did. The music of a passionate air not only may, but frequently does, imitate them; and it never makes its way so directly or so irresistibly to the heart as when it does so. It is upon this account that the words of an air, especially of a passionate one, though they are seldom very long, yet are scarce ever sung straight on to the end, like those of a recitative; but are almost always broken into parts, which are transposed and repeated again and again, according to the fancy or judgment of the composer. It is by means of such repetitions only, that music can exert those peculiar powers of imitation which distinguish it, and in which it excels all the other imitative arts. Poetry and eloquence, it has accordingly been often observed, produce their effect always by a connected variety and succession of different thoughts and ideas: but music frequently produces its effects by a repetition of the same idea; and the same sense expressed in the same, or nearly the same, combination of sounds, though at first perhaps it may make scarce any impression upon us, yet, by being repeated again and again, it comes at last gradually, and by little and little, to move, to agitate, and to transport us." P. 154.

As posthumous publications are, for the most part, defective, it is scarcely to be considered as an objection to the present, that its most laboured parts are but unfinished draughts of some great design. The diligence of the editors cannot be too greatly commended for the advantageous manner in which they are brought forward; and the elegant criticisms of Mr. Stewart, on "the Theory of moral Sentiments," and "the Wealth of the Nations," which occupy two distinct sections in the body of the Memoirs, give considerable value to the present volume. In consigning it to the public, we think it unnecessary to offer any further eulogium. Those who are acquainted with the writings of Dr. Smith, will doubtless welcome this last bequest of a man, in whom genius and philanthropy were happily united, and whose studies appear to have been directed with equal success to subjects of literary refinement, and questions of general utility.

## BRITISH CATALOGUE.

## POETRY.

**ART. 17.** *Conversation, a didactic Poem, in three Parts. By William Cooke, Esq.* 4to. 3s. 6d. Edwards. 1796.

The author has been very happy in his choice of a subject; but his versification is not always equally good with the following specimen:

Again, when ARGUMENT, disposed to play,  
Turns with commanding grace from grave to gay,  
Its sprightly humour, fanciful, yet true,  
Arrays the subject in its happiest hue;  
But, sprung from Pride, and nurs'd by Learning's spleen,  
Aspiring only to be heard and seen,  
When it infuses silence all around,  
And pays that silence with Contention's sound;  
We turn aside, with indignation stung,  
And loathe this rude monopoly of tongue.  
All met to please, consign this wordy war  
To wrangling sophs, and wittlings at the bar;  
All met for mutual happiness and ease,  
'Tis fitting each should have his turn to please.  
This cast of parts unites colloquial charms,  
Gives wit its point, and wisdom all its arms.

**ART. 18.** *Poetic Trifles.* 8vo. 2s. 6d. Dilly. 1796.

These seem to have been the amusements of a polished mind; but their publication will not add a great deal to the stock of real poetry.

**ART. 19.** *Trifles in Verse, by John Johnson, A. M. formerly of Oriel College, Oxford.* 8vo. 2s. Rivingtons. 1796.

These poems are really, what their title-page names them, trifles in verse.

**ART. 20.** *Mensa Regum, or the Table of Kings. Second Edition. To which is now added, a Dessert of three Dishes, exhibitory of the joint Characters of Peter and Tom. To the Royal Table are prefixed, extempore Stanzas on the first Report of the auspicious Birth at Carlton-House. By Isaac Mirror, Esq. of the Middle Temple.* 4to. 1s. 6d. Owen. 1796.

Some manly and loyal sentiments expressed in very spirited blank verse.

ART.

## DRAMATIC.

ART. 21. *The Man of Ten Thousand, a Comedy, as it is acted at the Theatre Royal Drury-Lane, By Thomas Holcroft. 8vo, 88 pp. 2s. Robinsons. 1795.*

The moral of this piece has been more strongly inculcated in Shakespeare's *Timon of Athens*, where the parasites of wealth are exhibited in colours so glowing, as to leave no chance for successful imitation. But the *Man of Ten Thousand*, Dorrington, is a man of generous sentiments, though not of much judgment; he would otherwise have discovered better objects of his attention than Major Rampart, for whom he uses his interest to gain promotion, though he exhibits no qualities which entitle him to attention; and is disgraced by the falsehood and the cowardice of Falstaff, without conciliating us by any portion of his wit and humour. We cannot but coincide in opinion with those critics who objected to the major's perpetual usage of *Humph! Hay! Damme!* but having taken those from him, we have reduced him almost to a mute. The incidents, though rather scanty, are not ill managed, and the dialogue is not destitute of point and spirit. The following extract will perhaps give no unfavourable idea of the author's manner.

*Oli.* Mr. Conso!, I thank you for your immediate attention. I want your aid, and fear I have taken a liberty with you, which you may think strange.

*Con.* Strange, dear Madam? Allow me to say, it is strange you did not take it sooner.

*Oli.* Take what, Sir?

*Con.* No matter. Better late than never.

*Oli.* I have a business to propose, to which I am but little accustomed.

*Con.* I know it, dear Madam! I know it! But what matters custom?

*Oli.* Good sense, I own, Sir, is a better guide.

*Con.* No doubt on't! Be under no alarm, Madam; come to the point at once. I know the world.

*Oli.* Poor Dorrington is at present in distress.

*Con.* Ay, ay! Poor and in distress. Oh, you are a shrewd lady!

*Oli.* I am persuaded you will not think me so.

*Con.* Dear Madam, I know you to be so! I never admired any lady's prudence so much in my life!

*Oli.* I am glad you approve my proceeding.

*Con.* Approve? I am transported with it! I adore you for it! Oh, it was a prodigious thought!

*Oli.* A very natural one.

*Con.* You are a great beauty. So I am a great wit. For why? I can command half a million! Show me another man as witty as myself. Then, as for person, I have a straight leg, a comely face, and a fine eye, for I always see my own interest.

*Oli.* I do not comprehend you, Sir.

*Con.* Nay, nay, dear Madam, speak out, you are shrewd: you know well enough modesty is only a mask.

**Oli.** It may be so with the knavish.

**Con.** Knavish? All people are knavish at heart. When they are honest, it is from a knavish motive.

**Oli.** Indeed? Your philosophy is beyond me.

**Con.** I hope no offence, Madam? I would rather the stocks should fall than offend you!

**Oli.** (*Aside*) What is the matter with the man:—My business with you, Mr. Consol, is an affair of delicacy.

**Con.** Speak; fear nothing, Madam; With the ladies, no man more delicate than myself.

**Oli.** You are gallant, Sir.

**Con.** To be sure, Madam! You have made me gallant; have fired me; have put my blood in a blaze!

**Oli.** Mr. Consol!

**Con.** Ay, and Mrs. Consol! Is not that it, Madam?

**Oli.** (*Aside*) Is the man frantic?

**Con.** I see you will not speak; so I will. I love you, Madam!

**Oli.** Sir!

**Con.** May my banker break if I do not! Full fifty per cent. better than ever I loved woman in my life!

**Oli.** Amazing!

**Con.** Not at all; I love you; you love me: there is no love lost. Our purses shall be as loving as our persons; one pocket, one pair of sheets.

**Oli.** Ha, ha, ha, ha, ha! I shall expire.

**Con.** Expire, Madam? I would almost rather be a lame duck.

**Oli.** Ha, ha, ha! I dare say, Sir, your grief would be as pungent as your passion is powerful. I know not what odd accident has blown up this flame in your bosom; but I imagine a single word will quench it. You are mistaken.

**Con.** Me, Madam?

**Oli.** Strange as it may seem, even you.

**Con.** How can that be? You are rich, Dorington is ruined; you are shrewd, I am deep; you are a spinster, I am a bachelor. You sent for me; and having no call for cash, why did you send? To do the deep thing, to be sure; and couple at once our fortunes and our affections.

**Oli.** Ha, ha, ha, ha, ha! How shall I support this extacy of arithmetic! This profusion of fifty per cent. tenderness?" P. 65.

**ART. 22.** *The Seaman's Return: or, The unexpected Marriage. An operatic Farce. As it is performed by their Majesties Servants, of the Worcester, Shrewsbury, Ludlow, and Wolverhampton Theatres. By John Price. 8vo. 1s. 6d. Longman, 1795.*

This was written avowedly to introduce the songs, which are obviously the best part of the performance.



ART. 23. *The Roses; or, King Henry the Sixth. An historical Tragedy. Represented at Reading School. Compiled principally from Shakspeare.* 8vo. 1s. 6d. Elmsly. 1796.

We are very much pleased with the spirit which prompted, and the taste which executed this agreeable performance. We accordingly recommend it to general perusal.

ART. 24. *All in Bustle. A Comedy in five Acts. Written by the Author of the Castle of Ollada.* 8vo. 126 pp. 2s. Beatrice and Payne, Norwich. 1795.

Among the indispensable requisites to form a good comedy, are incidents consistent, not necessarily with truth, but verisimilitude; and a terse and polished dialogue.

The abrupt introduction of Miss Dalton in men's clothes, to the Aspin family, by a letter of which she is herself the bearer; the meeting between Sir Robert Aspin, who takes his taylor for his second, and Miss Dalton with a female friend in a horseman's coat, are too glaring outrages of probability: and that dialogue is not much distinguished by its elegance, which admits such phrases as "I am sure there must be something at the bottom of all this."—"What the devil can she be driving at," &c. The characters of Smatter and Miss Aspin, though both outré and extravagant, give proofs that the author is not altogether destitute of talents for humorous description.

## NOVELS.

ART. 25. *The Comforts of Arabella, the Daughter of Amanda.* 8vo. 81 pp. 1s. Johnson.

This is indeed *a curiosity of literature*, though not such as we have formerly seen under that title. It is an *Unitarian Novel*.

Amanda is sent into the country by a gentleman who had seduced her, with an annuity of forty pounds, and there becomes the mother of Arabella. Penitence, piety, and the instruction of her child, especially in religious duties, occupy the rest of her life. So far the novel, or *tale* (as it is called, p. 78) is sufficiently instructive, but we cannot say very amusing. Having proceeded nearly half way through the book, we perceive the drift of it. Amanda tells her daughter, that she "had formerly attended Trinitarian worship; that being exhorted to think for herself with boldness and freedom, she enquired seriously, and found"—what?—"that there are not three Gods, but one God." pp. 32, &c. And this she might doubtless have found, without going beyond the book of Common Prayer, to which she had been accustomed. Her *conclusion* indeed is a little foreign from the premises; being this—"that the doctrine of the Trinity is not a Scriptural doctrine, but a human invention." P. 35. Arabella's *comforts* are of a religious nature, and are, in all, seven. The doctrine of *atonement* is declared not to be one of them. P. 59.

**A** *rational* and *sober* Unitarian education seems to be the great source of them all. Two pages of verses, somewhat prosaic, on "charity in judging," conclude this curious book; which might have been properly entitled, "An Invitation to Unitarianism, for young Ladies."

ART. 26. *Elvira; or, The World as it goes. A Novel. Dedicated to Mrs. Sarubridge. By the Author of Sempronius. In two Vols. 12mo. 6s. Bell. 1796.*

"The characters here introduced are taken from the life." We hope some of them are not; yet the volumes are neither unentertaining nor ill-written.

ART. 27. *Adela Northington, a Novel. In three Volumes. 12mo. 9s. Cawthorne. 1796.*

These volumes are by no means ill-written; and the tale which they contain may be read certainly without injury to innocence, and with much amusement, if not benefit, by all.

ART. 28. *The Monk, a Romance. In three Volumes. 12mo. 10s. 6d. Bell, Oxford-street. 1796.*

Lust, murder, incest, and every atrocity that can disgrace human nature, brought together, without the apology of probability, or even possibility, for their introduction. To make amends, the moral is general and *very practical*; it is, "not to deal in witchcraft and magic, because the devil will have you at last!!" We are sorry to observe that good talents have been misapplied in the production of this monster.

ART. 29. *The Adventures of a Pin. Supposed to be related by Himself, Herself, or Itself. 12mo. 187 pp. 3s. Lee. 1796.*

A bundle of ill-connected stories, related without much regard to nature or probability, and little capable of answering the purpose either of entertainment or instruction.

## LAW.

ART. 30. *An Appendix to the Seventeenth Edition of Dr. Burn's Justice of the Peace and Parish Officers, containing all the Acts of Parliament and adjudged Cases which relate to the Office of a Justice of the Peace, from 32 Geo. iii. to the present Time. By John Burn, Esq. one of his Majesty's Justices of the Peace for the Counties of Westmoreland and Cumberland. 8vo. 3s. 6d. 206 pp. Cadell and Davies, and Butterworth. 1795.*

With a laudable zeal for the perfection of a book of long-established reputation, the proprietors of Burn's Justice have presented the Profession with this Appendix, by which the last edition of this valuable work is rendered as complete as circumstances admit. A new edition,

we are informed, is in the press, in which this Appendix will be incorporated.

In consequence of the observations made by Lord Kenyon, in the case of *R. Bennell*, 6 *Term. Rep.* 76. a corrected general form of *conviction* is given in this publication; and the whole of that title is very ably and fully revised by a gentleman at the bar, (Thomas Jervis, Esq.) Several other new precedents are added; and particularly a set of precedents respecting the Excise Laws, recommended by the Chief Justice, which we consider as a valuable acquisition; they consist of *Forms of Proceedings* before Justices on stat. 9. Geo. 2. 35. against persons found carrying run goods, and on stat. 11. Geo. 1. 30 against persons harbouring or concealing run goods. In this Appendix, Mr. Burn has very faithfully followed the plan of his father's original work. As a new edition of the whole is announced, we may be excused for throwing out a few hints on the subject.

In all the republications of law-books, now so frequently recurring, the first care of the editors should be to make no additions but such as are absolutely necessary, and these in as concise and plain a manner as possible. We hope Mr. B. will not be seduced by examples into the admission of extraneous matter, which would render the work too voluminous and unwieldy. In the recapitulation of a long act of parliament, carried through several pages, the act should be stated in a marginal note at the corner of every page through which the recital continues. As the work is at present printed, the reader is continually obliged to refer back several pages for the purpose of information in this particular.

We formerly took occasion to hint that the cases are frequently given too much in detail; and that it is only necessary to state the principle of every statute and determination, and the evil remedied by it. Perhaps also it would be an improvement, if the mode of quoting the Term Reports, and Burrows's Reports, was made more consonant to general and modern usage. *Burr. Mansf.—Durnf. and East.* 6 v. p. have an awkward appearance, at least to those who are used to the general quotations in law-books: 6 *Term. Rep.*; 2. *Burr. &c.* Mr. Burn, we doubt, in the next edition, will pay proper attention to the periodical reports in *all* the Courts of Westminster-Hall.

**ART. 31.** *The whole Law relative to the Duty and Office of a Justice of the Peace, comprising also the Authority of Parish Officers.* By Thomas Walter Williams, Esq. of the Inner Temple, Barrister at Law. Vol. V. Part I. 8vo. 3s. sewed. 167 pp. Robinsons and Kearsley. 1795.

In a loose leaf attached to this pamphlet, we are told it is intended to continue this work *annually*, by publishing a part in every long vacation; and these parts are, by degrees, to form a volume. We cannot help considering this as likely to be productive of much confusion. Arrangement and consolidation are the greatest excellencies of this sort of compilation, which such a plan tends completely to defeat. What with supplements, additions, indexes, &c. a work, which ought to be concise, clear, and well-arranged, will become a  
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heterogeneous mass of common-places; increasing from year to year, till its own weight will bear it down.

We think Mr. Williams would better employ the learning and talents, which he possesses in no moderate degree, by reducing rather than increasing the size of his work. The observations we formerly made on the four first volumes\* apply to the present part: which, allowing for the deficiency of the plan, seems to be carefully and accurately executed. We confess we are not altogether convinced of the necessity of *two* works on the same subject; both necessarily so similar to each other, perhaps however the public may be benefited by the contest.

## POLITICS.

**ART. 32.** *Calm Address to the People of Great Britain, by a Citizen of London.* 8vo. 46 pp. 1s. Rivingtons. 1795.

This is, as its title imports, a *temperate* discussion of the principles which form the basis of the British Constitution. The subject is treated under six divisions.

“ 1st. The nature and tendency of Liberty, particularly of Civil Liberty.

“ 2d. That Civil Liberty is compatible with the British Constitution.

“ 3d. That the three branches of parliament, viz. King, Lords, and Commons, form the Constitution, together with their distinct functions, also of their Dependence and Independence on each other.

“ 4th. That a constitution thus formed, cannot be altered but with the utmost danger, but may be *improved*.

“ 5th. Of the present state of representing the people in parliament, with a plan for obtaining a more free and adequate representation in the commons house of parliament.

“ 6th. A mode proposed for the better conducting elections for members to serve in parliament.” P. 2.

The inequalities of representation, the author proposes to remedy by certain alterations in the number of representatives sent by each Borough or County. These alterations are so contrived, as not to produce a variation of more than *ten* from the present number of the representative body. The mode of election he suggests, is to oblige the returning officers to advertise a day of *nominaton*, to be holden one month from the date of such advertisement. The parties *nominated* are then to be advertised; and the day of election, not less than three weeks, or more than a month, from the date of the advertisement. The votes to be taken by *ballot*, and not by *poll*; books for this purpose to be opened in different quarters, according to the extent of the Borough or Shire: and those of the *sick* and *infirm* to be taken by the minister and physician of the parish. These are the

outlines of the author's plan, which he delivers with suitable modesty, and which, if not wholly admissible, may yet furnish hints to those who are anxious for the freedom and purity of elections.

ART. 33. *Two Letters addressed to his Grace the Duke of Bedford and the People of England.* 8vo. 44 pp. 1s. Owen. 1796.

The author appears to have an honest zeal for giving good advice; but he has not sufficiently the art and experience of writing, to arrest the attention of noisy and clamorous party politicians. He says things bluntly, but without energy of style. An erratum in the passage chosen for his motto, has made it convey a sentiment the reverse of what the author intended to express.

ART. 34. *An Enquiry how far the Punishment of Death is necessary in Pennsylvania. With Notes and Illustrations. By William Bradford, Esq. To which is added, An Account of the Gaol and Penitentiary House of Philadelphia, and of the interior Management thereof. By Caleb Lowmes, of Philadelphia.* 8vo. 115 pp. 2s. 6d. Philadelphia, printed: London, re-printed. Johnson. 1795.

The purpose of this work, by the Attorney General of Pennsylvania (now for the United States) is to show, from the experience of some parts of America, and of several European nations, that capital punishments multiply crimes, instead of preventing them; and that the certainty of punishment is a more effectual restraint than the degree of it. The conclusion from the whole enquiry is, "that in all cases (except those of high treason and murder) the punishment of death may be safely abolished [in America] and milder penalties advantageously introduced:" p. 46. but more safely, it seems, in America, than "in the old and corrupt governments of Europe." P. 12.

So far the author seems to be an able advocate on the side of humanity, justice, and sound policy. But when he thinks fit to say in his notes, that England is "too fond of the ancient order of things," and that "a reform in the government will in the end hasten that which is so much wanted in the criminal law," we must pronounce that he steps beyond his line; and that it would be wiser to leave the care of amending our government to us who live under it, and who do not perceive *any where* much cause to be enamoured of revolutions and republics. That the criminal code of England contains "a multitude of sanguinary laws," we cannot deny; but, on the other hand, we need not hesitate to affirm, that in no part of the globe is the severity of the laws more tempered and mitigated by the reasonable intervention of lenity and mercy.

The latter part of the book, by Mr. Lowmes, contains much useful information.

**ART. 35.** *Rights and Remedies; or the Theory and Practice of true Politics; with a View of the tremendous Evils probable to ensue upon the countenance of the present unnecessary and fruitless War, and a Proposal of immediate Peace. Part I. Second Edition. Dedicated to Earl Stanhope, by one of the new Sect of the Moralists.* 8vo. 3s. Crosby. 1795.

**ART. 36.** *Rights and Remedies. Part II. Of the same Pamphlet.* Same Publisher, &c.

This writer professes to hold the balance even between all parties, yet is an enthusiastic admirer of the French revolution. We think if he had patiently waited a very little longer, he would have withheld some, at least, of his numerous and violent commendations of that wonderful event, and no less extraordinary people. He would not, for instance, have praised them for offering peace to aggressors, for their moderation in victory, their having no views of conquest, &c. &c. &c. For our parts, we are proud to think very differently from the writer, in almost every page of these immense pamphlets, and are as little convinced by his arguments, as alarmed by his predictions.

**ART. 37.** *Extraordinary Sentence. Fourteen Years Transportation for seditious Practices. Trial of Counsellor Muir, of Hunterhill, in the High Court of Judiciary at Edinburgh, on Friday, August 30, 1793, for Sedition.* 8vo. 29 pp. 6d. Brewman.

This event has come before the public in so many shapes, and has been agitated with so much zeal by the advocates of the one and the other side, that we shall content ourselves with stating, that this pamphlet presents a brief report of the trial, unaccompanied by those Italics and annotations with which such trials are too frequently embellished.

**ART. 38.** *A Letter on the Proceedings in Leadenhall-street, in the Case of Mr. Hastings.* 8vo. 1s. Parsons. 1795.

This writer, in contradiction, we believe, to a vast majority of his countrymen, is exceedingly dissatisfied with the conduct of the East-India Company, with regard to Mr. Hastings; but he produces no very powerful arguments to prove that they have done wrong.

**ART. 39.** *The Correspondence between Sir Stephen Lushington, Bart. and Warren Hastings, Esq. and the Statement alluded to in both Letters.* 8vo. 1s. Debrett. 1795.

To counteract a report which had generally gone forth, concerning the supposed fortune of Mr. Hastings, a statement of his property is here presented to the public, the truth and accuracy of which, we presume, will not be called in question.

ART. 40. *The political Testament of Maximilian Robespierre, with an Account of the secret Negotiations carried on under his Direction, with several of the principal States of Europe. Written and signed by his own Hand. Translated from the French.* 8vo. 2s. 6d. Rivingtons. 1796.

There are some who believe this Testament, as it is termed, to be authentic; we, for our parts, do not. We must, however, confess that it contains some shrewd remarks, while, nevertheless, the concluding paragraph will, we think, justify our incredulity—"When my labours shall have received their reward, when I shall reign both in safety and in glory, then, and not till then, the scaffolds of the guillotine shall give place to the altars of Ceres." Would Robespierre, circumstanced as he was, have written this? *We think not.*

ART. 41. *The Quartern Loaf for Eight-pence; or, Cut and come again. Being Crumbs of Comfort for all true Reformers. By Jack Cade, jun. Citizen and Jacobin. Second Edition.* 12mo. 8d. Crosby. 1796.

There is a great deal of humour, and, what is of far more importance, of plain good sense, in this publication; which is calculated to render ineffectual the *good works* of those, who, in order to prove their attachment to the British nation, show the utmost enmity to its constitution, and the greatest friendship and zeal for the French Republic.

ART. 42. *Dissertation on first Principles of Government, by Thomas Paine, Author of Common Sense, &c.* 8vo. 47 pp. 1s. Eaton. 1795.

To those who are acquainted with the writings of this Demagogue, the present tract has nothing new to offer. A demonstration of the right which representative governments have to take place of hereditary, is attempted, with a parade of analysis, and an effusion of scurrility, which will sufficiently recommend it to that circle for which it is designed.

ART. 43. *Conciones ad populum; or, Addresses to the People. By S. T. Coleridge.* 12mo. 68 pp. No Publisher's name. 1795.

The two following addresses, Mr. C. says, were delivered in the month of February 1795, and were followed by six others in defence of natural and revealed religion. Where, or to whom they were delivered, does not appear. These addresses are by the same author, whose address to the people on a supposed plot, we noticed last month. They contain similar sentiments and are expressed with similar consistency and similar elegance. His tender and compassionate anxiety for the welfare of mankind, he dwells upon through many pages, and with that spirit of patriotism, which has frequently actuated the writers of his party, attempts to ascribe the murders of Robespierre,



pierre, and all the horrors acted in France, to the obstinate hostility of this country. When shall we cease to see this nonsense repeated, which the best informed even of our French enemies have again and again contradicted?

ART. 44. *An Address to the independent Liverymen of London, on the Subject of their late Petition to Parliament for a Peace. With a few Observations on the Apostacy of certain Members, and Advice to the Citizens of London, respecting the Conduct they ought to adopt at the next general Election.* 8vo. 30 pp. 1s. Crosby. 1795.

The writer of this tract congratulates his fellow-citizens upon their late petition; exhorts them to a firm pursuit of the same object, and a rejection of their present members, with the exception of *one*, at the next general election. These men he thinks proper to stigmatize as "the panders and parasites of a *detested* administration;" but the general election has just proved, that neither the men nor the administration were estimated by the measure of his opinion.

ART. 45. *The Speeches of Sir Thomas Osborne, Bart. and Patrick Duigenan, Esq. on the Catholic Bill, in the Irish House of Commons, May 5, 1795.* 8vo. 36 pp. 1s. Debrett. 1795.

Without entering into the merits of this interesting question, we have to speak only of the talents of the disputants. In point of oratory and argument, we do not hesitate to give the preference to Mr. Duigenan, whose speech is plain and energetic, and in many parts convincing. He opposes the Catholic Bill. The Baronet, on the contrary, is its advocate; but we suspect that he has not brought forward the strongest arguments which might be found in its behalf; and we are sure that those which he has advanced, are not urged with all the force they are capable of receiving, nor disposed with the luminous arrangement of a skilful orator. In his style, by affecting to rise higher than the strength of his wing will support him, he sinks into the obscure.

ART. 46. *A Query, whether certain political Conjectures and Reflections of Dr. Davenant, in 1699, be, or be not, applicable to the present Crisis.* 8vo. 90 pp. 1s. 6d. Elmly. 1795.

This pamphlet contains a large extract from an Essay of Dr. Davenant, whose character, as a political writer, is sufficiently known. There is considerable shrewdness and force in the observations it contains; and subjects of useful caution may doubtless be collected from the different points upon which it turns. Whether the conjectures or reflections be applicable or not to the present crisis, it is scarcely within our province to pronounce. The editor professes to give the public an opportunity of forming an unbiassed judgment, by reserving his remarks for a subsequent occasion. Our commentary, therefore, will be more seasonable, when the sense of the editor shall be fully known.

Mr.

## MR. BURKE.

ART. 47. *A Vindication of the Duke of Bedford's Attack upon Mr. Burke's Pension. In Reply to a Letter from the Right Honourable Edmund Burke to a noble Lord.* 8vo. 67 pp. 2s. Jordan. 1796.

The marrow of this pamphlet, which, after all, has no great vigour or eloquence, seems to be contained within the following passages. Mr. Burke enquires, "Why will they not let me remain in obscurity and inaction?" This writer replies, "I will tell Mr. Burke why they will not: because they believe that his late publications have had a considerable effect in inciting the nation to a war, the most disastrous and disgraceful, in which this country ever had the misfortune and misery to be involved; because they suspect, and upon strong grounds, that those publications have led to that alarm which has been used as a handle to rob us of so many of our comforts; because they behold him belying the tenor of his former life, by accepting an enormous pension, at a time when the people are bent and bowed to the earth by the weight of such accumulated taxation; because they see, to use his own words, that his operations of parsimony have been attended with the consequences of profusion; because they behold a severe economist sunk, degenerated, transformed, deformed, into a supple pensioner." They who believe the war disastrous and disgraceful (though it might be the former without being the latter, misfortune being not necessarily disgrace, though demagogues always represent it so) or that it could have been avoided; or that the alarm was not the genuine feeling of the people from real cause of alarm, will ascribe probably at large to Mr. Street's remonstrances. They, on the other hand, who agree to the statement cited from Lord Grenville's speech, that the particular merit of Mr. Burke at this time was, "having opposed the shield of reason and sound argument, to defend the wise establishments of our ancestors, in common with all the great men of former times, against the daring inroads of the most pernicious and dangerous principles and doctrines every broached by folly, enthusiasm, and madness," will be likely to think that he deserved a public reward.

ART. 48. *A Leaf out of Mr. Burke's Book: being an Epistle to that Right Honourable Gentleman, in Reply to his Letter to a noble Lord on the Subject of his Pension.* By M. G. Browne. 8vo. 63 pp. 2s. Walker. 1796.

Mr. Burke is told by this gentleman that he should think himself "deficient in that particular duty which every good citizen owes his country, did he not take up his pen to deny his assertions." What then are we to suppose? has every citizen that thinks with this writer taken up his pen? or have many been deficient in their duty? the writers have been numerous, but surely they do not amount to all who have learned to write, on that side of the question. Mr. Browne, however, undertakes to give the political history of Mr. Burke; and though he certainly does not execute his task with any favourable prejudice

judice towards the subject of it, he appears to have collected a great many facts of some importance to the general character of his antagonist. The pamphlet is written throughout with force and acuteness.

ART. 49. *Sober Reflections on the seditious and inflammatory Letter of the Right Hon. Edmund Burke, to a noble Lord. Addressed to the serious Consideration of his fellow Citizens. By John Thelwall.* 8vo. 116 pp. 2s. 6d. Symonds. 1796.

If Mr. Thelwall be to be credited in his declaration, and we have not the slightest wish to discredit it, that he is no simulator, the present pamphlet will recommend him to a much more favourable opinion, among the friends of order and real liberty, than his political life has hitherto appeared to deserve. It is certainly, for the most part, temperate, and, according to the profession of the title, sober. It is well written, and a spirit of justice and humanity pervades the whole too generally, we should conceive, to be altogether assumed. But if Mr. Thelwall be really the candid man thus presented to our contemplation, how can he possibly justify to his own mind his habit of misrepresenting the actual government of his country, as if it were a system of oppression, and comparing it to those of despotic countries. Granting, for argument's sake, the corruption prevalent in it to be as gross, and the departure from its essential principles to be as wide, as he would pronounce them, what is there in it that justifies the use of that tremendous and unmanageable instrument the populace? If the state criminals were unjustly prosecuted, still they were acquitted, and the state is vindicated. He exults in the pacific conduct of the multitudes assembled at Copenhagen house, &c. Those multitudes, besides being so instructed for prudential reasons, had, as he himself witnessed, their own *internal feelings* for consulting their safety; but though, on several occasions (as when the king went to the house) men were certainly collected who had every disposition to be mischievous, the truth is, and a truth destructive of many of Mr. T.'s arguments, that the general disposition of the people at present is to be pacific. They are not oppressed, therefore they are not tumultuous, and the precautions of the legislature have not been directed against the prevalent tendency of the people, but against the partial evils likely to be produced by inflammatory harangues. Mr. Thelwall's favourite system of universal suffrage would produce much more mischievous disposition than any evil now existing. At all events, it is some comfort that, let what will happen, here is one, at least, of the popular teachers who has declared himself, under his own hand, an enemy to injustice and cruelty.

ART. 50. *Part of a Letter from Robert Adair, Esq. to the Right Honourable Charles James Fox. Occasioned by Mr. Burke's mention of Lord Keppel, in a recent Publication.* 8vo. 54 pp. 1s. Debrett. 1796.

Mr. Adair thinks that Lord Keppel would have held the same line of conduct with Mr. Fox, whose political operations since the war this tract undertakes to hold up to admiration.

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DIVINITY.

BRIT. CRIT. VOL. VII. JUNE, 1796.

## DIVINITY.

**ART. 51.** *An Alarm to Britain; or, an Inquiry into the Causes of the rapid Progress of Infidelity, in the present Age.* By John Jamieson, D.D., F.A.S.S. Minister of the Gospel, Forfar. 12mo. 211 pp. 2s. Morisons, Perth. 1795.

The professed purpose of this tract is, "to take notice of some things which seem to operate as causes or occasions of the increase of infidelity; some of which have a remote, others a more immediate influence." pp. 5, 6. Among the remote causes, are reckoned Popery, Arianism, Socinianism, and Arminianism; the last of which is said to be connected with Socinianism and Popery. The next remote cause assigned is, the modern plan of preaching mere morality, omitting the peculiar doctrines of Christianity. Then the author turns suddenly to that which seems, in truth, to be the main purpose of his book, (and which we little looked for, from so zealous a defender of our most important doctrines) a violent attack upon the church of England! P. 70. Here we have abundance of declamation against "worldly greatness; dishonest, and even bonâ fide subscriptions of creeds and articles; the practice of many among the clergy; the law of patronage; the relaxation or perversion of church discipline; religious tests for civil offices; ceremonies of human invention in divine worship; and the influence of human authority in matters of religion; with a recommendation of the example of the Constituent Assembly in France, which made even the bishops and archbishops eligible by those only over whom they were to preside." P. 106.

In the remainder of the book there are some things unexceptionably stated; but, in general, declamation, mixed with no small portion of asperity, predominates over argument. How the common cause of Christianity is likely to be defended with good effect, and the progress of infidelity in this kingdom to be checked, by the incessant repetition of trite objections, not against the doctrines, but some part of the discipline of the established church, it is the author's business to explain. What would be said of the wisdom of a besieged garrison, if the several regiments which composed it, instead of uniting in a vigorous defence, were to spend day after day in criminations against each other, for want of military order, while the enemy was undermining or preparing to storm the place?

**ART. 52.** *Disbust Shame the primary Source of the Corruptions of the Christian Doctrine.* A Sermon preached at the Gravel-Pit Meeting, in Hackney, April 6, 1794. By Thomas Belsham. 8vo. 32 pp. 1s. Johnson. 1794.

The object of this discourse is to establish the reputation of St. Paul for *Unitarianism*! and to reprobate the bulk of the present Christian church, for the want of it. The sense of the apostle's declaration (Rom. i. 16) in Mr. B.'s judgment, is, that he would boast himself in no higher character than that of a disciple of Jesus Christ, *the Crucified*

*Crucified Jew.* In support of this opinion he contends, upon the ground of Dr. Priestley, &c. that every doctrine which exalts the character of Christ, is an artifice of ingenuity to escape reproach. Mr. B. then draws a parallel between the state of Christianity, as to this particular, in the present times, and those of its first promulgation; and concludes with a profession of his motives for undertaking, and the views with which he purposes to conduct the management of that society to which he is appointed. The style of this discourse is natural, the language temperate and insinuating; and both discover talents that would do honour to a better cause.

ART. 53. *Candid Reasons for renouncing the Principles of Antipædobaptism.* By Peter Edwards, several Years Pastor of a Baptist Church, at Portsea, Hants. 8vo. 192 pp. 3s. Chapman. 1795.

The author of this treatise professes to have been converted to Pædobaptism, by Mr. Booth's elaborate defence of the opposite question; and the animadversions which this pamphlet contains, are principally directed to expose the fallacy of that defence. Mr. Edwards proceeds with deliberate order through the different parts of his subject; and, having premised some Theses for regulating the controversy, and stated the question with much perspicuity, discusses the arguments for and against, in a manner that evinces at once the acuteness of his reasoning powers, and the justness of his conclusions.

ART. 54. *An improved System of Logic, and a new Theory of Candour, exemplified in Mr. Peter Edwards's Candid Reasons for renouncing the Principles of Antipædobaptism; in a Letter to a Friend.* 12mo. 32 pp. 4d. Button. 1795.

ART. 55. *The Candour of Mr. Peter Edwards exhibited; and his curious Reasons for renouncing Antipædobaptism examined.* By a plain Countryman. 12mo. 44 pp. 6d. Button. 1795.

ART. 56. *A Defence of Infant Baptism, its best Confutation; being a Reply to Mr. Peter Edwards's Candid Reasons for renouncing the Principles of Antipædobaptism on his own Ground.* By Joseph Kingborn. 12mo. 62 pp. 6d. Button. 1795.

The object of these different tracts\* is sufficiently indicated by their respective titles. In attacking Mr. Booth, the author of the *Candid Reasons*, must doubtless have been aware, that he was attacking the Queen-Bee, and therefore likely to provoke (as he has done) the resentment of the swarm. The personal asperities in which he indulged himself, are the points against which the strength of his opponents is principally brought to bear; and it must be admitted, that the language he employs is not always such as consists with the temper of religion and the ends of *candid* controversy.

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\* Besides some at a penny each, professing to demonstrate the right of Abortives to Baptism, and of Infants to the Lord's Supper, on the principles of Mr. Edwards.

ART. 57. *A Sermon preached on the 8th of February, 1782, a Day of National Humiliation; and again (by the Assistant Minister) on Wednesday the 25th of Feb. 1795, the late Day of National Humiliation, to a Congregation of Protestant Dissenters, in St. Saviour's-Gate, York. 8vo. 32 pp. 1s. Johnston. 1795.*

Theological œconomy has rarely shown itself in more striking colours, than in this adaptation of an old discourse to a new occasion. Whether any, or what alterations have been introduced into it, in order to accommodate it to the present position of affairs, and the views of the author, we are not informed. Some particular passages omitted in the text, and introduced into the notes, seem to indicate the identity of the discourse in the separate stages of its history. If this be the case, it carries with it a satirical reflexion both upon the nation and their governors; and argues, that, in the writer's mind, we have neither improved in our politics, nor our morals, for the last thirteen years. However we may differ from him on this ground, we cannot deny that his discourse is a shrewd, and an animated composition; exhibiting, with a mixture of political dissatisfaction, much originality, piety, and good sense.

ART. 58. *Addressed to the Public: A Sermon preached at the Parish-Church of Fillogney, in the County of Warwick, on Wednesday, the 25th of February, 1795; the Day appointed by royal Proclamation, for a public Fast and Humiliation, before Almighty God. By James Illingworth, D.D. Vicar. 8vo. 29 pp. 1s. Robinsons, &c. 1795.*

Plain, pious, and instructive; proper to be delivered to a congregation, but hardly important enough to be addressed to the public. The author is not guilty, as some are, of confounding all dissenters in one common censure; "though there be, he says, in the nation, a great number of christian people, who do not hold in religious communication with the rational established church; yet many of them are sound in the faith;" men who "fear God, and honour the King," and who are neither enemies to the church, nor to the state."

P. 21. The truth is, we fear, that we are at present in danger, not from persons really religious, but from some who make religion a cloke for their political malice; and who would trample all religion under their feet, as soon as they acquired the power to do so, by the previous overthrow of our civil constitution.

ART. 59. *A Sermon preached at Mellor, Derbyshire, July 1, 1795, to a Friendly Society; and published at their Request. By the Rev. Thomas Whitaker, Minister of Ringway, Cheshire. 8vo. 20 pp. 6d. Matthews, London; Reddish, Manchester. 1795.*

This is a *very plain* discourse on 1 Pet. ii. 17, abounding rather in exhortation than in argument, but containing much good advice to the humble audience before which it was delivered. The "general observations," at pp. 5, 6, 7, are indeed so *very general*, that they might as well form a part of any sermon, on any text in scripture, as of that which is before us.

ART.

**ART. 60.** *For the Benefit of the Fund, towards erecting the Free-Church in Bath: A Sermon, recommending frugal and æconomical Management in Articles of Subsistence. By John Methuen Rogers, L. L. B. Rector of Berkeley, Somerset. 4to. 23 pp. 1s. Hazard, Bath; Rivingtons, London. 1796.*

The author of this discourse, has judiciously selected the text of John vi. 12, 13; wherein the Evangelist records the miracle of the five barley loaves, as suggesting reflections peculiarly proper at the present season.

The heads of the discourse are these: Enquiry of the Legislature into the exigencies of the times; result of that enquiry, and the deficiency of wheat; the goodness of Providence in having given us an abundant supply of other grain; necessity of making bread from portions of such other grain; the laudable example and humane consideration of the Legislature, in their engagement to diminish the consumption of wheaten flour; the example of the Royal Family in such diminution, and the duty of imitating it; the prejudices of the common people against barley and oaten bread, corrected by a remark, that such Bread, not many years since, was the food of half the inhabitants of this island; a further proof that barley bread is nutritious, arising from its having been the food of the poorer and more industrious Jews; another proof rather (ingenious than sound) from the multiplication of the *Barley* loaves; observation on Christ's begging the Divine blessing, on the food to be distributed, as a lesson for our saying grace at meals; the insensibility of the Jews to this astonishing miracle, equalled by our own insensibility to the uniform bounty of God's providence in giving daily food; from Christ's bidding his disciples gather up the fragments that nothing might be lost; reflections on the sin of wasting, particularly in a season of comparative scarcity; admonition to servants and domestics not to murmur at the æconomical regulations to which their masters submit; the happy state of servants, who enjoy sufficiency at the expence of their masters; æconomy recommended to the lower classes, particularly in the article of drinking liquor made from the grain which they disdain to use in bread; caution against drunkenness, as the source of rioting; spiritual application from natural to mental food; the doctrines of Christ are the food of the soul. From this analysis, the reader will perceive that the matter of the sermon is copious. The manner in which it is written is, with evident intention, adapted to the plainest understanding. Both the occasion for which it was written, and the application of the profits to be derived from the sale of it, convince us, that benevolence as well as ability, must be among the merits of the writer.



ART. 61. *The Life of the Just, exemplified in the Character of the late Rev. W. Romaine, A. M. Rector of St. Ann, Blackfriars, and Lecturer of St. Dunstan's in the West. Preached by C. E. De Coetlogon, A. M.* 8vo. 36 pp. 1s. Rivingtons, &c. 1795.

ART. 62. *The continuance and constancy of the Friendship of God, as a Covenant God with his People, considered in a Sermon preached on the Death of W. Romaine. By W. Bromley Cadogan, A. M. Rector of St. Luke's, Chelsea, &c.* 8vo. 39 pp. 6d. Rivingtons, &c. 1795.

ART. 63. *Faith triumphant in Death. A funeral Sermon, occasioned by the Death of the Rev. W. Romaine. By the Rev. W. Goode, A. M. late Curate to Mr. Romaine, &c.* 8vo. 34 pp. 6d. Rivingtons, &c. 1795.

It was not to be expected, nor to be wished, that a man like Mr. Romaine, who had been eminent during a very long life for his preaching and his piety, should pass out of the world without some friendly commemoration of his talents and virtues. Three panegyriste here offer themselves to our notice; whose productions we include under one account, partly because they are very similar in their plan and ideas, and partly because no one of them is important enough to require that we should speak of it at much length.

Each of these three discourses is more impassioned and declamatory, than suits the reserve and the calm judgment of English audiences in general. Mr. De Coetlogon's, on Rom. i. 17, is a declamation of a coarser texture than the other two; and he endeavours, like many other writers of his class, to fix the Calvinistic doctrine, adopted by Mr. Romaine, upon the Church of England.

Mr. Cadogan declaims, with a greater show of learning, from Psalm xlviii. 14. He asserts that Mr. Romaine "revived the doctrines of the Church of England, at a time when they were almost forgotten." P. 27. We confess that we are at a loss, in conjecturing what time is here alluded to. But the fact is, as appears from several other parts of this discourse, that these persons, who profess to be *bumble* beyond all other Christian teachers, arrogate to themselves, exclusively, the honour of preaching *the Gospel*?

Mr. Goode, discoursing on Heb. xi. 13, speaks, 1st. concerning faith in general: 2dly. its peculiar advantages in death: 3dly. he illustrates and confirms his observations by an account of Mr. Romaine's character, and of the conclusion of his life: and, lastly, he addresses his hearers, of different characters, with advice suitable to each, drawn from the solemn occasion of his discourse. This sermon has a competent share of matter and of argument. But *faith*, which is the chief topic of it, seems to be confounded with the *fruits* of faith: pp. 4, 5, 6, 7. It appears that Mr. Romaine was indefatigably active, during a ministry of near sixty years, in discharging the duties of his profession, and in promoting charitable designs. Whatever peculiar theological notions he might entertain, his piety appears to have

ve been most fervent and sincere; his charity ever watchful for opportunities of doing good; his literary attainments respectable, and his knowledge at all times wholly devoted to the advancement of religion. To such a man, surely, without presumption, we may apply the words of Eliphaz, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season." Job. v. 26.

## MISCELLANIES.

## IRELAND PAPERS.

ART. 64. *A Letter to George Steevens, Esq. containing a critical Examination of the Papers of Shakspeare, published by Mr. Samuel Ireland; to which are added, Extracts from Vortigern. By James Boaden, Esq. Author of Fontainville Forest, &c. 8vo. 72 pp. 2s. 6d. Martin and Co. 1796.*

Mr. Boaden was, if we remember rightly, the earliest public assailant of these papers; and certainly, if we except Mr. Malone, the most acute. He confesses having been deceived at first, through mere zeal to have the story true, but the publication of the volume opened his eyes. He collated some part of the *Lear*, and specified some of the most unpardonable blunders, such as "*accent* tears, for *cadent*, &c. and justly exposed the spelling, and the offences against versification, with many other important points. His own imitations of the style of Shakspeare have some merit.

ART. 65. *Free Reflections on miscellaneous Papers and legal Instruments, under the Hand and Seal of William Shakspeare, in the Possession of Samuel Ireland, of Norfolk-street. To which are added, Extracts from an unpublished MS. Play, called the Virgin Queen. Written by, or in Imitation of Shakspeare. 8vo. 55 pp. 2s. 6d. Waldron. 1796.*

This tract, by Mr. Waldron, contains a few observations in confirmation of those by Mr. Boaden, but seems chiefly intended as a vehicle for the supposed extracts from the *Virgin Queen*, which is intended as a sequel to the *Tempest*, and evidently written by the editor. All these volunteer imitators of Shakspeare succeeded better than the person who would have passed his writings on the public for those of the great bard himself.

ART. 66. *Precious Relics; or, the Tragedy of Vortigern rehearsed, a dramatic Piece, in Two Acts. Written in Imitation of the Critic. As performed at the Theatre Royal Drury-lane. 8vo. 62 pp. 1s. 6d. Debrett, &c. 1796.*

The title, we presume, should be understood to say "in imitation of the Critic, as that play is performed at Drury-lane": not as this is, which the words and punctuation seem to imply. It is a farcical sketch of some humour, and contains some parodies which, by all account, are little more ridiculous than those that really were in *Vortigern*.

ART.

ART. 67. *A comparative Review of the Opinions of Mr. James Boaden (Editor of the Oracle) in February, March, and April, 1795, and of James Boaden, Esq. (Author of Fontainville Forest, and of a Letter to George Steevens, Esq. in February, 1796, relative to the Shakspeare MSS. By a Friend to Consistency. 8vo. 59 pp. 2s. Seal, &c.*

This is rather an attack upon Mr. Boaden than a defence of the papers; but, in both points of view, exhibits some share of acuteness, though on the wrong side of the question.

ART. 68. *Vortigern under consideration; with some general Remarks on Mr. James Boaden's Letter to George Steevens, Esq. relative to the Manuscripts, Drawings, Seals, &c. ascribed to Shakspeare, and in the Possession of Samuel Ireland, Esq. 8vo. 67 pp. 2s. Lowndes. 1796.*

Another proof how much enmity Mr. Boaden excited, for a time, by his attack upon the Ireland papers: there being much censure of him, with very little defence of the points in dispute, except by the medium of assertion.

ART. 69. *Shakspeare's Manuscripts, in the Possession of Mr. Ireland, examined, respecting their internal and external Evidences of their Authenticity. By Philalethes. 8vo. 34 pp. 1s. Johnson. 1796.*

Philalethes argues very boldly in favour of the papers, but his arguments are such as might be expected in such a case.

ART. 70. *Familiar Verses from the Ghost of Willy Shakspeare to Sammy Ireland. To which is added, Prince Robert, an ancient Ballad. 8vo. 1s. White, Piccadilly. 1796.*

A humorous squib, in verse, against the said manuscripts, of which this is a specimen.

“Samples of hair, love songs, and sonnets meet,  
Together met by chance in Norfolk-street;  
Where, fruitful as the vine, the tiny elves  
Produce young manuscripts for Sammy's shelves.  
Dramas in embryo leave their lurking holes,  
And little Vortigerns start forth in shoals.  
To work, ye lawyers! ransack all your deeds,  
The bait is swallowed, and the public bleeds.  
Freely the cash comes down—lead boldly on,  
The book complete:—Four guineas!—*Præsto!*—gone!  
*More papers found!!!* a neighbour here hard by—  
An antiquarian wight, of curious eye,  
Deep skill'd in pedigrees, well known to Fame—  
Has found some writings in an hand the same,  
The very dots, the stops—the self-same *that*,  
That soon must lay each quibbler on his back:  
None shall their sanction to the truth refuse;  
For, if they'll not believe, they must be Jews.” P. 2.

**ART. 71.** *The Conclusion of the late Dr. Hartley's Observations on the Nature, Powers, and Expectations of Man; strikingly illustrated in the Events of the present Times. With Notes and Illustrations by the Editor.* 8vo. 31 pp. 1s. Johnson.

No man can be considered as deserving better of his country, than he who frankly rebukes its vices, and labours, by exhortations to personal amendment, to avert the judgments consequent upon national corruption. The aspect of society at the present crisis gives to these undertakings an additional propriety and value, in proportion to the increasing influence of irreligion and vice. The writings of Dr. Hartley are so characterized by strong sense and nervous piety, that an extract could scarcely have been made from any writer with a fairer prospect of producing good effect. It is at the winding up of his celebrated observations on man, that Dr. Hartley delivers these serious remarks on the signs of approaching judgments to the states of Christendom. He lays down six propositions, which contain the respective characteristics of kingdoms tending to dissolution; on each of these he expatiates with the energy and modesty of a man, who is rather anxious to awaken than to irritate, to improve than to satirize the manners of mankind. The notes of the editor are judiciously written, and partake of the spirit, the temper, and the piety of the text. To the public we recommend it as worthy of their serious perusal, and offer our best and most cordial wishes for its general and complete success.

**ART. 72.** *An Essay on the Progress of human Understanding.* By J. A. O'Keeffe, M. D. A. M. 8vo. 58 pp. 1s. 6d. Griffiths. 1795.

In human undertakings there is, or ought to be, a definite end to every design. Whether there be any, or what, to the present publication, we have not penetration enough to discover. Our forefathers judged ill, discovered their error, relapsed into it, and the world is now obtaining its second cure. Such appears the outline of the author's intention. The teachers of christianity made no use of Aristotle; their object was "to curb the mind and debase man." Cromwell was "too enlightened for his times." Such are the positions which Dr. O'Keeffe advances, with as much gravity, as if he expected that the bare assertion of such paradoxes was itself a satisfactory species of demonstration. Catalogues of authors who have written upon the science of human understanding, are interwoven with this essay; and these are not always free from exception. If (as the author has acquainted us in his preface) "the present ministry might be apt to take offence at any publication that tended to enlighten or instruct mankind," we think he may be justly complimented upon the caution he has used to avoid giving such cause for displeasure, in this essay on the progress of human understanding.

**ART. 73.** *An Exposition of the Vice of Slander; its Causes and Effects; with some cursory Observations upon Education and Religion. By Robert Seaman.* 8vo. 40 pp. 1s. 6d. Darton, London; Clachar, Chelmsford, &c. 1795.

Mr. S. appears to be so very irritable and impetuous a young gentleman, that it is scarcely safe to speak one's whole mind concerning his book, especially if he should take it into his head that there are any *parsons* among us. P. 39. Trusting, however, very confidently, that if his resentment falls equally upon all who disapprove of his book, we shall only bear our share with every one of his readers; we shall just venture to say, that it is a most flimsy, conceited, vulgar, and slanderous declamation against slander.

**ART. 74.** *The Thespian Olio; or, Dramatic Casket. Containing Comic, Burlesque, and other Pieces, original and selected.* 12mo. 48 pp. 6d. Parsons. 1796.

This author is very careful in his preface to distinguish this publication from those elaborate and voluminous treatises written to prove that "two and two make four," &c. We must do him the justice to acknowledge, that he does not offend in teaching or proving any thing. Perhaps he appreciates the value of his own book as highly as the most favourable critic can do, when he fixes the purchase of it at sixpence.

**ART. 75.** *An Address to the Public, on the Propriety of establishing Schools for Spinning, or other Work, and appointing Teachers in each Parish, with a View to the better Relief and Employment of the Poor; consisting principally of Extracts from a Pamphlet, published some time since by the Reverend Mr. Bouyer. To which are added, the First Proceedings of the Committee of Industry, appointed by a general Meeting of several Parishes within the Hundreds of Ongar and Harlow, and the Half Hundred of Waltham, in the County of Essex.* 8vo. 20 pp. 6d. Faulder, &c. 1795.

It is not always a valid objection against plans for the public good, that they are new; since new evils may require new remedies. However, even this objection does not subsist against the design of this publication. For it does not propose any new plan for the relief and management of the poor; but only recommends the enforcing of some of the most useful provisions of the stat. 43 Eliz. Never surely did the state of the poor demand the public attention more strongly than at present. We gladly, therefore, recommend to notice such useful tracts as this before us, and the larger pamphlet, by Mr. Bouyer, on the same subject.

We would also suggest, that if a piece of ground could be hired, adjoining or near to the school of industry, in which the children might dig, set, and weed potatoes and other vegetables, for about an hour each day, upon a few yards square allotted to each, the produce to be carried home by each little labourer; their health and spirits,  
and

and habits of rural industry, would perhaps be essentially promoted by such exercise.

ART. 76. *A Letter from Pennsylvania to a Friend in England: containing valuable Information with respect to America.* By L. J. Fardine, M. D. 8vo. 31 pp. 1s. Dilly, &c. 1795.

The *valuable information* promised in the title-page relates to the advantages and disadvantages attending *emigration* to America. These are stated in a slight and cursory manner, but so as to afford some degree of entertainment. The determination which *we* should form, from this account, is exactly contrary to that formed by the author: we should resolve, if we had even wavered, to stay in Old England. House rent and servants wages (compared with the same at home) very high, almost all the necessaries and comforts of life very dear, — and political parties very violent, would but little mend our condition. Let them take the *cheap lands* and enjoy the *superior climate*, who choose to clear and dig the one, and who cannot breathe but in the other. But observe, gentle reader, we by no means recommend our example to all our fellow-countrymen. A few of them might, perhaps, be more comfortable across the Atlantic; and, though we should doubtless, at first, much miss them, yet our regret for the loss would, probably, not be unconquerable.

ART. 77. *The historical and topographical Account of Leamington and its Vicinity. With an Appendix.* By John Price. 8vo. 6s. Longman. 1795.

We are ever friendly to such publications as the present, which we have before said, are, in a manner, appropriate to this country; but would, properly executed, prove of the greatest utility to all. This work seems entitled to our favourable representation, and contains some neat engravings, of which the author has made no mention in his title-page.

## FOREIGN CATALOGUE.

## GERMANY.

ART. 78. Car. Frid. Heinrichii *Observationes in auctores veteres.* Particula I. XIV. and 112 pp. in 8vo. Hanover. 1794.

The *first* chapter of this volume contains Observations on *Pindar*. These are not indeed of much account, but even the slightest remarks, illustrations, or improvements either in the reading, or even in the punctuation, deserve our approbation, when they are, as is the case with respect to these before us, at the same time ingenious and natural.

natural. Ol. I. 11. seqq. is here made perfectly intelligible by a change in the punctuation only, and by the author's explanation of it; we are likewise satisfied with his vindication of the common reading, v. 89 seqq. where the use of *οἱ αὐτοὶ* is shown from other poets, though not from Pindar himself, in whom, however, it occurs Pyth. xii. 11. In a few instances, the bold lyric language may perhaps be said to have been rendered more prosaic by our author's alterations, as Ol. V. 24, where, instead of *αἰδεῖν ἄλσος lucum sacris adeoque bymneis numini offerendis celebrare*, he proposes substituting *αἰεῖν*. This may be compared with a similar expression in *Euripides Iph. A.* 1480. *ἰλίσσεται Ἀρτεμιν saltando celebrate*, cited on another occasion by Mr. Heinrich. In regard to the passage *Nem. V.* 87 seqq. it must indeed be allowed that *τίχης* is more intelligible than *τύχα*, though we should still certainly prefer the latter. *Μενανδρῶν σὺν τύχῃ, &c. vicisti per fortunam quam (non tibi, sed præceptor) Menanaro debes.* So again, *Nem. VII.* 27, we should not be disposed, with our author, to change *θανάτου σῆμα*, which may here be equivalent to *σῆμα τεθνηκότων, cippius, tumulus sepulcralis*, into *σῶμα θανάτου*, though this latter reading might, perhaps, be more easily explained.

In the *second* chapter, the author confines himself entirely to the elegy of *Hermesianax*, which had unquestionably come down to us in a very mutilated state, and to which he has here rendered effectual service. In v. 28, Homer is stiled *πάντων δαίμων μευσοπόλιν, the God, the Genius of Poets*, (see the Epigrams on Homer in *Bruck's Analect.* III. 254-7, particularly that numbered 493) which is certainly a fine idea, though we are not averse to the emendation of *ποιμῆν* for *δαίμων*, proposed by Mr. H. who here takes an opportunity of elucidating, in a way perfectly adapted to lyric poetry, the words of *Aeschylus Agam.* 688: *ποιμῆνος κακῶν ἐρόεισσι πρὸς δὲ ducis, i. e. procellæ vertigine.* The passage, v. 37 seqq. which had hitherto been so imperfectly understood, is here, at least, made to convey a certain determinate sense. *Santenius*, whose translation the author quotes, without pretending to ascertain what text he had followed, might, perhaps, like Mr. H. have read, *κηρωθεὶς κώμοις στῆχε σὺν ἀδρανίῃ, comessatione s. computatione exagitatus s. incallescens incessit pede infermo, titubante.* The *third* chapter is employed on the Fragments of *Philetas*; and the *fourth* on the emendation of several passages in *Theocritus*, particularly in the *Epithalamium of Helen*. In v. 8, instead of *ποσσὶ περ*, Mr. H. recommends, on the authority of a MS. *χρῶσι περιπλέκτοισι*. If, however, the words *ποσσὶ π.* be rendered *cruribus divaricatis*, the objection which has been made to that reading would, in our opinion, entirely vanish. V. 39, the author very properly understands the word *ἀρόμος* to be a kind of *circus*, or place of public exercise on the Eurotas, as it is likewise to be rendered in v. 22; compare *Huscke epist. critic.* p. 64 seqq. The following passage of *Euripides Androm.* 597 seqq. might have been cited on this occasion: *Σπαρτιάδων κόρη—αἱ δὲ ὁρῶντες παλαιὰς εἰς τ'—ἐμοὶ κενὰς ἔχουσι.* V. 26 is thus restored from a MS. in the Vatican: *ὡς ἀνατέλλουσα ἱάλον, &c.* and in v. 29, the reading *πυρρὰ—ἀρῖστα* is very justly defended: we do not, however, see the force of Mr. Heinrich's objection to the alteration of the former of these words into *αἰγιόρος* on the ground of the poplar being more properly



an ornament of the shore, than of the fields, inasmuch as it flourishes more particularly in the first of these situations; which, with respect, at least to some species of the poplar, is certainly by no means the case.

The *fifth* chapter contains some very judicious observations on, and emendations of, several passages in the last books of the *Æneid*, on which, as a part of the *Scholastic Encyclopedia*, the author had, for some time, been employed.

The *last* chapter consists of miscellaneous remarks on the *Anthologia*, *Euripides*, *Propertius*, and *Juvenal*, together with a few on *Cicero* and *Cæsar*. In the emendation δαλὸν for πτανὸν Eurip. Jon. 195, Mr. H. had been anticipated by *Joddrell*. But we must still prefer that of πτανὸν suggested by *Pierſon* and *Jacobs* Specim. emend. p. 59, as approaching nearer to the traits of the vulgar reading, and conveying the same sense with the word δαλὸν itself. *Jena ALZ.*

ART. 79. *Sammlung der merkwürdigſten Reiſen in der Orient, in Ueberſetzungen und Auszügen mit ausgewählten Kupfern und Charten, auch mit den nöthigen Einleitungen, Anmerkungen und Regiſtern, herausgegeben von H. F. G. Paulus, der Theologie Profeſſor Ordinarius zu Jena. Dritter Theil.—Collection of Voyages and Travels into the Eaſt, in Translations and Extracts, with a Selection of Plates and Charts, as alſo with the neceſſary Introductions, Notes, and Indexes. By Prof. Paulus. Vol. III. 412 pp. in 8vo. Jena, 1794.*

In this volume are compriſed three voyages made by *J. M. Wanſleb* to *Egypt*. The firſt of theſe, performed in 1663, is now, by the care of Prof. *Reuſs*, printed for the firſt time from a MS. in the library at *Göttingen*, together with ſome notes of *Job Ludolf*, found at the end of the MS. *Michaëlis* had indeed before published ſome extracts from it. Theſe travels are highly deſerving of attention for the account which they give of *Abyſſinia*, and of the country of *Fohr*. We learn from them what were the ſources from which *Thevenot* derived his information concerning *Abyſſinia*, on which Prof. *Bruns* appears to ſet ſo high a value. In regard to the country of *Fohr* it is obſerved, p. 45, that *Eruce* places *dar Forwar* weſt of *Abyſſinia*, p. 393. It would have been ſtill more worth noticing that *Wanſleb* viſited the ſlave-market at *Cairo*, and has given ſome account of the ſlaves, though *Ledyard*, who calls the country *Daiſoor*, aſſerts that European travellers have never paid any attention to this market. (See *Proceedings of the Association for promoting the Diſcovery of Africa*. P. 37.)

The ſecond voyage, 1672–3, is again tranſcribed from the French, illuſtrated with notes, and abridged by the editor. In the notes, many of the Arabic words expreſſed by *Wanſleb* in the Roman, are here given in the original character, and, as it ſeems, with as much accuracy as the uncertainty of pronunciation would allow. *Wanſleb* quotes many Arabic writers: of theſe ſome literary notices would, we conceive, have been very acceptable to the reader. The Deſcription of *Egypt*, attributed to *Jac. Albert*, and published from a MS. in the library at *Wolfenbüttel* by *Bruns*, ſhould likewiſe have been mentioned by the editor. Mr. Paulus often ſhows how the accounts which occur in theſe travels may be uſefully applied to the elucidation of  
Biblical

Biblical passages, as, for instance, p. 390, where the number of insects mentioned by travellers in Egypt is compared with the want of them in the land of Goshen, Exod. viii, 12; and p. 396, where there are some excellent observations on the manner of living, or diet, of the ancient Jews, &c. *Ibid.*

## DENMARK.

**ART. 80.** *Abulfedæ Annales Muslemici Arabice et Latine, Opera et studiis Jo. Jacobi Reiske, apud Lipsienses quondam Prof. celeb. sumptibus atque auspiciis Petri Frederici Suhmii, S. R. M. Clavigeri et Historiographi Regii, nunc primum edidit Jacob. Georg. Christian. Adler, Theol. Doctor et Professor, S. R. M. a consil. summi Consist. et in ducatu Slesvicensi summ. rei ecclesiast. antistes, &c. Tom IV. 1792. 732 pp. Tom V. 1794; 574 pp. in 4to. Copenhagen.*

Fortune had denied to Mr. *Reiske*, during his life, a public which knew how to set a due value upon his extraordinary attainments in Arabic literature, and in oriental history. It was not, therefore, till after his death that a munificent patron of learning, the great Chamberlain *de Suhm*, ordered the historical work of *Abulfeda*, for which he had prepared a translation and commentary, to be published with a degree of splendour, which would have far exceeded the expectation, or even the wish, of *Reiske* himself.

At p. 160 of the *fourth* volume are concluded the extracts from *Abulfeda*, given by the celebrated *A. Schultens*, in *Babadin's Life of Saladin*. *Reiske's* text is here more complete than that of *Schultens*. The latter had omitted whatever he did not think immediately connected with the life of *Saladin*, as, for instance, literary anecdotes; and, what is still more to be wondered at, in a person who had such a predilection for Arabic verses, many pieces of poetry. Examples of this kind occur in pp. 7, 11, 13, 25, 27, 29, &c. The Arabic text in this new edition comes recommended also, not only by a superior elegance of typography, but likewise by a greater degree of accuracy, as, for instance, p. 92, l. 10, where, instead of *ويتبين* as it stands in *Sch.*, we here find *وتبين*. It were, however, to be wished that *R.* had condescended to form his version on the model of that of his predecessor. For, though we must confess that *Schultens* was fond of introducing obsolete, uncommon, and pompous words, it cannot certainly be denied that he adhered, on the whole, more closely to the Arabic text, was not so much disposed to paraphrase, or add to it, and still much less would he have presumed to remove the accounts of events from the places assigned to them by the author himself, in the original. But these are liberties which *R.* has often not scrupled to take, even where the perspicuity of the narration has not, in our judgment, appeared to require them. Thus, for instance, p. 9, l. 20, after the word *Jermanicus* is inserted, *cujus è chronico rerum patriæ suæ quæ illà de regione hætenus passim narravimus omnia unice deprompta sunt*, for which there is no authority in the original. In the notes he is mentioned as the author of a *History of Arabia felix*, which, by *D'Herbelot* is ascribed to another person of the

the name of *Khazergi*. But should we even be ready to admit that this account is right, how does R. know that Abulfeda availed himself in so great a degree, of this history? Of the translator's disposition to paraphrase, we shall only adduce one or two proofs. On the arrival of Saladin at Damascus, he was advised to disband his troops, that they might have an opportunity of resting and refreshing themselves. To which Saladin answered that, *human life is short, and the period of its termination uncertain*. This simple narrative, and the short, but sensible, reply with which it is concluded, are, by the translator, overwhelmed in a deluge of words—*id ipsi eò suadebant, quò et illi quorum in agros bellum hæcenus (for hucusque, or adhuc) incubuerat, coloni et jumenta militaria et ipsi milites, post tot labores et ærumnas requiescerent tandem aliquando et respirarent. Saladinus autem eos docebat; vitam humanam per brevem, ejusque terminum tam obscurum esse, ut ne bonæ quidem securus esse queas*. And a little before he renders the words *ويرجع الى قوله* *he followed his advice by et cujus ad consilium sententiamque sua consilia et obsequium referebat*.

Had not the editor thought himself obliged to make no alteration in Reiske's work, it is probable that not only many of these excrescences, by which it is so much disfigured, would have been removed, but likewise that in the place of many words which can, at the best, be said only to belong to the *infima latinitas*, others more classical would have been substituted. Such are *condictio* to express the French *conduite*, vol. iv. p. 95, &c.—*Riparia* for *ساحل*, *the sea-coast*, vol. v. 181–3–9,

&c.—*Campania* for *برية* *ibid.* 247, 253, &c. In p. 627, among

the presents made by a certain sultan to a chaliph, we meet with the word *gamdarici*, where R. had retained the Arabic *جملرية*,

which neither himself, nor the editor, have attempted to explain. It is probably *gamberia*, *boots*, which is a word not uncommon among the writers of the middle age. *Deguignes*, in his *History of the Huns*, iv. 147, of the German translation, appears to have explained the word in this manner.

Mr. Reiske's notes to both volumes, contain Excerpta from *Marai*, and other Arabic writers, from the historians of the Crusades, and the accounts of travellers, particularly *Wansleb*, and exhibit still further proofs of that extensive learning and sound judgment for which he had been so much admired, both in and out of Germany. The new edition of *Wansleb* by *Paulus* may, likewise, be improved from this work. For instance, what by *Paulus*, p. 404, is expressed *Cassor Is-cema*, should, according to Reiske, be written *قصر النبع*. So

again, the Camel, which, in the version given by *Paulus*, is so strangely ornamented, having about its neck *bones* and bells, will be found to carry, as we learn from the words of the original, cited by Reiske, v. 420, *autour du cou et des jambes des sonnettes*.

Prof. *Adler*, has very much enhanced the value of this work by the addition of a threefold index. The first of these contains the difficult and

and rare words, with references to the places where they occur; the *second* is an historical, and the *third*, a geographical index\*.

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## ACKNOWLEDGMENTS TO CORRESPONDENTS.

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We are not surprised that our correspondent, who assumes the signature of *Justitia*, feels himself displeased by the observations we have thought it necessary to make on political tracts, which he approves, and we do not.

If *Amicus* had waited patiently, or candidly, for the close of our animadversions on the work he defends, he would hardly have thought it necessary to complain: and if he disliked the qualities he ascribes to us as much as we do, he would have written his letter in more decent and temperate language.

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## LITERARY INTELLIGENCE.

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*Mr. Pye* is at present employed upon a considerable poem on the *History of Navigation*.

*Mr. Maurice*, the author of the *Indian Antiquities*, whose elegy on the death of Sir William Jones has been so much and so justly admired, is preparing a volume of Poems, to be printed at the Bulmer press.

A Syllabus of Lectures on *Natural History*, to be given by *Dr. Shaw* at the *Leverian Museum* early in the next Spring, will be published in due time. The course will consist of about twelve Lectures.

We understand that the *Apology for the Believers of the Shakspearian Papers*, which is preparing for the Press, will contain some novelties, with regard to the Poet, and much new matter relative to the Plays and Players of his Time.

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## ERRATUM.

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In the 32d Article of our last Number, and the corresponding place in the Table of Contents, for Bishop *Steinner* read *Skinner*.

In p. 482. l. 16. for "which is *done* only," read "which is *true* only."

---

\* It may not be useless to observe here, that the years of the Hegira 474, 475, 519, of which no account was found in Reiske's copy, and which were, of course, omitted by Adler in his third volume, may be supplied from MSS. in the Bodleian library. *Rev.*

A N

# I N D E X

T O T H E

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